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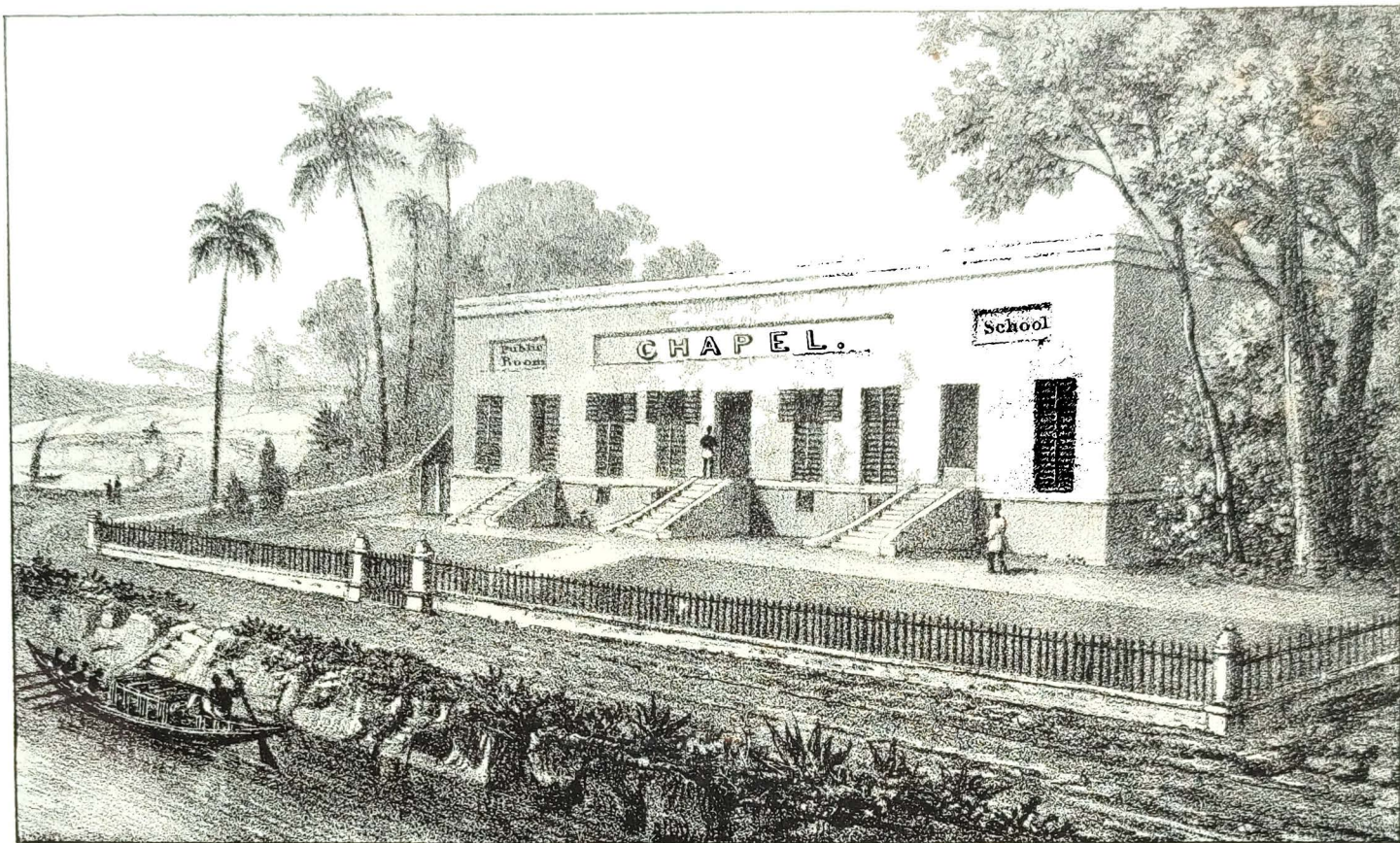
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*Cartwright's Lithog.*

BAPTIST MISSIONARY PREMISES AT SERAMPORE, BENGAL.

THE  
**Baptist Magazine**

FOR

**1825.**

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THE PROFITS  
*ARISING FROM THE SALE OF THIS WORK,*  
ARE GIVEN  
TO THE WIDOWS OF BAPTIST MINISTERS,  
AT THE  
*RECOMMENDATION OF THE CONTRIBUTORS.*

.....  
**VOL. XVII.**  
.....

SPEAKING THE TRUTH IN LOVE.

EPH. IV. 15.

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**London :**

PRINTED BY J. BARFIELD, WARDOUR-STREET, SOHO;

AND SOLD BY

B. J. HOLDSWORTH, ST. PAUL'S-CHURCH-YARD.

1825.

THE  
P R E F A C E.



IN conducting to its close another series of our periodical contributions, we would offer, in the language of inspiration, our first acknowledgments to that divine Providence, to whose sacred guidance and fostering care, during its progress, we have been unmeasurably indebted. "Hitherto hath the Lord helped us."

Our attention, also, is forcibly directed to the impressive fact, that, man is "not suffered to continue by reason of death." Some, who were the earliest friends and most able coadjutors in this labour of Christian charity, have, in the past year, been called to their heavenly reward, "that they may rest from their labours, and their works do follow them." But, successors, we hope, will not be wanting. Among those whose names appeared on our covers in the commencement of the year, some are but in the morning, and many in the meridian of their days; whose lives, we trust, will long remain a blessing to the church of God, and whose continued communications will enrich our pages, and edify our readers, when our efforts are for ever terminated.

The paramount considerations in the management of this work, have been, the interests of truth and the benefit of the



Widows ; and to those who have cordially co-operated with us in promoting these objects, whether by their talents or their zeal, our warmest thanks are due. At the same time, without claiming for the Baptist Magazine a disputed rank among the periodicals of the day, we cannot resist the conviction, that, if it be allowed to excite the interest to which, on various accounts, it is justly entitled, the sale of its numbers will be considerably increased.

In conclusion, we refer to the Prospectus of a New Series, for information as to improvements which are contemplated ; and while we respectfully and earnestly invite the influence and assistance of the gifted and the pious, we continue to rely for success on that divine agency, whose concurring operation is indispensable to the accomplishment of every good work.

THE EDITORS.

A FAC-SIMILE of a Letter written by The Rev D<sup>r</sup> Carey and of  
the signatures of the Pastors and Deacons of the Church at Serampore  
in the Year 1817.

To the Churches of our Lord Jesus Christ in England  
or elsewhere the Church of Christ at Serampore in Bengal  
sendeth Christian Salutation.

Dear Brethren.

Our Brother \_\_\_\_\_ being about to re-  
turn to England we think it requisite to state that he  
is a member in full communion with us, and that  
ever since his union with us, <sup>by baptism</sup> in the year 1813. his  
conduct has been such as to occasion our rejoicing in  
him. We part with him with much regret, and affec-  
tionately commend him to the Churches in general  
as to any one in particular with which he may de-  
sire to enter into temporary or permanent commu-  
nion. He is dear to us and will not be forgotten by us in  
our addresses to the throne of Grace.

We are your Affectionate Brethren in Christ

W<sup>m</sup> Carey }  
J. Macnamon } Pastors  
W. Ward }

In Behalf of the Church -

ॐ ॥

रुक्मिणी अक्षय

Joel Randall  
E. Kemp

जेदिट

THE  
BAPTIST MAGAZINE.

JANUARY, 1825.

ON THE CONNECTION OF THE DOCTRINE OF THE TRINITY,  
WITH OTHER SCRIPTURAL TRUTHS.

THE Doctrine of the Trinity, taken by itself, as detached from other doctrines of scripture, might seem an unprofitable speculation; but, viewed in connection with the whole plan of human redemption, it appears to be of very great importance.

“ We cannot understand this scheme, unless we know who the Saviour is. Nor can we rationally, and with comfort and satisfaction, believe and trust in Him, unless we know his sufficiency as a Saviour; his sufficiency in power, to subdue our corrupt inclinations, to sanctify our souls, to conquer Satan and all our spiritual foes, and to uphold us to the end; his sufficiency in wisdom, to disappoint the devices of our grand adversary, and of all men who are employed in his service, and to make us wise unto salvation; his sufficiency in goodness and grace, to forgive our sins, to watch over us continually for our preservation, to intercede for us with the Father, and to dispense to us grace to help in time of need; and the sufficiency of his merit and the price of his redemption, or his propitiatory sacrifice, to atone for all our sins, and to procure our acceptance with the Father. Now, if he be a divine person, his sufficiency in these and in all other respects appears at once. But if he were not a divine person, might we not doubt, yea positively deny his sufficiency? How should

a finite price redeem us from an endless or infinite penalty? how should a finite atonement satisfy for crimes deserving a punishment without end? If Christ were a mere creature, we might well disbelieve, either the scriptural doctrine of endless punishment, or the sufficiency of the Redeemer. No wonder, therefore, that those who disbelieve the Divinity of Christ, do generally, if not universally, disbelieve the endless misery of those who die impenitent.”\*

They who reject the Doctrine of the Trinity must, and naturally do, reject the Divinity of Christ, the need and efficacy of his atonement, and all that constitutes the *gospel*, or *glad tidings* of salvation to the lost and guilty. They must, indeed, in full contradiction to the whole tenor of scripture, deny that men are lost and guilty, deserving to be made the objects of the divine displeasure. They must also lose sight of the extent and spirituality of the divine law, and entertain very different ideas of the moral government and moral attributes of God, from those which are evidently taught in the scriptures.

The fact is, that the law and the gospel stand or fall together. If we lower the dignity of the Saviour, we must proportionably lower the

\* Dr. Edwards's Sermon at the Ordination of Mr. Bradley, entitled, All Divine Truth profitable. P. 7, 8.

dignity of the Lawgiver also. If we are sensible of the perfection of the law, we must admit, and admire the grace and the wisdom of the gospel; and be sensible that God, in the exercise of his grace, hath abounded in all wisdom and prudence.

“No man can entertain right ideas of God and his moral perfections, without acknowledging his infinite amiableness; none can discern the absolute perfection and infinite loveliness of the Deity, without admitting that our obligations to supreme love of his moral character, and universal obedience to his will, are infinitely binding; none can allow that our obligations to perfect love and obedience are infinite, without owning that the violation of such obligations is infinitely criminal; no one that looks upon sin as infinitely evil, can hope for pardon without an atonement of infinite worth; no one can believe the atonement to be of infinite worth, who denies the infinite dignity of the Saviour. He, then, that denies the proper divinity of Christ and his infinite dignity, denies the infinite worth of the atonement, the infinite evil of sin, our infinite obligations to obedience, and the infinite loveliness and absolute perfection of God: and, consequently, though he may profess to believe the existence of a Being wearing the name, he strips him, in his ideas, of that which really constitutes his Deity. He that is *without Christ*, is, therefore, *without God*. Eph. ii. 12. *Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ, he hath both the Father and the Son.* 2 John 9.”\*

The same apostle declares, *Who-*

\* See J. Ryland's Sermon, entitled, *Christ manifested, and Satan frustrated.* P. 1, 2.

*soever denieth the Son, the same hath not the Father:* (but) he that acknowledgeth the Son, hath the Father also. 1 John ii. 23. Our translators have put the latter part of this verse in italics, because it is wanting in most copies of the Greek Testament: yet it is found in several manuscripts: so that Beza, and several other able critics, look on it as genuine; and Griesbach terms it, *lectio probabilis*. However, the former clause evidently implies the truth of the latter.

Accordingly, when Jesus had affirmed, that it is the Father's will, “that all should honour the Son, even as they honour the Father,” he adds, “He that honoureth not the Son, honoureth not the Father who hath sent him.”

(1.) *He that honoureth not the Son, honoureth not the Father's VERACITY, who hath borne testimony concerning his Son as a divine Saviour.*

Hence the generality of those who reject the doctrine of our Lord's divinity, evidently set up depraved reason above Revelation: treating it as a thing incredible, even upon divine testimony, that there should be any such personal distinctions in the Deity, as they cannot comprehend. They would fain persuade themselves, that the scriptures contain no such testimony. But it is a fact, which many of them cannot wholly conceal from their own consciences, that the Bible favours our ideas, only they think its obvious sense so mysterious, that any violence should be offered to the language of the inspired writers, rather than that this doctrine should be admitted. And many of their coadjutors deny the inspiration of several parts of scripture, and the infallibility of scripture testimony. Oh! that they would consider 1 John v. 10. “He that believeth not God hath made him a liar; because

he believeth not the record which God gave of his Son."

(2.) *He that honoureth not the Son, honoureth not the Father's GOVERNMENT, as secured by the Son's mediation.*

If we deny the Divinity of Christ, and deny, or lessen the value of his atonement, we must deny, or proportionably lessen, the evil of sin, the importance of the law, and the authority, majesty, and infinite loveliness of the scriptural character of God. Thus we must detract from the dignity of the Lawgiver and moral Governor, in proportion as we do from the Saviour.

(3.) *He honoureth not the Father's GRACE in the gift of his Son.*

If Christ be not truly divine, and yet made some atonement, as the Arians suppose, we have far more room to wonder, that he should make so great a *purchase*, as the salvation of the whole church; than that he should give so great a *price* for it, as his own blood. But, the scriptures always turn our surprise into the other channel; teaching us not to marvel that God so loved CHRIST, as to pardon innumerable sins, for his sufferings; or, as to give eternal life to millions, for his obedience; *but*, God so loved the world as to give his only begotten Son, &c. and, he that spared not his own Son, &c. how shall he not with Him freely give us all things? John iii. 16. Rom. viii. 32. *Herein is the love*, which is most to be admired, not that God loved his own Son, who always did the things that pleased him, and who was so worthy of his love, nor even that he granted us salvation for his sake, *but that he gave his Son to be the propitiation for our sins.* 1 John iv. 10.

But, if Christ be a mere man, and made no atonement, as the Socinians assert, how is the grace of God annihilated! What have we to won-

der at, that he, who sent all the other prophets, should send *one* more, called Jesus Christ? Especially, if all the use of his coming, were simply to tell us, that God was too merciful to do us an injury; or, that he would not punish those who *ought* to be pardoned? We have most reason to wonder, on this hypothesis, at *his* being called the light of the Gentiles, who, according to the Socinians, is become the greatest idol in the world! Strange indeed, that the greatest and plainest of all the prophets should be the worst understood!!!\*

If Christ be no more than man, and have done no more toward our salvation than the Socinian scheme imports, how are we to account for the stress that seems to be laid upon *faith* in him? Consider, when he gave his apostles their commission, with what a promise, and with what a commination was it attended. He that believeth, and is baptized, shall be saved; and he that believeth not, shall be damned. And how often are similar declarations repeated in the New Testament? Now, if he be God manifest in the flesh, who made atonement for sin by the sacrifice of himself; and if, without such a wonderful expedient, either *we* must have been the victims of God's righteous displeasure, or the *law* of God must have been dishonoured by our escaping its curse, and justice, purity, and truth have been sacrificed to our safety; we wonder not at this edict. If faith be considered as importing the renunciation of self-righteousness; a justification of the claims and charges of the Lawgiver; a betaking of ourselves to sovereign mercy as our only refuge; a cordial acquiescence in that way of salvation which glorifies both the government

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\* See J. Ryland's Chard Sermon, 1791. P. 35, 36.



and the grace of God; and, in a word, uniting with the Redeemer in the great and important ends of his mediation; *then* it appears wise and reasonable, that this should be requisite to the participation of the benefits of his redemption. But, if faith be only admitting that Jesus is the Messiah, or he who was predicted under that name by the Jewish prophets, without determining the dignity of his person, or the object of his mission, *then* I can by no means account for the connection between faith and salvation: I could no more solve the difficulty in this case, than I could if salvation had been connected with believing that Jacob was called Israel, or that Simon was surnamed Peter. If faith in Christ may leave it undetermined, whether he be God or man, or both, or between both; whether he came to obtain the repeal of a law too *bad* to be enforced, or to magnify a law too *good* to be altered; whether he be truly a great High Priest, who hath put away sin by the sacrifice of himself; or only a prophet, who came to teach good morals, to assure us of a future state, and that God would be so gracious as to pardon those, who, on account of their own personal goodness or penitence, ought not to be condemned: if such points as these may be left undetermined, or if they may be determined in the way least to the honour of the Saviour; then, I own, its requirement must appear arbitrary altogether. I can no more account for so much stress being laid upon believing Jesus to be the Messiah, than if the like importance had been annexed to the belief of any other proposition; for instance, respecting the taking of Babylon by Cyrus, and his release of the Jews from captivity, or relative to Jonah's preaching at Nineveh.

I have read a Socinian sermon, in

which it is insinuated, that those who "believe divine justice was satisfied with the punishment of the innocent instead of the guilty," suppose "that salvation is attached to a man's creed independently of his conduct;"\* but this is doing us great injustice. If I maintained, as the same writer does in a printed letter to me, that "believing Christ was the sent of God, constituted a man a Christian, as far as *faith*'s concerned," he might have reason for such a charge, unless we denied that "he that believeth, shall be saved." But, while we are careful to inculcate the *holy nature* of faith, as that which consists in a *cordial* acceptance of Christ, for the *ends* for which he is given of the Father; while we maintain that genuine faith will assuredly work by love; while we constantly insist upon it, that it is impossible to separate what God has joined together, or cordially to receive Christ in his priestly office, and yet reject him in his kingly character; these intimations can only be attributed to want of acquaintance with our real principles.†

(To be continued.)

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*Blasphemy NOT cognizable by the  
Civil Magistrate.*

To the Editors of the Baptist Magazine:‡

GENTLEMEN,

An Article appeared in the Baptist Magazine for November, entitled, "Blasphemy cognizable by the Civil Magistrate:" on this article I beg leave to make some obser-

\* Mr. Rowe's Sermon at Warminster. P. 21.

† J. Ryland's Letter to Mr. Rowe. P. 34—76.

‡ This paper has been printed, in preference to either of the others which we have received; because it is not *anonymous*.

vations, and rely on your candour and liberality for their insertion.

J. I. condemns the opinion of those who maintain the unlawfulness of prosecutions for infidelity† as a “popular mistake.” I hope to prove that it is no mistake at all; and, I am persuaded, be it what it may, that it will become increasingly popular.

J. I. affirms that “this is not an ecclesiastical, but a civil or political question.” Persecutors have always found it very convenient to treat as political crimes those actions which have been deemed offences against the protected religion. This conduct of theirs has resulted from the conviction, that a contrary mode of proceeding would lead people to suspect that the religion thus defended, was unable to support itself by fair argument: thus prophets and apostles have suffered as malefactors—see Amos vii. 10—13. Acts xvii. 6, 7. But Christianity disdains the use of such a weapon, though it has been employed with so much cruelty against herself.

J. I. asserts, that blasphemy “is of the same class of crimes, and is so considered by the common and statute laws of the kingdom, as *perjury* and *profane swearing* :” and he argues, that, if the magistrate is to punish perjury and profane swearing, much more ought he to punish blasphemers. My mental vision may be dim, but I must confess that I cannot clearly discern this supposed analogy. It appears to me that perjury and profane swearing, or blasphemy, are not “of the same class of crimes.” The first is an offence against man, as a breach of the ninth commandment; the others are direct offences against God: the former ought to be punished, because it regards the politi-

† What J. I. has written, does not refer to *infidel opinions*, but *acts of blasphemy*.

cal “well-being of the community,” and is usually connected with serious injury to the individual who is affected by it; the latter must be left to Him who has said, “Vengeance is mine, I will repay.”

According to J. I.’s reasoning, atheists and infidels, who “cannot feel the obligation of an oath,” and therefore cannot be trusted, are not fit to be members of civil society. But what is to be done with them? Shall we banish them from the country, lest, if they stay, they should commit perjury, and ruin their neighbours? or, shall we wait till we see how they behave themselves, and defer punishment till the crime is committed? It is not difficult to determine what decision common-sense will come to on such a point. If all were to be expatriated who “cannot feel the obligation of an oath,” we should be frightened at the desolation of the land, and strangers, passing through it, might suppose that some direful famine, or pestilence, had raged amongst us. But J. I. does not seem to be aware that he is arguing from the *tendencies* of actions; he wishes us to be convinced that, because the principles of infidels *tend* to falsehood and perjury, they are to be punished. But, let J. I. beware, and let Protestant Dissenters beware, and let all Englishmen beware, of the *doctrine of tendencies*; it is a most ensnaring and dangerous doctrine. If men are to be punished, not for *overt actions*, but for the *tendencies* of their actions, then farewell freedom—our boasted liberty is gone!

My opponent argues from the less to the greater. He says, “Shall *libel* be a crime to be punished by the judges, and shall the name of Jehovah be contumeliously reproached, and his providence denied, and the Christian magistrate manifest no regard for *his* honour, nor respect for

his government?" I answer, Yes; let him show his regard for the honour of God, by refraining from the use of unhallowed weapons in the defence of his cause, and by ceasing to visit offences against religion with temporal penalties. He who libels his neighbour may go to jail for it; he who libels God, will, unless he repent, suffer everlasting imprisonment in the dungeon of hell:—has the civil magistrate any thing to do with this?

On this subject, there are two important questions to be considered; first, what is the design of civil government? Secondly, has Christianity made any alteration therein?

As to the first, we shall generally agree. Civil government is a wise and beneficial institution, intended for the preservation of life, liberty, and property. It regards man as a social being, recognizes his rights, protects him from injury. But, with religion it has nothing to do. The magistrate is not to inquire, whether his subjects are of this, or of that religion, or of any religion at all; here he has no right of interference. So long as they maintain peace and good order, and refrain from injuring one another, they are to be regarded as good subjects, whatever be their religious opinions, or even though they have no religious opinions.

If this statement be correct, and I apprehend that no Protestant Dissenter will object to it; the question before us is not a "civil or political question;" it is purely religious, and must be treated accordingly. I anticipate an objection, derived from the peculiarities of the Mosaic economy. But are my opponents willing to go all the lengths of their own argument? Are they content that blasphemers should be punished with *death*, according to the Jewish law?

The second question is, has

Christianity made any alteration in civil government? Has it invested the magistrate with powers which he did not before possess?

Notwithstanding J. I.'s endeavour to persuade us to regard this as a "civil, or political, question," he must be aware that it is not so regarded by the law of England. Blackstone says, that blasphemy is "punishable by fine and imprisonment, for *Christianity is part of the laws of England.*"

Now, I think, it may be easily shewn, that Christianity does not interfere, in the least, with civil government. It leaves it as it finds it, with this exception, that the mild and gentle influence of the gospel, by softening the rugged heart of man, has led to the amelioration of human laws, and destroyed much of the cruelty which formerly accompanied the exercise of power. But, waving this, and understanding that Christianity is "part of the laws of England," we come immediately to the inquiry, "What injunctions does Christianity itself give, relative to its propagation and defence?" For if Christianity be the law of the land, that law must be agreeable to Christianity.

"What saith the scripture?" Let the advocates of prosecutions for infidelity, bring forth their "strong reasons," and summon all their biblical knowledge to the contest. Let them produce the passage in which the Lord Jesus Christ, and his apostles, have directed us to defend a spiritual religion by carnal weapons, to substitute a sword of steel for the sword of the Spirit, and to immure an adversary in a gloomy dungeon, rather than to endeavour, by a process of conclusive reasoning, to "shut him up unto the faith?" But it is needless to pursue the argument further; I will only refer to Luke ix. 49—56; John xviii. 36; 2 Tim. ii. 24—26.

A truly Christian government will be guided by Christian principles, and will use no other mode of defence of those principles than Christianity itself warrants. Most cordially do I agree with our immortal Milton, that "to uphold religion otherwise than to defend the religious from outward violence, is no service to Christ, or his kingdom, but rather a disparagement, and degrades it from a divine and spiritual kingdom to a kingdom of this world, which he denies it to be, because it needs not force to confirm it." See his "Treatise of Civil Power in Ecclesiastical Causes." Works, Vol. I. p. 552, folio edition.

J. I. maintains, that, in "discountenancing and suppressing impiety and irreligion," there is a "legitimate exercise" of the magistrate's authority; that is, *as a magistrate*, he is bound to suppress impiety. The Roman Emperors thought so, and, therefore, persecuted the Christians, who, in their view, were impious atheists. We have been accustomed to consider those Christians as *martyrs*; according to J. I.'s reasoning, they were *criminals*. Our Missionaries, too, if this argument be valid, must not complain of bonds, imprisonment, or death, for ridiculing the heathen gods. Indeed, the *consequences* of J. I.'s theory will lead him much further than he seems to be aware. I have attempted to point out some of his mistakes, and, by so doing, to counteract the injurious tendency of his system.

J. M. C.

Southwark, Nov. 18, 1824.

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*Blasphemy NOT cognizable by the  
Civil Magistrate,  
AN INDEFENSIBLE POSITION.*

In order that a proper judgment might be formed on this important

subject of morals, it may be necessary, that the crime, which I have contended is cognizable by the civil magistrate, should be yet more plainly defined. In the book of Leviticus, chap. xxiv. verse 16, it is said, "And the Israelitish woman's son *blasphemed* the name of the Lord, and *cursed*:" that is, as may be seen in verse 15, (O! the awful depravity of man!) "cursed his God!" which is twice in verse 16, called "blaspheming the name of the Lord!" In accordance with this description, I defined blasphemy, in my last paper, as being committed by those persons "who had denied the being, and had spoken in terms of impious irreverence of God;"—or, "who had published such blasphemies." Our great lexicographer calls a *blasphemer*, "a wretch that speaks of God in impious and irreverent terms;" and defines *blasphemy* to be "an offering of some indignity unto God himself." BLACKSTONE, in his Commentaries, describes *blasphemy* against the Almighty as being committed "by denying his being or providence; or, by contumelious reproaches of our Saviour Christ:"—as, also, "by profane scoffing at the holy scripture, or exposing it to contempt and ridicule." To this statement, that profound lawyer, and constitutional writer, adds: "These are offences punishable at common law by fine and imprisonment, or other infamous punishment; for Christianity is part of the laws of England."

For the purpose of proving, that the laws of England, in respect to blasphemy, are opposed to the laws of Christianity; and that I have acted the part of a "persecutor," in attempting to shew that they are perfectly compatible, is the object of J. M. C. in the paper to which this is a reply.

As to the charge of *persecution*, I hope to be able to prove, that it rests

on no evidence; and, therefore, I expect to obtain from every impartial reader a verdict of acquittal! But, had I undertaken, as J. M. C. has done, to prove, that the legal prosecution of blasphemers is opposed to the laws of God, and to the spirit of Christianity, I should feel that the rebuke once given to a king of Judah, who had made common cause with the enemies of God, applied to my conduct:—"Shouldst thou help the ungodly, and love them that hate the Lord?" 2 Chron. xix. 2.

There are several things in the letter of J. M. C. which, being little more than mere *assertions*, without evidence for their support, that I shall leave to the impartial decision of the reader: viz. That "*blasphemy* is not of the same class of crimes, and is not so considered by the common and statute laws of the kingdom, as *perjury* or *profane swearing*;"—that *blasphemy* is not an "overt action;" *i. e.* not an *open, public, apparent* crime;—that "the magistrate should shew his regard for the honour of God, by refraining from the use of *unhallowed* weapons in the defence of his cause, and by ceasing to visit offences against religion with temporal penalties;"—and, that *blasphemy* "is not a civil or political question."

In confirmation of the last of these positions, that the question, as to blasphemy, "is not a civil or political question," J. M. C. remarks concerning those who are subject to the magistrate's authority; "So long as they maintain peace and good order, and refrain from injuring one another, they are to be considered as good subjects, whatever be their religious opinions, or even though they have no religious opinions."

I feel no objection to adopt this statement, and am free to acknowledge, that, if I cannot shew, by

sufficient evidence, that *uttering* blasphemy in language, or *publishing* it in books, is subversive of "peace and good order," and that it is "injurious to the well-being of the community;" that my position is untenable, and I shall abandon the argument. I am fully of opinion, with Blackstone, that "all crimes ought to be estimated merely according to the mischiefs which they produce in civil society; and, of consequence, private vices, or breach of mere absolute duties, which man is bound to perform, considered only as an individual, are not, cannot be, the object of any municipal law; any farther than as, by their evil example, or other pernicious effects, they may prejudice the community, and thereby become a species of public crimes?" He then gives instances of the difference between "private vices," as drunkenness and lying, and the same sins, when attended with "public inconvenience;" and thus concludes: "The only difference is, that both public and private vices are subject to the vengeance of eternal justice; and *public vices* are besides liable to the temporal punishments of human tribunals."\*

Now the simple question is, "Whether blasphemy, *uttered*, or *published*, be not *prejudicial to the community*; an *evil example*, producing *pernicious effects*: and, therefore, a *public crime*? Surely J. M. C. will not deny, that, if a man be legally convicted of having publicly "cursed his God," he has committed an *open* and *apparent* crime? nor, that it is equally with "the breach of the ninth commandment, an *offence against man*, as well as a direct offence against God!" Are there no other ways, I inquire, in which the com-

\* Chapter on Public Wrongs, Vol. IV. Pages 41—42.



munity can be injuriously affected, besides in their "property," their "liberty," or their "life"? May not their *principles* be corrupted, and their reverence for their Creator be destroyed? May they not, by such profanity and impiety, be drawn into similar wicked courses; and thus be changed from good to bad members of the civil community? Does J. M. C. forget, that an apostle has said, "*Evil communications corrupt good manners?*" and will he undertake to prove, that blasphemy, because a crime which subjects persons "to everlasting punishment in the dungeon of hell," is not, also, as a public vice, "liable to the temporal punishment of a human tribunal?"

I am a little surpris'd, that J. M. C. should make a quotation from MILTON, which relates solely to "*liberty of conscience in religion,*" when, in the same work, that great man makes a marked distinction between that subject, and "blasphemy, or evil speaking against God maliciously." Would any one have imagined, that, in the very same Treatise, MILTON should have thus defended the prosecutions of blasphemers against those who thought his arguments, for unrestricted liberty of conscience, necessarily led to the result, that blasphemers must go unpunished? "I refer such," says Milton, "to that prudent and well-deliberated Act, August 9, 1650, where the Parliament defines Blasphemy against God, as far as it is a crime, belonging to civil judicature, *plenius ac melius Crysippo & Crantore*; in plain English, more warily, more judiciously, more orthodoxly than twice their number of divines have done, in many a prolix volume."\*

With some difficulty, I, at length, procured a sight of this Act of Par-

liament, so strongly commended by this strenuous assertor of *rational* liberty. It is thus entitled: "An Act against several Atheistical, Blasphemous, and Execrable Opinions, Derogatory to the Honor of God, and destructive to Human Society." A few extracts follow:—

"Finding, to their great grief and astonishment, that there are divers men and women, who have lately discovered themselves to be most monstrous in their opinions, and loose in all wicked and abominable practices;—not only to the notorious corrupting and disordering, but *even to the dissolution of all human Society*; who, rejecting the use of any gospel ordinances, do deny the necessity of Civil and Moral Righteousness among men.—To be most ready to testify their displeasure and abhorrence of such offenders, by a strict and effectual proceeding against them, who should abuse and turn into licentiousness, *the liberty given in matters of conscience.*"

The Act then enumerates various "execrable opinions," which are described as "Acts of denying and blaspheming God, or of swearing prophanely, or falsely, by the name of God;" and enacts, as the punishment for the first offence imprisonment for six months; if the crime were repeated, banishment from the country; and, if they returned, without the permission of Parliament, to suffer as in case of felony, without benefit of clergy.

Let it be observed, that this Act of the Long Parliament was not to punish persons for their *opinions*, though atheistical, but for *acts* of blasphemy, profaneness, and perjury; not for *private vices*; but for those vices when they became *public crimes*; not for the purpose of defending Christianity, but to express their concern for the *honour of God*, and to preserve the well-

\* A Treatise of Civil Power in Ecclesiastical Causes. Folio, p. 744.

being of the community;—their description of the crime being thus expressed:—"tending to the dishonour of God, the scandal of the Christian religion, and the profanation thereof, *and destructive to human society.*"

As J. M. C. has attempted, though in vain, to impress Milton into his service; I shall be excused in giving some other quotations, from his works, to prove that his opinions have been misrepresented. In his "Speech for the liberty of unlicensed printing, addressed to the Parliament," he expressly sanctions the suppression of *blasphemous* publications; while he pleads most powerfully against a censorship of the press.

"I deny not," says he, "but that it is of greatest concernment in the Church and Commonwealth, to have a vigilant eye how *books* demean themselves as well as men; and thereafter to confine, imprison, and do sharpest judgment upon them, as malefactors: for books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul was whose progeny they are; nay, they do preserve, as in a viol, the purest efficacy and extraction of that living intellect that bred them. I know they are as lively and as vigorously productive, as those fabulous dragon's teeth; and being sown up and down, may chance to spring up armed men."

"But, lest I should be condemned of introducing license, while I oppose licensing,\* I refuse not the pains to be so much historical, as

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\* Milton knew how to draw the line between Liberty and Licentiousness;—*license* and *licensing*:

"That bawl for freedom, in their senseless mood,  
And still revolt, when truth would set them free;  
*License* they mean, when they cry *Liberty*;  
For who loves *that*, must first be wise and good."  
TOLAND'S LIFE, P. 59.

will serve to shew what hath been done by ancient and famous commonwealths, against this disorder, till the very time that this project of licensing crept out of the *Inquisition*, was caught up by our Prelates, and hath caught some of our Presbyters.

"In *Athens*, where books and wits were ever busier than in any other part of Greece, I find but only two sorts of writings which the magistrates cared to take notice of; those either *blasphemous* and *atheistical*, or *LIBELLOUS*. Thus the books of Protagoras were, by the judges of *Areopagus*, condemned to be burnt, and himself banished the territory, for a discourse, begun with his confessing not to know, whether there were gods or not."

Again, in Milton's "Observations upon the Articles of Peace with the Irish Rebels," he says, in reply to some taunts, that even *blasphemers* were protected in England:—

"Our protection, therefore, to men in civil matters unoffensive we cannot deny; their consciences we leave as not within our cognizance, to the proper cure of instruction praying for them. *Nevertheless, if any be found among us declared atheists, malicious enemies of God and of Christ*; the Parliament, I think, professes not to tolerate such, but, with all befitting endeavours to suppress them:—that we invite such as these, or encourage them, is a mere slander without proof."

From fully approving the sentiments of this greatest of uninspired men, advanced by him, too, in several different treatises, and, when writing in defence of unrestricted religious liberty, and the unalienable rights of conscience, I shall continue to maintain, that "discountenancing impiety and irreligion, is a legitimate exercise of the magistrate's authority;" and that, "*as a magistrate*, he is bound to suppress

impiety!" I, however, deny, the consequences which J. M. C. states result from this sentiment. What, then, is there no difference between the apostles having told the Athenians, that "they ought not to think the godhead was like unto silver and gold?"—and that "they were no gods which were made with hands;" and those atheists and infidels who curse the living and true God, and reproachfully revile and ridicule the inspired oracles? What pernicious effects, or public inconveniences to the well-being of the civil community, was the gospel the cause of producing? J. M. C. says, the Roman Emperors considered the apostles as "impious Atheists!" This, however, was not the opinion of the judicious GALLIO! He evidently saw through the nature of the charge brought against them by Demetrius; and, in his reply, vindicates them from any improper exposure of "the great goddess Diana, and of the image which fell down from Jupiter!"—"For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess!"—Now, if the heathen magistrates had acted upon the principles of GALLIO, as they ought to have done, the apostles would not have been treated as *criminals*, nor obtained the crown of martyrs! The same remarks apply to Missionaries among the heathen, or Mahometans, at the present day. While they propagate Christianity with its only legitimate weapons, sober argument, and scriptural discussion, it would be a wicked pretext for persecution, were they to be punished by Pagan or Mahometan magistrates, as "evil doers;"—but, if they were to employ scurrilous declamation, for "*ridiculing* the heathen gods," what friend of religious liberty would undertake to

prove, that they were not justly "buffeted for their faults?"

I give credit to J. M. C. and those who think with him, for sincerity, and for supposing that they are defending Christianity from being chargeable with the improper exercise of magisterial authority. But, when I find them treating, with affected contempt, or studied indifference, the opinions of such men as Gill, and Watts, and Blackstone, and Locke, and Milton! I cannot but conclude, that they have either misunderstood the subject which they oppose, or have not weighed the arguments by which it has been defended. The sophisms they endeavour to maintain are;—that, because religious *opinions* are not within the province of the magistrate, that wicked *actions*, relating to God, relate to him only; and, therefore, are not cognizable by human authority; and, also, that those vicious practices which, while *private*, cannot come under human cognizance, when they are *publicly* committed, necessarily do so; because the care of the magistrate, like the duties of a father, extends to the well-being of the whole family subject to his authority, and entitled to his protection. Let these distinctions be observed, and, we may conclude, no more will be said to condemn the laws of our enlightened country, as being antichristian, nor to blame the equitable administration of them, against those, who, by *uttering*, or *publishing*, blasphemy against God, or by *reproachfully* and *scurrilously ridiculing* and *reviling* the sacred scriptures, have done all in their power to destroy all those bonds which are essential to promote and preserve the social compact.

J. I.

20, Harpur-street,  
Dec. 3, 1824.

*Mr. Cor's Reply to the Review of his Work on Baptism, in the Congregational Magazine for October last.*

(To the Editors of the Congregational Magazine.)

GENTLEMEN,

The review of my work "ON BAPTISM," inserted in your number for October, which many partisans may be likely enough to think a very clever thing, appears to me to require some animadversion; I trust to your impartiality to publish the following remarks. Had the review in question been *merely* abusive, (with which quality it is sufficiently *sprinkled*,) I should have left it to that unpitied dissolution, which is the usual fate of an adversary when mortally wounded; but who still retains his inveteracy,—who frets, and fumes, and worries himself to death; but, as it makes some pretension to reasoning, and carries with it an air of conscious victory, I wish just to inform your Reviewer and his readers, that *something* may yet be said on the other side; and, indeed, that for aught *he* has been able to accomplish, we have "*all the argument*" still!

Although it is difficult, in a reply, not to exceed the extent of the objecting publication, yet, to avoid giving either myself or your readers more trouble than is absolutely necessary, I shall compress my observations into the smallest attainable limit. Really, Gentlemen, I had no intention of inflicting such tortures upon any poor opponent, as I appear to have done, by simply stating my persuasion, that "as an evidence the argument is ours, not only have the best Pædobaptist writers made us repeated and most important concessions, while many, if not a majority, of their living teachers, constantly admit one-half, at least, of our arguments for the *mode* of baptism; but their churches con-

tain a vast number of theoretic Baptists." He exclaims, in anguish, "the other party," that is, his own, "have quite as good a right to take up the same sentiment," and, consequently, that this would be a proper subject for arbitration. It really is not in my power to pacify him by any concession here: for so far from our Pædobaptist friends having *as good a right* to make a similar declaration, I believe there is not one of them, no, *not this Reviewer himself*, who has temerity enough to affirm, that the best *Baptist* writers have made *them* repeated and important concessions, or *any concessions whatever*; or that many, if not a majority, of *our* living teachers, admit half *their* arguments; for *they never admit any*; or that a vast number of *theoretic Pædobaptists* are found in *our* churches; for it is notorious and incontrovertible, that *our* churches contain *no* theoretic Pædobaptists!

The irritability which pervades the whole review is most lamentable; though, to me, were I in pursuit of victory only, it would be most gratifying: it has betrayed the writer both into misrepresentation and sophism. His language is—"It ill becomes the advocate, on either side, of a litigated question, to assume that *he* has *all the argument*;" and he goes on with a most abusive tirade about "vapid braggery," which only produces emotions of pity and regret!

Now, Gentlemen, *you*, whom I expect to look at my statement dispassionately, as editorial umpires, will, I am confident, perceive, that I have not asserted *we have all the argument*, implying by that expression, that Pædobaptists have nothing at all to say in their own vindication. The offensive words are, "my persuasion is, that *popular feeling* is theirs, *the argument* ours." A fair and candid critic would have

supposed me to mean, what indeed I did intend, that the *preponderance* of argument, in *my opinion*, notwithstanding the popular feeling, which is so often excited by appeals to parental affection, is on our side of the question. If this were not my conviction; why am I a Baptist? If this be not *your* conviction, on the other side, why are you a Pædobaptist? I have stated simply *my persuasion*; a persuasion, which is the universal sentiment of every man on every subject, on which he professes to hold any truth whatever! Have I used any *reproachful epithets*? Have I employed *scurrilous* and *depreciating language*? Have I charged my brethren who differ from us, with *dogmatism*, and *arrogance*, and *rashness*, and I know not what beside? Your Reviewer may be angry still, but I repeat, (and I do it with the utmost coolness and deliberation,) it is yet *my persuasion*.

The Baptist denomination has the honour of being reproached through me, as "the smallest of Christian sects—a sect too distinguished, neither in its past or present state, by any overwhelming majority of acute reasoners and genuine scholars!" I am yet to learn, that the *numbers* composing a denomination have any relation to the *truth* or *falsehood* of their *opinions*. So then a theological question is to be settled by *arithmetic*! This is, at least, a novel application of mathematical science! This language would befit the mouth of BELLARMIN, or of any popish advocate, extremely well. I do not at this moment recollect whether BOSSUET, in his celebrated work against the Reformers, employs it; but I think it not improbable; and it must have been wonderfully available! Ye Protestants of yore—LUTHER and MELANCTHON, how dare ye assert, that it was *your persuasion*,

that *the argument* in favour of PROTESTANTISM was *yours*—ye who were, at the time, advocates of "*one of the smallest*, nay, the very *smallest of Christian sects*!"

There is a bitterness in the concluding part of the sentence, which I am truly grieved to observe, though I will not retort by intimating it is characteristic of a "bad cause." Whatever asperities may escape this anonymous critic, under the influence of resentment and vexation, I think he will not dare me to the invidious task of proving that we *have had*, and *do at present possess*, a competent share of "acute reasoners and genuine scholars." I should, indeed, undertake such a service with very little hope of producing conviction in *his* mind; because whoever pleads, that when a person is said to *come out* of the water, it implies, that he had previously *gone into it*, is, in his estimation, doubtless, a *miserable reasoner*; and whoever maintains that βάπτω and βαπτίζω signify to *immerse*, is a *perfect ignoramus*!!

To the contradiction of the statement, "that the best Pædobaptist writers have made us repented and most important concessions," I can only say, it is nevertheless still *my persuasion*, and, notwithstanding the Reviewer's contempt of what he terms the *second-hand authorities of Booth*, (though with what propriety I am at a loss to divine,) "to that acute reasoner" I beg to refer for ample demonstration. The Reviewer remarks, that "before an opponent counts upon the concessions of these writers, he should ascertain how far they carry the concurrence of the party." If he wait for this, he will certainly wait long enough, because *the party* will always quarrel with those, however learned, who have made concessions. All the stiff, and bigoted, and illiterate, all who are either unwilling or unable to exercise a



vigorous judgment, and a literary discrimination, will object to concession; but, if it should appear, that the *most competent*, the *most learned*, the *most judicious*, who have liberality sufficient to *publish their own discoveries and convictions*, should unite in admitting, that *the party* have adhered to errors, either of criticism or argument, which have been propagated without inquiry, and swallowed greedily by the voracious appetite of prejudice—then every candid investigator of truth will admit, that the clamorous objections to liberal concession, repeated by the multitude or *the party*, weigh not a feather against *learned testimony and critical acumen*. With regard to Mr. Booth's citations, they are taken, as he correctly states, from those "who must be considered as persons of learning and eminence in the several communions to which they belonged; and, as no small number of them were famous professors in Protestant Universities, their declarations in the *argumentum ad hominem*, cannot but have the utmost weight."

In reply to my statement, that many, if not a majority of living Pædobaptist teachers admit our arguments for immersion, as the apostolic mode of baptism; it is said; by your Reviewer, "we are not acquainted with a single individual who admits it." He nevertheless takes credit to himself, for being as extensively acquainted with Pædobaptists as myself, (which I do not question,) and adds, "really it is a very bold and peremptory thing for a man to affirm and publish of so large a body of learned and pious men as the Pædobaptists of England, Scotland, and Ireland, the many thousands of clergy, &c. &c. that they allow it to be the scriptural mode." All that can be said to the former part of this statement is, that your critic's acquaintance and mine lie in a very different di-

rection; and with regard to the latter, it is a mere misrepresentation. He ought to have seen that my reference was to that body of Christians, who are distinctively classified as Pædobaptists or *Independents*. I can only say, that I have conversed with some of their learned men, who have really conceded this point; and I could name one of their most learned friends who has solemnly avowed to me his belief, that on that part of the controversy, we had the strongest evidence; and, as a little amusing anecdote, which I had not thought of repeating, much less printing, had he not insisted upon some effort at plausible proof, I can assure your readers, that only a few months ago, I heard, in company with a respectable Pædobaptist friend, a popular preacher in one of our University towns, and in a University pulpit, positively declare to approving multitudes and consenting *gownsmen*, (with whom I know that he had had previous discussion,) that "the allusion to the Israelites being baptized to Moses in the cloud and in the sea, was to the initiatory ordinance of baptism;" and he added, "this allusion would appear far more forcible and obvious, did we in the present day retain the *true apostolic mode of plunging the candidate in water*." Another fact is worth recording. At no very great distance of time, I had the opportunity of hearing in our metropolis a Scotch Minister, who has attained extraordinary celebrity, positively declare, that JOHN DIPPED (this was his word) the people in Jordan. To this statement, I could bring a hundred witnesses. How is it that the representatives both of the *English* and *Scotch* churches will make these public avowals, while their writers, or at least some of them, pertinaciously insist upon it, they believe no such thing? Though

we possess no overwhelming majority of "acute reasoners," yet we have reasoning powers sufficient to perceive, that here is a most singular discrepancy between their oral and written testimony. Your critic *might*, and certainly *must* know, whether he may choose to *acknowledge* it or not, that I could produce a very sufficient number of *recorded opinions* of a similar description. These, however, if adduced, he would, I suppose, call *unimportant*, as he affects to term other remarkable concessions; for my part, I must differ from him on this subject, and beg leave to call concessions *important*, when they actually give up the point at issue, and proceed from high literary authority.

Having said of theoretic Baptists in Pædobaptist churches, that "they have discernment enough to appreciate the force of evidence, but not piety enough to pursue the path of duty"—the Reviewer first affirms, that many of them have no discernment at all, (it is natural for him to think so,) and then adds, "we must pronounce this a rash and uncharitable judgment of his brethren. Ought these individuals," he demands, "be they wise or unwise, fairly or unfairly staggered by some Anabaptist advocate, who are perplexed on a point of duty, and are seeking information, to be treated as if they wilfully neglected their Lord's will? Are they to be told, that they have not piety enough to do their duty? This is precisely the dragooning kind of system on which converts are frequently made to re-baptism, and by which we have known some timid, and scrupulous, and weak-minded persons induced to submit to adult immersion, lest they should incur the tremendous guilt denounced upon them by some bigoted partisan of Anabaptism." Again, I must complain of the bitterness, and (did I

not suspect that a Christian Minister wrote it, I should add) the *malignity* of this whole paragraph. The term Anabaptist is calumnious, and can only be used in spite: little better can be said of the introduction of the word *dragooning*, and afterwards *bigoted partisan*. The vexation of the critic has again led him into a perfect misrepresentation. Does my term *theoretic Baptist* indicate the case of one who is *perplexed* and *seeking information*? would it, can it for a moment be imagined, that I or any of my brethren would oppress, dragoon, or insult a tender conscience, and an anxious inquirer? The case supposed, which every person of ordinary understanding must perceive, is that of individuals, who, being *convinced* of the doctrine of immersion, refuse to practise it. Now, if those who *know* their Master's will, and *do it not*, are not defective in *piety*, I should thank your Reviewer to inform me, what is the defective principle—by what name will he designate it?

After these explanations of the obnoxious sentence in my advertisement, from which, I trust, it will appear that I have not manifested quite so much *arrogance*, *illiberality*, and *dogmatism* as the Reviewer imputes to me, I may be permitted to refer to his observations on the work itself. He has only touched, indeed, upon two or three passages; leaving the whole body of evidence and argument unnoticed. I give him full credit in this proceeding for *discretion*: he has sufficiently exposed himself in what he has attempted.

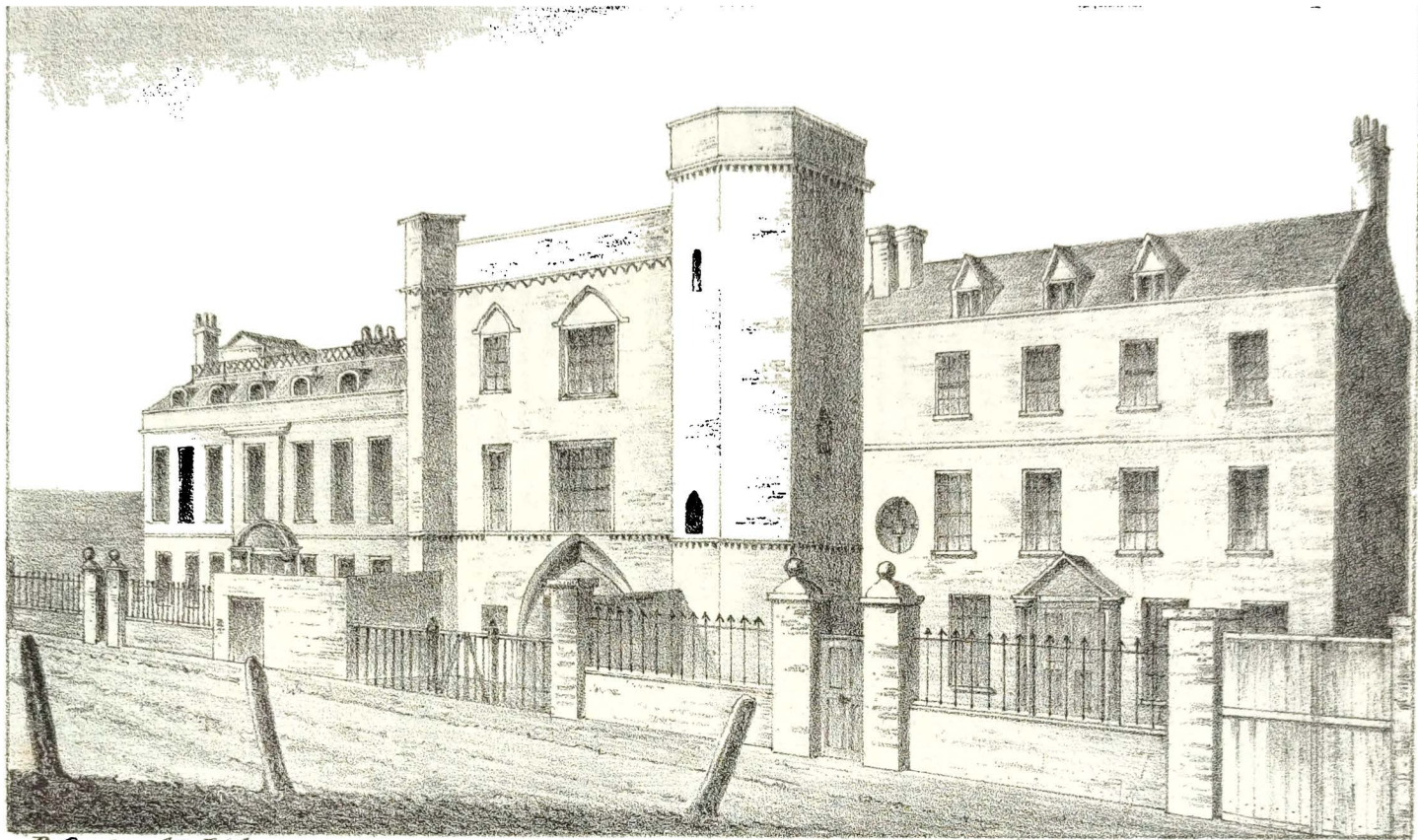
My curious antagonist takes a flying leap from the advertisement, to about the last page in my volume, and pounces, with a true Harpeian vengeance, upon the statement, which disproves Dr. Wardlaw's representation of the antiquity of infant baptism. During his general

critique, he denominates me *arrogant* and *dogmatical*—Mr. Birt *weak* and *absurd*—Dr. Gale the most *confused, illogical, and unfair* of controversial writers, and in another place *muddy*—Dr. Campbell, (reiterating Mr. Ewing's allegations) *rash, dogmatical and inconsistent*; and has, at the same moment, the happy art of exhibiting, in most beautiful and luxuriant combinations, not one, but all these charming qualities himself; as if to show in every way his vaunted superiority! What a most wonderful circumstance it is, that every writer on our side the question should be so *arrogant, and rash, and weak, and illogical*; while every writer on the opposite side, should exhibit such perfect specimens of *humility, caution, vigour of mind, and argumentative accuracy*,—that the one side should be all *fools*, and the other all *logicians*! save and except this Reviewer, who, as I have remarked, is determined to excel us all, even in our *rashness, inconclusiveness, and prejudice*! He writes thus—“would any one believe, that Mr. C. could so far impose upon himself, as to imagine that he had settled, in about 15 or 16 lines, a question of so much extent, (that is, whether infant baptism is spoken of in *direct terms*, and as a thing not *questioned* by the *earliest writers*,) and upon which the array of learned authorities is more than a hundred to one against him?”—Yes, Mr. Cox asserts and re-asserts, that not *fifteen*, but *five* lines are in fact sufficient to settle the question; and more than this, the Reviewer has the sagacity, amidst his loudest complaints, to *concede the truth* of my statement. After the preceding citation, he adds, “not to dispute with out friend, whether it is spoken of *directly* or *indirectly*.”—Then, Sir, you have yielded the point; for what is my demand? “Will any Pædobaptist writer after this, (the *uncontroverted*

*evidence* I have adduced,) venture to re-assert, that infant baptism is spoken of by the *earliest writers*, in *direct terms*, and as a thing unquestioned?”—Oh, says the Reviewer, “we will analyse this question of antiquity.” Very well, and what is your analysis! Why, first, “can Mr. C. so far impose upon himself,” &c.—and secondly, “we do not dispute with him, whether it is mentioned in *direct terms*.” Very *good* and very *wise*, on your part; for you well know there can be no dispute;—you well know you cannot answer my fifteen or sixteen lines upon that question; but you ought to have seen, that you have gone very far towards *stultifying* yourself by such an admission.

“The array of learned authorities is more than a hundred to one against him!” This is absolutely one of the most shameless and wanton assertions that ever proceeded from fair or unfair controversialist. What, a hundred authorities to one where it is shewn that “infant baptism is spoken of by the *earliest writers* in *direct terms*, and as a thing not *questioned*?” Now, Sir, in the first place, I have shewn that *not one of the earliest writers* ever mentions infant baptism at all; for a proof of this I appeal to *their own writings*. If a hundred or a thousand learned men asserted they did, all their declarations united would amount to nothing in contradiction to the *writers themselves*: but so far from a hundred to one asserting it, I defy the Reviewer to produce ONE that *ever made the assertion at all*, and I, moreover, refer him to his own concession already noticed! This is merely one of those sweeping declarations in which an antagonist who is either absolutely ignorant or ineffably prejudiced deals, to save himself the trouble of examination, to escape out of a difficulty, or to gratify the illiterate multitude.

(To be continued.)



*R. Cartwright Lithog*

## Miscellanea.

THE  
ACADEMICAL INSTITUTION  
AT STEPNEY.

(See Lithographic View.)

THE tower between the two houses is commonly called "King John's Tower;" for what reason we never could learn. Probably it was built several hundred years after the decease of that monarch. All we have been able to ascertain is, that it remains a noble gate-way belonging to a mansion occupied, during Charles the second's reign, by the Marquis of Worcester. The mansion itself has long since been taken down; the rubbish and ruins of which are soon perceived in the gardens, in digging a little way below the surface. The brick-work and cement are objects of curiosity to the antiquarian, and attract the gaze of many passing strangers.

The house on the left hand has been, in part, occupied, since the year 1821, by the Rev. S. Young, who is the classical and resident tutor.

The house on the right hand, now the residence of Thomas Young, Esq., is of much greater antiquity, and includes a considerable portion of the house once inhabited by the Rev. Matthew Mead, one of the most eminent of the ejected ministers. Mr. Mead was the guardian of James Peirce, who afterwards rose to great celebrity at Exeter, and was rejected by his congregation, when he departed from "the faith once delivered to the saints." He was the champion of the Nonconformists, and, in his learned and famous "Vindication of the Dissenters," he evidently refers to a circumstance which took place while he resided in the house of Mr. Mead.

"1682. Many ministers were imprisoned, and their goods seized and sold; and this without their having the least notice of any accusation, or re-

ceiving any summons to appear, and answer for themselves, or their ever seeing the justices, or their accusers. I forbear to mention the rudeness used towards women upon such occasions, and how they purposely frightened children; though I shall not easily forget, how I was myself, being very young, and in a minister's house, when it was broken open, put in great fear of my life by them; which, together with what I then saw, begat in me such an aversion to their cruel and persecuting practices, as I hope will never wear off. Warrants were signed for distresses in one parish, that of *Hackney*, to the value of £1400. What spoil, then, did they make, may we think, in the rest of the nation?" Part I. p. 252. See also p. 258.

Here also lived Dr. Richard Mead, (son of the minister above-mentioned,) a physician of the highest eminence; and his house was open to literary men of all nations, whom he entertained with a princely hospitality. The writer of his life, prefixed to his "Medical Works," tells us, that "no foreigner of any learning, taste, or even curiosity, ever came to England, without being introduced to Dr. Mead, as it would have been a matter of reproach to have returned without seeing him."

"Bentley and Pope, soon after the publication of Homer, met at Dr. Mead's at dinner; when Pope, desirous of his opinion of the translation, addressed him thus: 'Dr. Bentley, I ordered my bookseller to send you your books: I hope you received them.' Bentley, who had purposely avoided saying any thing about Homer, pretended not to understand him, and asked, 'Books! books! what books?' 'My Homer,' replied Pope, 'which you did me the honour to subscribe for.' 'Oh,' said Bentley, 'ay, now I recollect, your translation:—it is a pretty poem, Mr. Pope; but you must not call it Homer.'"

*Works of Dr. Johnson—Murphy's ed. Vol. II. p. 162.*



These premises were purchased at the expense of £3600, which the late Wm. Taylor, Esq. generously gave for that purpose. He was, for many years, a worthy Deacon of the church in Prescott-street—the church to which the academy owes its greatest obligations. Mr. Gutteridge and Mr. Shaw, with a few other friends, were actively engaged in carrying Mr. Taylor's design into effect. Three students were received, and placed under the care of Dr. Newman, who became the resident tutor, at the opening of the academy in March, 1811. The excellent founder died in the latter end of that year, having heard, with great pleasure and satisfaction, the reports made to him of an encouraging commencement.

Nearly sixty students have been received. Of these, three have died; and their memory is embalmed in the affections of those who called them to the pastoral office, into which they were scarcely permitted to enter. Two or three have renounced the ministry altogether. Most of them are now faithfully occupying their stations, of greater or less importance, in our cities, towns, and villages.

Within the last few years, an out-building has been converted into a neat little chapel, where the students, with the occasional help of London and country ministers, preach constantly,—and in which they teach a large number of Sunday-school children. They have also zealously exerted themselves in the distribution of religious tracts, which have, no doubt, given valuable information to many of the poor inhabitants of this populous district.

For the Report of the present state of the Academy, we must refer to our next Number. In the mean time we may be permitted to ask, Why should not the zeal and public spirit of the founder, be emulated by the opulent members of our body? Why should not the hands of the tutors be strengthened in their arduous and honourable toils? And why should not our ministers and churches co-operate with them, in assisting those, who, we trust, are destined to be pastors in our churches, at no very distant period? Why should we not keep pace with

other denominations, in a scheme of piety and benevolence, so closely connected with the furtherance of the gospel? We have many pious young men, of good native talent, who long to be employed in the work of the Lord: let their hearts be gladdened at the sight of a house, in which they may pursue their studies, with a happy seclusion from secular cares, and prepare to blow the trumpet of the gospel.



### EPITAPH ON LORD E. O'BRIEN.

*To the Editor of the Baptist Magazine.*

SIR,—You inserted, a few months since, an account of the dying experience of the late Lord Edward O'Brien: I have reason to believe that it was read with considerable interest and profit.

I now send you a copy of the Epitaph which is placed over his vault; I have no doubt that it will much gratify many of your readers; it exhibits a very just view of his character.

I am, Sir,

Yours respectfully,  
B. H. D.

“Morality in its purest style,  
A peculiar benignity of manners,  
A benevolence of heart, urging him  
To ceaseless exertions in relieving the  
indigent,  
Formed and adorned his character on  
earth;

Yet these qualities,  
However attractive to the eye of man,  
Furnished no ground for consolation in  
death,  
Nor for acceptance before the throne of  
God,

It was Faith, working by love,  
Faith in the Redeemer's blood and  
righteousness,  
That filled his soul with joy unspeakable,  
Gave elevation to his hope,  
Sweetened the last days of his life,  
Plucked the sting from Death,  
Snatched victory from the grave,  
And marked him out  
As an Heir of Glory.

‘Blessed are the dead who die in the  
Lord!’”

## SELECTIONS FROM SCARCE OLD BOOKS.

One of the Kings of Portugal was accustomed to say, "I like *old Wood to burn*; *old Wine to drink*; *old Books to read*; and *old Friends to talk with*."

To the Editor of the Baptist Magazine.

SIR,

I have in my possession a small book, without a date, printed, as I am informed, with the *Zurich* types, used by *Tyndale*, and his companions, at the beginning of the sixteenth century. It is entitled, "The summe of the holy scriptures, and ordynary of the Christen teaching, the true Christen faythe, by the which we be al iustified. And of the virtue of baptyisme, after the teachyng of the gospel and of the apostles, with an informacyon, howe all estates shulde lyve, acordyng to the gospell."\* I find from the good *John Fox*, the following account of this work. Speaking of "*Simon Fish*, the author of the *Book of Beggars*;" he adds, "who also translated a book called the *Sum of the Scriptures out of the Dutch*." *Marty*. Vol. II. p. 229.

It appears from *Fox*, that this book was suppressed in the reign of *Henry VIII.* both in 1529 and 1531. Many of the paragraphs objected to by the *Romish prelates*, are copied into his *Martyrology*.

I have never heard of any other English copy of this evangelical work; there is a *French* copy in the Library of the *British Museum*, printed at *Basle* in 1523.† My friend, *Mr. Wm. Angus*, judging, from the sentiments contained in it, conjectures that *Simon Fish* must have translated it from a *Waldensian* manuscript! It is gratifying to learn from it, what were the doctrinal sentiments which the "*Lollards*," or "*Anabaptists*," of that period, delighted to read. It was to this little work, with others, that the following quotation from *Fox* refers;—"But the fervent zeal of those *Christian days* seemed much superior to these our days, and times, as mani-

\* There are neither the comma, colon, or semicolon used.

† The famous *Robert Stephens* printed an edition of this work.

festly may appear by their sitting up all night in reading or hearing; also by their expenses and charges, in buying of books in *English*; of whom some gave five marks," [above three pounds,] "some more, some less, for a book, and some gave a load of hay for a few chapters of *St. James* or of *St. Paul*, in *English*." *History of Popery*, Vol. II. p. 339.

To afford your readers a specimen of this curious work, I give two extracts from the "*Prologue*," and the first chapter.

"Seyng that all persones can not rede or understonde all boke, to the tent that every man may knowe what ys the foundacyon of all the scriptures, and what thing they do teache us. I have shortly copyed in this present boke, the foundacyon and the summe of the holy scripture, of the which the heade and principall is the fayth, from whome procede hope and charitie. To thintent that every ma may knowe, what he shall beleve, what he shall hope, and whye he shall love God, and howe God is our father, and we hys children and howe that we be enheriters of the kingdome of God, as sheweth vnto vs *Saint Paul* in all hys epistles in divers chapters, whiche by many times alleged and recyted, in thys present boke. Also howe that without oure merites we be iustified to thintent that we shuld not put our trust in our good workes, as dyd the *Iues*. Neverthelesse albiet that I wryte in thys boke that iustificth vs without our good workes and merites, it ys not myne entent to discouell eny man to do good workes, but myne entent is to teche all p.sones howe they shell do the workes, and that they shell not trust upon thier good workes, nor in them to sette theyr helthe, but al only in the faythe of *Jesu Chyste*, & in the grace of God."

The first chapter is entitled, "Of the foudacion of *Christedome* and fyrst what thynge the baptesme doth

signife."—"As wryteth S. Marke sayinge. He that shall beleve and shall be baptysed shall be saved. But he that beleveth not shall be cōdemped. It is truth, but among a thousand there is not one that knoweth what thyng the baptesme betokeneth nor what thighe he shall beleve.

"The water of baptesme taketh away oure synne for then it were a precious wat. And then it behoved us daily to wasshe vs therin. Nether hath the water of the fountaine more vertue in hit sylfe than the water that rynneth in the ryver of Rync. For we may as well baptyse in Rync, as in the fount.

"When saint Philyp baptised Eunnuchus the servaut of Candace, a queene of Ethyope (as wryteth saynt Luke in the actes of Apostels) there was then no halowed water, nor caudell, nor salt, nor creame nether whyt abite, but he baptysed hym in the fyrst water they came to vp on the way. Hereby mayste thou perceyve that the vertue of baptesme lyeth not in halowed water or in other outwarde thynges, that we have at the fout, but in the fayth only. That is to say when any parson is baptised he must beleve stedvastly that his sins to hym ar pardoned and that he is made the chyld of God, and that God is become his father, & is mede certayne that he shall be saved. And is mede parteker of the passo of Christ wherof the baptesme hath his vertue."

I intend to send you occasionally some further extracts from this valuable work, as it is not probable it will ever be reprinted.

Yours,

J. I.



### CALVIN AND ECKIUS.

"ECKIUS being sent by the Pope, Legate into France, upon his return resolved to take Geneva in his way, on purpose to see Calvin; and, if occasion were, to attempt reducing him to the Roman Church. Therefore, when Eckius was come within a league of Geneva, he left his retinue there, and went, accompanied with one man, to the city, in the forenoon. Setting up his horse at an inn, he inquired where Calvin lived; whose house being

shown him, he knocked at the door; and Calvin himself came to open it to him. Eckius inquiring for Mr. Calvin, he was told he was the person. Eckius acquainted him that he was a stranger; and having heard much of his fame, was come to wait upon him. Calvin invited him to come in; and he entered the house with him; where, discoursing of many things concerning religion, Eckius perceived Calvin to be an ingenious man, and desired to know if he had not a garden to walk in: to which Calvin replying that he had, they both went into it; and there Eckius began to inquire of him, why he left the Roman church; and offered him some arguments to persuade him to return; but Calvin could by no means be persuaded to think of it. At last, Eckius told him that he would put his life in his hands; and then said he was Eckius, the Pope's legate. At this discovery, Calvin was not a little surprised; and begged his pardon that he had not treated him with the respect which was due to his quality.—Eckius returned the compliment; and told him, if he would come back to the Roman church, he would certainly procure for him a cardinal's cap. But Calvin was not to be moved by such an offer. Eckius then asked him what revenue he had; he told the cardinal he had that house and garden, and fifty livres per annum, besides an annual present of some wine and corn, on which he lived very contentedly. Eckius told him, that a man of his parts deserved a greater revenue; and then renewed his invitation to come over to the Romish church, promising him a better stipend if he would. But Eckius, giving him thanks, assured him he was well satisfied with his condition. About this time, dinner was ready, when he entertained his guest as well as he could, excused the defects of it, and paid him great respect. Eckius, after dinner, desired to know if he might not be admitted, to see the church, which anciently was the cathedral of that city. Calvin very readily answered that he might; accordingly, he sent to the officers to be ready with the keys, and desired some of the syndics to be there present, not acquainting them who the stranger was. As soon, therefore, as it was convenient, they both went towards the church;

As Eckius was coming out of Calvin's house, he drew out a purse, with about one hundred pistoles, and presented it to Calvin; but Calvin desired to be excused: Eckius told him he gave it to buy books, as well as to express his respect for him. Calvin, with much regret, took the purse; and they proceeded to the church, where the syndics and officers waited upon him, at the sight of whom, Eckius thought he had been betrayed, and whispered his thoughts in the ear of Calvin, who assured him of his safety. Thereupon they went into the church; and Eckius having seen all, told Calvin he did not expect to find things in so decent an order, having been told to the contrary. After having taken a full view of every thing, Eckius was returning out of the church; but Calvin stopped him a lit-

tle, and calling the syndics and officers together, took out the purse of gold which Eckius had given him, telling them that he had received that gold from this worthy stranger, and that now he gave it to the poor; and so put it all into the poor box that was kept there. The syndics thanked the stranger; and Eckius admired the charity and modesty of Calvin. When they were come out of the church, Calvin invited Eckius again to his house; but he replied that he must depart; so, thanking him for all his civilities, offered to take his leave. But Calvin waited upon him to the inn, and walked with him a mile out of the territories of Geneva, where, with great compliments, they took a farewell of each other."

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## Obituary and Recent Deaths.

### MR. WILLIAM GOULD.

ON Saturday, March 6, 1824, died Mr. William Gould, member of the Particular Baptist Church, Street, Somerset.

Mr. Gould was born in the year 1745; he appears to have lived without any concern for his soul's salvation for  *fifty years*. Through this period of life, his character corresponded with that of most unregenerate men. He was worldly, profane, and possessed of a dreadfully irritable temper, which last, though subdued by divine grace, yet it was not eradicated, and he ever had to complain of it as his besetting sin. It appears, about the year 1798, there was an effort made in Street, by Messrs. May and Kayes, to introduce the gospel. The deceased, with others, felt considerable attachment to the Establishment, and objected to the bringing in of any "New religion." After many persuasions from friends, and the indefatigable exertions of an acquaintance, he reluctantly assented to attend the "new preaching." The consequence was, he examined the Bible for himself, and found the declarations of the dissenting preacher to correspond with God's word. A gradual

declension from the established church was observed, and several attempts were made by the clergyman of the place to get him to resume his place in the national church. The dissenting cause was very thinly attended, and those that composed the congregation were poor and humble. Amongst these despised people he took his seat, and threw in his mite towards its support.

When the clergyman found Mr. Gould had withdrawn, and connected himself with Dissenters, he made a proposal to remit the whole of his tythes (for he was a landholder,) if he would return. Such a proposal would, no doubt, have accomplished its object with many: but with Mr. Gould it had no effect. It appears he was baptized on a public declaration of his faith, at Wedmore, in 1813, with others, and the same year a church was formed, which now amounts to twenty-five members.

Mr. Gould punctually attended the services, and, in the year the church was organized, it was found the place where they assembled was too strait. A proposal was made to build a meeting-house; the deceased and family subscribed *thirty-one pounds* towards the new place of worship; besides

making a provision of ten pounds per annum, for the minister. Mr. Gould, and family, united their efforts, procured ground—cleared—prepared for the foundation, and carried the stone. Thus, in 1814, a place was finished, a good chapel opened, and the cause had a pleasing appearance. Mr. Gould was a man that looked well to his promise, and expected the same from every Christian man.

The Bible, of late, has been his constant companion—those that formerly knew him, and who are no friends to Dissenters, acknowledged a great change to have taken place. His devotion of late, has attracted the attention of many, it was solemn and impressive: repeatedly his feelings caused a pause in his prayers. He seemed very earnest in his request to the Lord for his partner, and her late affliction laid much on his mind. He was well and cheerful until Friday, as he died on Saturday night, March 6, 1824. His sufferings were short, but very acute: yet he bore them with resignation, without a murmur, continually declaring his desire to depart, which was far better. At intervals, he would eject some comfortable passages of scripture, and repeat parts of different hymns. He was quite sensible till a few minutes before he died. To every inquiry he uniformly declared his dependence and trust were in the blood of the Lamb. A few minutes after eleven o'clock he breathed his last, at the advanced age of seventy-nine years, (having been connected with the church twenty-six years,) leaving an aged widow, with children and grandchildren to the number of thirty-four, well provided for. A sermon was preached, on the occasion, to a large congregation, Sabbath evening, March 14th, by Mr. Orchard, from 1 Thess. iv. 13; in which he endeavoured to shew, 1st. That Christianity only afforded consolation to survivors, on the loss of their relations or brethren.—2ndly. The grounds the brethren had to believe the deceased was “asleep in Jesus.”

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REV. JOHN PAUL.

Rev. John Paul died at Oakham, in Rutland, April 5, 1824.

He was one of the fruits of the ministry of the indefatigable Mr. Sinclair, of the Highlands, and by him, and his friends, recommended to the Baptist Academy at Bradford. Thither he went in August, 1817; he spent four years there, and, during the whole of that period, conducted himself in so pious and amiable a manner, as to secure a high degree of esteem from all who knew him. He made a remarkable progress in learning, and, as a preacher, bid fair for a good degree of eminence. The only drawback from popularity lay in a nervous affection, contracted, it was thought, by over exertion, when itinerating in Lancashire, the first summer after he came to Bradford, which somewhat affected his speech. This, however, gradually lessened, and, during his labours at Oakham, seems not to have been perceived. At the close of his studies, he visited Hamsterley and Gainsborough, spending some time at each place. Nearly two years ago he came to Oakham; there he was much beloved and esteemed, and his ministry very acceptable. The congregation much increased, and the prospects of the church, before much beclouded, began to brighten. But he was soon cut off. Of the commencement of his illness, and the state of his mind during its progress, a very interesting account is given, in a letter addressed to his tutor, by the Rev. Mr. Foster, a very worthy Independent minister, residing in the same town; we shall, therefore, give a large extract from that letter, not only as it gives the most full and satisfactory account of the deceased, but also exhibits, in a very amiable light, the disposition of the writer.

“Of the early part of Mr. Paul’s life, I know but little. It appears he was left to the fostering care of his mother at the age of six months, his father having been then removed by death. Concerning his early piety, and his deportment after he became a member of a Christian church, and before he went to Bradford, as well as while under your Mission, you have, undoubtedly, had better means of information. Two years since I did not know him, but we soon became intimate, and the friendship was confirmed by mutual acts of kindness. I have seldom, if

ever, possessed a greater regard for a person whom I had known for so short a time. His peaceable and affectionate disposition, modest and unassuming manners, unaffected and deep-toned piety, in connexion with no mean intellectual endowments, could not fail to secure him friendly regard; and, as he lived respected, so he died lamented. While here, you had some opportunity of witnessing the affection, both of his own congregation, and of other friends, by whom he had been known; and, by the correspondence which his illness occasioned, I had sufficient evidence of the attachment of many, in various other places. By a letter received, since his death, from his successor, at Gainsborough, it appears, 'he still lives in the remembrance of many' at that place; and of the regard, not only of the ministers, but also of others, at Hamsterley, Newcastle, and Lincoln, the most substantial proofs were afforded.

A little before Christmas, he caught cold, and complained of being unwell. In this unfavourable state of health, he preached three times the Sabbath before Christmas-day; twice at Oakham, and once at a village about six miles distant, and walked home the next day. These exertions exceeded his strength, though he was not apprehensive that so serious an attack would so soon follow. He called at my house on the Tuesday, when he appeared very poorly, but I little thought it would be the last visit. In a short time, his disorder rapidly increased, and it was found necessary to call in medical assistance. In the course of a few days, the violence of his complaint abated, and he indulged the hope he should recover; but it was not long before symptoms of consumption, what is technically called the vascular consumption, appeared, and his friends began to be alarmed. After some time, he himself became aware of his danger, and then expressed an anxious desire to live. This, considering our natural love of life, was not at all surprising in a young man, about thirty years old; and, as he had but lately entered upon public life, he wished to live a little longer, that he might be useful. But, while he wished to live, he appeared quite resigned to the will

of God. 'I would not live,' said he, with much placidity, and almost with a smile upon his countenance, 'I would not live, if he would not have me.' He was not afraid to die. He said he had no raptures, nor did he desire them; but his mind was stayed on God, and kept in perfect peace. By the text he chose for his funeral sermon, he expressed his views and feelings in the prospect of death. 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.' Once, when I visited him, he said he had been endeavouring to make death familiar to him, and he seemed not to dread it. At the same time, he observed to this effect, that he had been endeavouring to ascertain, whether, as a preacher, he had been acting in a merely *mechanical* way, without the cultivation of suitable dispositions and feelings; but the result appeared to have been satisfactory to himself, though he was, doubtless, sensible of imperfections, as well as that he should not finally stand by his own decision. He would have, probably, said, had the passage then occurred to him: 'I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord.' Subsequently, he expressed an ardent desire to 'depart, and to be with Christ,' which he considered better for himself, beyond all expression, than to continue in this world of sin and sorrow. For some time before his removal, he longed to be absent from the body, and present with the Lord. When I called to see him, about a fortnight before his death, he appeared to be in a very happy frame of mind. He said, he felt impatient to be gone, but checked himself by saying, this was wrong. He observed, that when visited by kind friends, he felt himself revived; that he was then on the wing, and ready to say: 'O that I had wings like a dove, then would I fly away, and be at rest;' but that he would wait the Lord's time. 'I have no merits,' continued he, 'I have no merits of my own, but am indebted to free sovereign grace for salvation. The method of salvation by Christ just suits me. With the eighth chapter of the Romans I have often been much delighted; and it is now precious to me:

it is my *sheet anchor*.' 'There is,' observed he, 'a gradation in the chapter, till at last the apostle says, I am persuaded; and,' added he, with emphasis, 'I am persuaded.' A few days before his departure, I found him in great pain, and pathetically calling for deliverance; 'O Lord, deliver me from my distress! How long! how long! Remember me, O Lord, for good.' At other times he said, 'Why is his chariot so long in coming?' Though at a great distance from his relations and early friends, he was not alone. Not only did he meet with much kind treatment from his new friends, but, what was above all, God was with him in the trying season. The Shepherd of Israel comforted him with his rod and staff, and enabled him to meet death with composure and serenity. He suffered much, for some time, before his removal, but he was not left to struggle alone, or to vent a murmur against God.

'His God sustain'd him in his final hour:  
His final hour brought glory to his God.'

"He retained the use of his mental faculties to the last, and, a few minutes before his death, was heard to say, 'Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.' On Monday, the 5th instant, about a quarter past eleven o'clock in the forenoon, his joyful spirit took its flight to the mansions of glory; and now he rests from all the labours of his mortal life. I should have been happy to continue him on the list of my friends; but, if a wish would recal him, it would be very selfish and unkind to cherish it. He now enjoys infinitely better society; society, which he delightfully anticipated a few days before his departure; the society of patriarchs, and prophets, and apostles, and martyrs, and Pearce, and Ward, and all the just made perfect, with the innumerable company of angels, and, what was the chief object of his desire, the presence of his Almighty Saviour Jesus Christ."

'In such society as this,  
My weary soul would rest,  
The man that dwells where Jesus is,  
Must be for ever blest.'

These events of the deaths of young

ministers, speak loudly, especially to those who were their companions at the Academy. Let them ever consider that their Lord may come in the "morning" of life, as well as at "midnight;" and so conduct their ministry, that they may be found "watching."  
W. S.

Bradford.

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### RECENT DEATHS.

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#### MRS. H. BELCHER.

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DIED, Nov. 9, 1824, Mrs. H. Belcher of Chipping Norton, Oxon, having adorned a public profession of religion fifty-five years, by an humble and consistent deportment; and remembered, either as a parent, a church-member, or a neighbour, her memory will be long dear to surviving relatives and friends. Her end was peace. Rev. Mr. Gray improved her death from Job xvi. 22.

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#### REV. MR. GROSER.

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ON Lord's-day morning, Nov. 21, 1824, the Rev. Mr. Groser, about twenty years the respected and useful pastor of the Baptist church at Watford, Herts, and afterwards, for a short time, pastor of the Baptist church at New Brentford, Middlesex, having patiently endured a lengthened affliction, departed; in the full enjoyment of Christian tranquillity, to the heavenly inheritance. On the following Friday, his mortal remains were interred in the burial ground belonging to the Baptist church at Watford, on which occasion, Mr. Copley, the present pastor of that church, engaged in the usual service; and on Lord's-day evening the 28th, Mr. Pritchard, of Keppel-street, London, preached the funeral sermon, at the Baptist chapel, New Brentford, from Heb. vi. 15. "And so after he had patiently endured, he obtained the promise."

It is hoped, a more enlarged account of this Christian minister will be communicated.

## Review.

1. *The Moral Government of God in the Dispensation of the Gospel, vindicated; in Observations on the System of Theology taught by the Rev. Dr. Hawker, Vicar of Charles, Plymouth.* By Isaiah Birt. 12mo.
2. *Strictures on the Plymouth Antinomians.* By Joseph Cottle. 8vo. Second Edition, enlarged.

We introduce these works to the notice of our readers both with pleasure and regret. In the first instance, with regret, that a man who has borne the ministerial office so long, and with so much celebrity, as Dr. Hawker, should have rendered such an attack necessary, or even possible: but, next with pleasure, since we are convinced that they are not written without just cause, and that they cannot be perused without advantage.

Before we proceed to the observations we propose to make on this controversy, we shall fulfil that part of our critical duty, which requires us to express our opinion of the particular merits of the writers before us. Mr. Cottle, it appears, during a visit of several months in the neighbourhood, attended Dr. Hawker's ministry as a stranger, probably under the combined influence of curiosity and devotion: and, as a man, in the vigour of life, possessing, moreover, the ardour of a poetical imagination, he, not unnaturally, expresses, with some warmth, his indignant feeling on finding, what he considered, a mass of nonscriptural and unedifying doctrine, substituted for the gospel of Christ. And his manly hostility and intrepid zeal deserve to be admired. Mr. Birt is an opponent of a different character. Far advanced in the vale of years, by his office rendered a close observer of the often erring course of religious opinions, and, by his long residence in that vicinity, in which, more particularly, Dr. Hawker has moved, he is qualified to take a more calm and philosophical view of what is truth, sufficiently adapted to excite indignation: while his mature knowledge of scriptural di-

vinity peculiarly fits him to meet the antagonist he has chosen on his own ground. Dr. Hawker has been so much of an Ishmaelite, lifting up his hand against every man, that he can have no reason to be surprised, if the hostility he has provoked should wear somewhat of a keen and eager aspect: but, to whatever extent it may have done so, it is more natural than praiseworthy, more easy than useful. Mr. Cottle's book, excellent as, in many respects, it is, will probably be felt, even by those who agree with him, to be somewhat too vehement and declamatory: but, in these respects, we must say, Mr. Birt is quite a pattern. In his Observations, there is a full mellow tone of Christian benevolence, and a mass of scriptural reasoning, which render them a pre-eminent specimen of what controversial writing ought to be. Justly offensive to none, they are highly adapted to be instructive and convincing to all.

One reason, however, of the very useful character of Mr. Birt's pamphlet, is of a different kind. He has very truly observed, that "the opponents of the system, maintained by Dr. Hawker, have chiefly insisted on its evil consequences," rather than its erroneousness. Now, though it is very allowable to try every system by its results—the tree by its fruits—yet this is only one of the appointed means of discovering error, and the purpose to which it is adapted is peculiar. It is undoubtedly true, that whatever, according to its proper tendencies, produces mischief, is erroneous: but we are inclined to hold it equally certain, that such sentiments may be proved to be erroneous, independently of their effects. The sacred scriptures are both the revelation and the standard of truth. Every controverted opinion must appeal "to the law and to the testimony: if they speak not according to this rule, there is no light in them." We have said also, that the purpose which an examination of the influence of religious sentiments is adapted to answer, is peculiar; and we mean, that it is much more conducive to the caution of those



who do not maintain them, than to the conviction of those who do. It is an appeal to the feelings, rather than the understanding: of admirable practical use, as a safeguard against the adoption of error; but not so well adapted to induce the renunciation of a tenet which is held to be true, and with which the feelings, therefore, must be supposed to accord. A man, in this case, may be accessible to arguments drawn from the acknowledged authority of holy writ, but assuredly to nothing else. You tell him the sentiments he holds are pernicious. The remark savours of accusation and censure, and is therefore, more adapted to irritate than to enlighten. He calls it abuse, and with somewhat of the spirit of a martyr, he replies in the triumphant challenge, *Are they not true?* Nor can this challenge be refused or evaded, without giving a great advantage to his cause. It is, therefore, matter of regret, that the aspect of this controversy has been of the kind stated; and to this circumstance it may, probably, be ascribed that, amidst so much strife, there has been so little victory. Mr. Birt has chosen a different mode of attack. He enters exclusively on the question, *Is this system true?* That our readers may see with how much effect he appeals to the unerring word, and exposes the fallacy of Dr. Hawker's boasted superiority in scriptural accuracy, we quote the following passage.

"That which I particularly notice in the above extracts is, the Doctor's repeated assertion, that the Holy Ghost anointed Christ and his members. In this assertion I cannot but consider Dr. Hawker as exceedingly incorrect and unscriptural. . . . The anointing of prophets, priests, and kings, when appointed or inducted to their respective offices, is often adverted to in the economy of divine grace. In these allusions, Christ and his members are the anointed ones; the Holy Spirit, in his influences and graces, is the unction with which they are anointed by the divine Father. In the literal transaction, Dr. Hawker might, with as much propriety, assert, that the oil itself anointed the kings of Israel, as he could represent the figurative allusion to denote the Holy Spirit anointing Christ and his members. . . . Had the Doctor followed the general tenor of scripture, rather than his own system, he would have had a very plain

path laid before him. The particular instances of our Lord's baptism, and his session at the right hand of God, would have given the same direction to his views. And if, after all, he had hesitated, an inspired apostle would have informed him, most expressly, that "God anointed Jesus of Nazareth with the Holy Ghost." pp. 90, 91.

It would not, perhaps, be difficult to assign the reasons why the opponents of Dr. Hawker have dwelt chiefly on the evil consequences of his system. There is a moral taste by which the influence of opinions is perceived, prior to any scrutinizing effort of the understanding. "The ear trieth words," and we may add, the heart trieth doctrines, "as the mouth tasteth meat." To search into their truth, requires a further and more vigorous effort; and one which, in the case before us, has been rendered more difficult by the peculiar nature and imposing aspect of the error. It is the boast of Dr. Hawker, that he cannot be in error, because all that he affirms is true, and "in perfect harmony with Christ and his apostles." Our readers have just seen, in one instance, and others may easily be found, that this is not altogether correct: but, to whatever extent it might be so, we should reply, there are many things contained in the scriptures which the Doctor never brings forward. Truth and error are relative terms; and when we apply them to religious opinion, we consider them in relation, not so much to one or more particular doctrines, as to the whole system of divine instruction. Certain theological views may be true, and yet not *the truth*: a general term, comprehending all that God has revealed. A system of religious sentiments may be erroneous by contradiction, by excess, or by defect: and all are equally fatal to its rectitude. In the two former cases, there would be something either positively false, or unauthorized; but the last has this peculiarity, that it may contain nothing but what is true, and yet not be the truth. Nor can it be necessary to say any thing to prove, that a system, thus erroneous, while less appalling, may be as essentially wrong, and as fatally ruinous, as any other. The system of Dr. Hawker is a striking illustration of these remarks; and Mr. Birt has exercised a sound judgment in selecting

for his specific object the demonstration of its defects. How upon this Doctor has laid himself to this mode of attack, will appear from his own words, as quoted by his opponent.

"He says, 'The following may be considered as a specimen of all I preach or write. The sovereignty of Jehovah, in his trinity of persons, manifesting his grace to his church in Christ, before all worlds; and conducting her through the whole of this time state to glory, to be holy and without blame before him, in love for ever; this is the one grand bottom on which I build all my discourses, whether from the pulpit, or the press. The everlasting, electing, unchanging love of God the Father; the person, glory, grace, blood-shedding, righteousness, and finished salvation of our Lord Jesus Christ: and the equal love, grace, and favour of God the Holy Ghost, manifested to the church before all time, and in his quickening operations on every individual member of Christ's mystical body here below, leading them from grace to glory;—these are the glorious doctrines I preach. . . . Neither should I consider that sermon, or that writing, on divine things, finished, but miserably incomplete and undeserving attention, where these grand truths of God were . . . not brought forward, as the first and last of all points to be insisted on.'" pp. 11, 12.

From the pointed and effective exposure of this "specimen" by Mr. Birt, we make one extract.

"The only attributes with which he (Dr. Hawker) has clothed the Divine Majesty, are sovereignty and grace. These undoubtedly belong to him in their highest degree: but he is also infinitely holy, righteous, and just. . . . We rejoice that he is the King of kings and Lord of lords; that he doeth whatsoever pleaseth him, in heaven above, and in the earth beneath; that, in all parts of his dominion, his counsel shall stand, and he will do all his pleasure. But we rejoice in his sovereignty, because righteousness and judgment are the habitation of his throne. . . . All his sovereign purposes are invariably carried into execution in perfect righteousness, in the government both of the world and of the church. . . . One can scarcely conceive of any system of religion that will not recognize both sovereignty and placability in the deity that is to be worshipped. . . . But it is in the gospel of Jesus Christ alone that mercy and truth meet together, that righteousness and peace embrace each

other. It is in the gospel only we behold a just God and a Saviour. It is here, in this revelation of mercy exclusively, that righteousness goes before the Divine Majesty, and sets us in the way of his steps. Here it is, indeed, that grace in full sovereignty reigns; but it is through righteousness, unto eternal life, by Jesus Christ our Lord. Now it is lamentable that such a man as Dr. Hawker should give the greatest, if not the only prominence in his ministry, to that which is, in some degree, common to all religions, to the great neglect of that which is the most distinguishing peculiarity of the glorious gospel of the blessed God, and gives it its brightest lustre." pp. 19, 21.

Combined with a general conviction that Dr. Hawker's preaching cannot be right, there has been felt, probably to a great extent, a difficulty in saying where it is wrong. To the multitudes who have asked, either themselves or others, wherein its peculiarity lies, no reply has more frequently suggested itself than this; He seems to preach, not Christ, but the Holy Spirit. And such is the fact. This is the most obvious feature of his system, though the purpose it is designed to serve, lies considerably deeper. To what a surprising extent the Doctor carries his views on this point, our readers will be enabled to judge, by a quotation made by Mr. Birt; and we are sure we need make no apology for inserting some of the judicious and decisive observations which follow it.

"'No sooner had Jesus,' says the Doctor, 'ascended, than the Holy Ghost descended, and, in an open display of himself, took upon him the more immediate government of the church, in his own personal ministry.' . . . [These views] I have not the least hesitation in rejecting as incorrect, unscriptural, and incompatible with the filial rights, the mediatorial rewards, and the all-pervading and perfect government of him, who must reign till he hath put all enemies under his feet. Whilst the entire concurrence of the Holy Spirit with the Father and Son, in the scheme of salvation, is, by me, most devoutly received, and his agency readily and gratefully acknowledged to be most gracious, efficient, and divine; with the greatest earnestness I contend, that the office of the Holy Spirit, in the economy of divine grace, is so purely ministerial, that his agency, in all respects, redounds to the

honour and glory of our Lord Jesus Christ, who is the only and all-sufficient head and governor of his church. . . . Hence the Holy Spirit has graciously become the minister of Christ, and is spoken of as the Spirit of Christ; as sent by him; &c.—From the above statement of Dr. Hawker, one might be led to suppose, that, when our Lord ascended to heaven, he retired from the superintendence of the church, and that the Holy Spirit occupies the vacated throne. But, in reality, so far was the time of our Lord's ascension into heaven from being the period of his terminating his government of the church, that it was eminently the day of his coronation, and of his installation into his kingly office. It was then he took his seat at the right hand of God, and was anointed with the oil of gladness above his fellows. The government is still upon his shoulders, and, to conduct it prosperously, he has all power in heaven and on earth.—The pouring out of the Spirit on the day of Pentecost, was so far from being an instance of the Holy Ghost taking on himself the government of the church, that it was the direct and full evidence that our Lord had taken possession of his throne in heaven. . . . The gift of the Spirit itself was an act of his royal prerogative and munificence. 'Therefore, being by the right hand of God exalted,' says the apostle Peter, 'and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye see and hear.'" pp. 75, 80.

Entirely neglecting, as he does, the fundamental truth of God's moral government, which one would suppose must enter into all systems pretending to be scriptural, it is not surprising that Dr. Hawker should have been supposed by many to have no system; but to be wandering in endless mazes, without any ascertainable track. The extracts we have made, will satisfy our readers of the incorrectness of this opinion. The Doctor avows his adoption of the principle, that there is nothing in the dispensation of the gospel, or in personal religion, but sovereign acts of grace; and all his other views are modified by the necessity of being consistent with this. He hesitates, indeed, at nothing; but sacrifices without scruple, as Mr. Birt has clearly shewn, the unquestionable fact of God's moral government; the excellence of his law; the prerogative of the divine Father; the kingly office of the Son; and the scriptural representation of

experimental piety. We may thus, perhaps, account for the unhappy progress in error which, in the course of his life and ministry, the Doctor appears to have made, for it is a fact, attested by many who were delighted and edified by his early discourses, that he has lost much of the tone of sentiment in which he then spoke. Then, indeed,—and what Christian is not?—warm in the exaltation of sovereign grace, and of the Spirit's agency; but now, with ruthless haud, aiming at the demolition of all other parts of the sacred temple, to establish this in solitary grandeur—the desolate and melancholy grandeur of a fragment and a ruin. But such is the natural operation of partiality to one section of the truth. It blinds the eye, and renders the heart callous to every other: and, growing with his growth, it has led Dr. Hawker farther and farther astray from words of sound doctrine.

A system so defective, should it contain no falsehoods, cannot be the truth, the whole counsel of God. Without inquiring particularly, therefore, into its tendencies, we may pronounce, with certainty, that they cannot be beneficial; and we fear, that an inquiry into facts, upon the spot, would painfully confirm this conviction. There is, indeed, one indication of its unhappy influence upon the Doctor himself, which gives us the deepest concern: we refer to his adoption of the epithet Antinomian. He says,

"The word antinomian is well known to be formed from a Greek compound, antinomos; the nearest literal translation of which is, against law. And the meaning, when applied to any person, in relation to religion, is, that he who is an antinomian, is looking for justification before God, solely on the footing of Christ's person, blood, and righteousness, without an eye to the deeds of the law; yea, even against them." Quoted by Mr. Birt, p. 23.

We are willing to exercise the utmost candour in judging of this language: but we really cannot believe Dr. Hawker to be ignorant of the meaning in which the word Antinomian has been generally, (with the single exception of himself,) we may say universally, employed. If he be so, he is, at least, utterly incompetent to define

theological terms : but, if he knew that no man has ever been called an Antinomian, but in consequence of his denying the law of God to be binding *as a rule of life*, can he be accounted guilty of less than a conscious and wilful untruth, intended for the most mischievous of purposes? We are sorry to use severe expressions, but their justice and necessity must be our apology. The obvious tendency of this flagrant misrepresentation, is to banish the general dread of antinomianism, and of all that has ever been called by that name; as well as to suggest and confirm the idea, that we have nothing whatever to do with the moral law, but in the matter of our justification, and in this, only to hate and despise it. And, if it was not the Doctor's design to promote such results, nothing was more easy than to avoid the appearance of it. Had it, in truth, been his wish to guard his followers against an unholy life—we had almost said, had his own heart shrunk from it with becoming detestation—it is, to us, utterly inexplicable, that he should not have indignantly renounced a principle, which his readers could not fail, unless pointedly warned, to connect with the name, and abandoned the very term itself to an association, which had already consigned it to unmingled abhorrence.

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*Immediate, not gradual Abolition, or an Inquiry into the shortest, safest, and most EFFECTUAL MEANS of getting rid of West Indian Slavery.* Arch, Cornhill, Price 2d.

This is a well-written, argumentative, cheap pamphlet. It deserves to be generally read. The writer of this read it to his congregation a few evenings since, and is happy to say, that the good effect it produced was very general. On the plan proposed, the non-usage of West India produce, till the condition of the slave population is ameliorated, every minister of God's word, and even every child in our congregations, may help in the abolition of this accursed traffic.

If, among serious people, those articles should be contemned, which are emphatically the fruit of the most horrible slavery and bondage that ever afflicted the creation of God, the effect

would, doubtless, be very considerable. But, even if the result should not be the entire abolition of the slavery of 800,000 human beings, ought not every Christian to be able to stand up and say, "I have *no hand whatever* in perpetuating the monstrous and cruel traffic in the blood and bones of my fellow-creatures."—Surely, no Christian ought to give his eyes to sleep, or his eye-lids to slumber, unless he can utter this language!

The writer feels glad, that a society is formed in Leicester for the abolition of this horrible injustice. Surely this is an example worthy of general imitation. The Christian world are, doubtless, not sufficiently awake to the enormities of the dreadful system of slavery: if they were so, surely not a single number of any religious publication would in future issue from the press, without some striking article on this momentous subject!

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## LITERARY INTELLIGENCE.

### *Just Published,*

With a fine Portrait, *Memoirs of the Rev. W. Ward, late of Serampore, India with some of his early Poems, and a Monody to his Memory,* by Samuel Stennett.

An Essay on the Obligation of Christians to observe the Lord's Supper every Lord's Day. By J. M. Cramp.

"News from Afar; or, Missionary Varieties," with thirteen Engravings. Price 8d. Offer.

Vol. VIII. and last of Sketches of Sermons, (containing Indexes of Subjects, furnished by their respective Authors. 12mo. Price 4s.

The Plenary Inspiration of the Scriptures Asserted; the Principles of their Composition investigated; and Objections to their Divinity proved to be unfounded; in Six Lectures (very greatly enlarged) delivered at Albion Hall, London Wall, by Samuel Noble.

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Preparing for the Press: A Manual for Church-Members, drawn from the New Testament, by Dr. Newman, of Stepney.

The Rev. S. Saunders, of Frome, in the Course of the ensuing Spring, intends to Publish, by Subscription, a Series of Discourses on the Lord's Prayer, in one Volume, 8vo.

## Intelligence, &c.

### POPISH JUBILEE.

A ROMAN Catholic periodical, entitled "The Laity's Directory for 1825," gives what it calls, "The INDICITION for the UNIVERSAL JUBILEE in the holy Year 1825. —Translated from the Latin Original, printed at Rome, in the Printing-office of his Holiness, Leo XII."

The following are extracts from this mass of error, arrogance, and blasphemy !

"Leo Bishop,

Servant of the Servants of God,  
To all the faithful of Christ, who shall see these presents, Health and Apostolical Benediction.

"In the merciful dispensations of the Lord, it is at length granted to our humility to announce to you with joy, that the period is at hand when what we regretted was omitted at the commencement of the present century, in consequence of the direful calamities of the times,\* is to be happily observed, according to the established custom of our forefathers ; for that most propitious year, entitled to the utmost religious veneration, is approaching, when Christians from every region of the earth will resort to this our holy city and the chair of blessed Peter, and when the most abundant treasure of reconciliation and grace will be offered, as means of salvation to all the faithful, disposed to perform the exercises of piety which are prescribed. During this year, which we truly call the acceptable time, and the time of salvation, we congratulate you that a favourable occasion is presented, when, after the miserable accumulation of disasters under which we have groaned, we may strive to renew all things in Christ, by the salutary atonement of all Christian people.—We have, therefore, resolved, in virtue of the authority given to us by heaven, fully to unlock that sacred treasure, composed of the merits, sufferings, and virtues of Christ our Lord, and of his Virgin Mother, and of all the saints, which the Author of human salvation has intrusted to our dispensation."

The "Indiction" of "our humility," then states the conditions on which the "sacred treasure of merit," is to be "unlocked ;" for the purpose of granting to the blind, led by the blind, full indulgences, and abundant pardons !

\* When the Pope was prisoner to Bonaparte.

"We ordain and publish the universal and most solemn jubilee, to commence in this Holy City from the first vespers of the Nativity of our most holy Saviour Jesus Christ, next ensuing, and to continue during the whole year 1825, during which year of the Jubilee, we mercifully give and grant in the Lord a plenary indulgence, remission, and pardon of all their sins, to all the faithful of Christ of both sexes, truly penitent, and confessing their sins, and receiving the Holy Communion, who shall devoutly visit the Churches of blessed Peter and Paul, as also of Saint John Lateran and Saint Mary Major, of this city, for thirty successive or uninterrupted (whether natural or ecclesiastical) days, to be counted to wit, from the first vespers of one day until the evening twilight of the day following, provided they be Romans or inhabitants of this city ; but if they be pilgrims or otherwise strangers, if they shall do the same for fifteen days, and shall pour forth their pious prayers to God for the exaltation of the Holy Church, the *extirpation of heresies*, concord of Catholic princes, and the safety and tranquillity of Christian people."

Who can, for a moment, doubt but that the writer of this infamous proclamation, is "that man of sin ;" and "the son of perdition," described by Paul in the Epistle to the Thessalonians ? "*Who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he, as God, sitteth in the temple of God, shewing himself that he is God !*"

It may be amusing to the reader to know how this infallible sinner addresses us Protestants—"with all decevableness of unrighteousness ;"—"To you, to you, we address ourselves with the entire affections of our apostolic heart, whom we bewail as separated from the true church of Christ, and the road of salvation. In this common exultation, this alone is wanted ; grant it to your most loving parent, that at length called by the inspiration of the Spirit from above into his admirable light, and bursting asunder every snare of division, you may have one consentient mind with this church, the *mother and mistress of all others*, out of which THERE IS NO SALVATION !—Enlarging our heart, we will joyfully receive you into our fatherly bosom, and will bless the God of all consolation, who in this greatest triumph of catholic faith, shall enrich us with these riches of his mercy !"

After this description of "the true church of Christ," given by the Pope, we select another from the pen of inspiration:—"And upon her forehead was a name written, MYSTERY, BABYLON, THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Rev. xvii. 5.

IOTA.

### Mahometan Opposition to the Bible.

THE Sultan of Persia has published a Firman at Aleppo, on August 12, 1824, prohibiting the introduction of the Bible into his dominions. He has commanded that all the copies possessed by his subjects, should be given up and burnt: threatening to hang those who refuse to obey his mandate! It is added, "Catholics, as well as other Christians, believe the Firman has been issued at the instance of the Roman Catholic clergy."

### BAPTIST BUILDING FUND.

To the Editor of the Baptist Magazine.

SIR,

The account you gave last month of "The London Baptist Building Fund," has already produced a considerable impression in its favour. A minister, writing from the country, says, concerning the plan: "I must be excused if I express my warm sense of the wisdom and benevolence shown in its formation. It will, doubtless, prevent many serious evils, both to ministers and churches, who may need the assistance of their more opulent brethren in the metropolis; and, in future, Cases will be more likely to be assisted according to their merits and necessities, rather than in proportion to the begging qualifications of their respective advocates." Another country gentleman is so much pleased with the design, that he has signified his intention of giving a donation to the Society. I mention this, Mr. Editor, as an example of importance, and hope there will be found, in different parts of the kingdom, many gentlemen who will deem it worthy of their imitation. If but ten, or twenty, would confer a donation of ten or twenty guineas each, to be funded, it would be laying a foundation for the permanent existence of a Society, that may prove a blessing to generations yet unborn. Application, on behalf of the Society, is now making to the benevolent in London, and its environs, which, I hope, will prove abundantly successful. Some, I am in-

formed, who gave a guinea per month to regular cases, are subscribing to the Society £20 per annum. I have seen a list of sums already put down, varying from £20 to £4, amounting to between £300 and £400 a year; to say nothing of one individual that subscribes £150 per annum.

I am, Sir,  
Yours,

A Well-wisher to the Society.

### CORPORATION AND TEST ACTS.

It is understood, that "the Deputies, representing the Dissenting Congregations in and near the Metropolis;" the "General Body of Protestant Dissenting Ministers of the three Denominations;" and "the Protestant Society for the Protection of religious Liberty," have come to a resolution to make an application to Parliament, in the ensuing Session, for the repeal of the Corporation and Test Acts; but that they have no intention to invite congregational petitions on this occasion.

### ORDINATIONS, &c.

*Ordination of the Rev. J. T. Jeffery, at Gray's Walk, Lambeth.*

ON Tuesday, December 7, the Rev. J. T. Jeffery, (formerly Missionary on the Scilly Islands,) was ordained pastor over the newly-formed Baptist Church in Gray's Walk. The Rev. F. A. Cox stated the nature of a gospel church, and asked the usual questions. An address was delivered to the minister by the Rev. John Edwards; and, in the evening, a sermon was preached to the church by the Rev. James Upton.

*Ordination of the Rev. T. Price, at Devonshire-square, London.*

ON Thursday, November 18, the Rev. T. Price was ordained co-pastor with the Rev. Timothy Thomas, (who had that day completed his forty-fourth year of ministerial labours,) over the Baptist Church meeting in Devonshire-square, London. Mr. Steane, of Camberwell, commenced the service by reading and prayer; Dr. Newman delivered the introductory discourse; Mr. Thomas, the senior pastor, prayed the ordination prayer; Mr. Edmonds, of Cambridge, gave the charge to the minister; and Mr. Berry, of Broad-street, (Independent,) concluded the morning service. In the

evening, Mr. Griffin commenced; Mr. Cox addressed the church; and Mr. Price, of Coate, concluded.

The following Sums were voted out of the Profits of this Work, to the Widows of Baptist Ministers, on 17th of December last.

M. S. ....	£5	M. R. ....	5
M. D. ....	4	H. N. ....	5
S. I. ....	5	M. C. ....	5
A. P. ....	5	J. F. ....	4
M. B. ....	5	A. H. ....	8
R. ....	5	E. J. ....	5
M. M. ....	5	A. E. ....	4
E. J. ....	5	M. H. ....	4
M. G. ....	5	S. ....	5
E. B. ....	5		
E. C. ....	5		90

From several of the Widows usually assisted, no letter has been yet received;

their applications, therefore, if intended to be made, must stand over until the next distribution.

N. B. The entire PROFITS from the "NEW SERIES" of the Magazine, commencing in 1818, have been conscientiously and exclusively devoted to the widows of our ministers; amounting to the sum of TWO THOUSAND TWO HUNDRED AND NINETY-NINE POUNDS!

NOTICE.

Stepney Academical Institution.

THE Annual Meeting of the Stepney Academical Institution will be held, (Providence permitting,) on Tuesday Evening, January 18, inst. at the King's Head, Poultry. Chair to be taken at Six o'Clock precisely.

A HYMN

FOR THE FIRST SABBATH IN THE NEW YEAR.

GREAT God! with joy to thee we raise  
The tribute of our humble praise,  
That we within thine house appear,  
And live to see another year:  
And, having help'd us hitherto,  
Lord, help us all our journey through.

Ten thousand blessings from on high,  
Have yielded us a rich supply;  
And ev'ry month, and ev'ry hour,  
Has shewn thy goodness and thy power:  
And, having help'd us hitherto,  
Lord, help us all our journey through.

Thro' joys, and cares, and paths unknown,  
We travel to thy heavenly throne;  
O'er every step do thou preside,  
And deign to be thy people's guide.  
And, having help'd us hitherto,  
Lord, help us all our journey through.

From sin and Satan keep us free,  
And let us find our heaven in thee;  
Through the whole year thy smile impart,  
And live and reign in ev'ry heart;  
And, having help'd us hitherto,  
Lord, help us all our journey through

Resign'd to all thy future will,  
May all our restless thoughts be still;  
And, Oh! that this our aim may be,  
To die to self, and live to thee!  
And, having help'd us hitherto,  
Lord, help us all our journey through.

And, when our years have roll'd away,  
And open'd an eternal day,  
This, this, our cheerful song shall be,  
Throughout a long eternity:  
Thou, Lord, to all thy promise true,  
Didst help us all our journey through.

Saffron Walden. W.

Calendar for January.

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| 1. Moon passes Saturn IX. 30 aft.  | 16. Mercury (as to longitude) between the Earth and the Sun, VIII. 15 aft. |
| 3. Ceres south V. 20 morn. Altitude 50°. 10'.                              | 18. Moon passes Mercury VI. aft.   |
| 4. Full Moon XI. 30 aft. Too far south to pass through the Earth's shadow. | 19. New Moon III. 43 morn. Too far north to cast her shadow on the Earth.  |
| 6. Sun (as to longitude) between the Earth and Herschel, IX. 15 morn.      | 21. Moon passes Mars VIII. 30 aft.   |
| 6. Moon passes Jupiter. VIII aft.  | 22. Moon passes Venus XI. aft.   |
| 12. Herschel south, XI. 35 morn. Altitude 13°. 36'.                        | 26. Earth (as to longitude) between the Sun and Jupiter, V. aft.           |
|  | 28. Moon passes Saturn IX. 30 aft.   |

# Irish Chronicle.

*To the Secretaries.*

*Boyle, Nov. 20, 1824.*

GENTLEMEN,

It is with gratitude to a kind Providence, that I am now able to state that I am quite recovered from my late indisposition, which was occasioned by neglecting a cold, and then venturing to travel too soon. I have preached at three of my usual stations, and inspected some of the schools, which inspection, from various causes, has not been so satisfactory as is generally the case.

During the last month the children have been employed by their parents, picking the potatoes, and, in some parts, the measles have been so prevalent and fatal, as to keep even the small children at home. I enclose a paper, given me by one of the teachers, accounting for the absence of many of the children, just to give you an idea of the extent of the disease; and, in the school nearest to the one referred to, three of the children have died, and indeed, considering their exposed state, it is surprising that multitudes do not become its victims. But, another cause of some of the schools having been so thinly attended is, the systematic and continued opposition of the priests; and it has been more explicitly than ever stated by them, that the cause of their opposition is the Bible. This has also been stated, and, in some instances, not in the most courteous manner, at various public meetings of Missionary, School, and Bible Societies, some of whose proceedings you have of course seen. I have been able to attend three Bible meetings lately: the first, in Sligo, which was numerous and respectably attended, and all was perfectly harmonious; the second was in Carrick, where the priest of the town interrupted the proceedings; the consequence of which was, that a public discussion was appointed between three Protestant and three Roman Catholic clergymen, on "the propriety of the universal distribution of the scriptures," which took place accordingly. But this is a mode of warfare that I think will not be pursued by the enemies of the word of God, because, when kept to the point, they have absolutely nothing like an argument to advance in favour of their sentiments.

On the present occasion, it must be admitted, that the talent was all on one side, and, consequently, the weak side had not the usual display of sophistry,

and jesuitical manœuvre: but you shall see the whole.

I had also the pleasure of attending the Roscommon Bible meeting, which also went off peaceably: but six priests wanted tickets of admission, which would only be given on their promising not to interrupt the proceedings, which they declined doing; thereby showing, that to disturb the meeting was their object.

In contemplating such, and even worse proceedings, what pleasure does the Christian feel in recognising God as the author of the Bible, and his honour as being intimately connected with its dissemination, and the effects it shall produce.

Already, this open opposition has, within my knowledge increased the number of readers of the Bible, and of subscribers to the Bible societies.

The journals of the Irish readers, which accompany this, will also give additional evidence, that the scriptures are not read in vain, even among the most ignorant and superstitious of their neighbours.

Yours sincerely,

J. WILSON.

*To the Secretaries.*

*Uskane, near Clogh Jordan  
Nov. 22, 1824.*

MY DEAR SIRS,

You have, probably, heard that Mr. Hassell has removed from Clogh Jordan to Haverfordwest, where he is expected to continue, therefore I was invited to meet his late charge, to advise them in obtaining another minister. I preached at C. J. yesterday morning, and met almost the whole church after worship: but it is in such a state of disorder, through neglect of discipline, and the funds for the support of the ministry are so deranged, if not entirely dissipated, that nothing definitive could be determined. I have recommended their application to Mr. Hutchinson at Abbelex, to preach to them once a month, if possible, as he is the nearest minister; to which, I trust, the Committee will have no objection. It is an important station if a suitable minister can be procured, and he might preach at Burros O'Kain, four miles distant, where I had a good congregation yesterday evening; and at Nenagh, eight miles distant, where I also preached last week in the Methodist house, and at other places.



The school at Nenagh is doing as well as could be expected, or indeed better, considering that it is composed entirely of Roman Catholic children, and is greatly opposed. 108 were present last Wednesday, and 20 of them repeated the two first chapters of the Epistle to the Ephesians, in a satisfactory manner.

Since I last wrote I have visited Cork, Malloys, and Yayhal, and had the pleasure to preach a baptizing sermon for Mr. Briscoe, to a good congregation. Mr. B. is going on very well, and, I trust, a church to the Redeemer's honour will be raised under his ministry. His friends are anxious to do what they can to support the cause, and one of them (Mr. Jones) has exceeded what could have been at all expected; but his heart appears to be greatly set upon having a church of our denomination established there upon gospel principles, and Mr. B. is also anxious to itinerate as much as possible in the neighbourhood, in which I trust he will be encouraged.

I left Mr. Clarke at Clonmel, to supply for me yesterday week, when I was at Thurles; and I expect my son preached yesterday, and must next Sabbath also, as I shall not be able to reach home until that is past. It is a peculiar pleasure to me that he is so acceptable to the congregation, that they now come out as freely in my absence as when I am at home; but the week-evening services are obliged to be discontinued, as he cannot leave his business on such days. I hope he will go to Bristol Academy by and by; but his apprenticeship is not quite expired, and his constitution is so weakly, that I should be afraid for him to devote himself to close study at present; besides which, his labours in my frequent absence will, I hope, be useful to himself as well as to the congregation.

I am glad to be informed, that I am likely to be permitted soon to make the collection in London for our new house. Many have already heard the gospel in it who never attended the former place; and I hope the late public meeting has done good, and will do more in bringing out the people. It is universally approved as a neat erection, and has cost more than £200, which has been paid; and we have contracted for £100 more to complete the concern, when the society will have a good house, and apartments for the minister, who will be required to pay the ground-rent, so that the society will have it entirely free of all charge. I hope arrangements will be speedily made to allow me to collect, for some of the borrowed money is greatly wanted to be repaid, and the contractor cannot go on for want of money. I have obtained more

than £100 subscriptions, and am very anxious to be entirely delivered from the claims of workmen, and from the stones and mortar.

I expect to preach at Roscrea to-morrow, at Templomore the following evening, at the Hills on Friday, and Thurles next Lord's day. 1 Thess. v. 25.

I am yours devotedly in best bonds,  
S. DAVIS.

To the Rev. Mr. Wilson.

Collooney, Nov. 19, 1824.

REV. SIR,

I have again to inform you, that in despite of the opposition of the priests, I am frequently invited and received into villages and houses, with an interest which I have not words to describe; and it is delightful to mark the effects, which, in many well authenticated cases, are produced by reading the Irish scriptures, and spreading the knowledge of the Saviour, in the way commanded by himself, and employed by his apostles with success. In the conversion of James Quin, (brother to the school-mistress of Manorhamilton,) the dispensation of divine grace has been prominent, particularly when the visitation is viewed in connexion with his former character. When first I advised him to read and study the holy scriptures, I found him destitute of one correct idea on the subject of religion, and under an influence of enmity against divine truth; but when I visited his place again, and addressed him, I was surprised in perceiving that he was the subject of a marvellous change: his quickness of perception, of the import and sense of the scriptures, occasionally referred to in our conversation, and the deep sense he expressed of the riches of that grace to which he was indebted, for the happy deliverance he had experienced. Upon the whole, I had reason to conclude, that he had been with the Saviour, heard his voice, and that all things had become new. The day following, he accompanied me to Mrs. Golden's school, and told me that the priest sent for him, to know the cause of his leaving the church of his ancestors, or what fault could he find against so ancient an establishment. "I can," said Quin, "but I do not wish to repeat them, lest you should be offended." "I promise you I will not," said the priest. "In that case," said Quin, "I must candidly confess, that I have been reading the Bible, and could not find that ancient religion you mention contained therein; and, moreover, I have been in the habit of confessing to you, and endeavouring to perform the penance you enjoined, which

I found, an excitement to persevere in wickedness, considering that when I paid or cleared up the old reckoning, I might begin a new one, and have recourse to the same mode of cleansing from sin at any future period. And again," said he, "if the ointment heals the soul for ever, as you say, and that the same soul is detained in purgatory until it is redeemed, by the propitiating sacrifice of the mass; these doctrines are contradictory, and unscriptural; and the poor man, who has no money to pay for these masses, may remain in purgatory through an endless eternity. And, at any time, I never believed the doctrine of transubstantiation." "And what do you believe?" said the priest. "I believe," said he, "the testimony that the scripture gives of the Saviour; that he is the way, the truth, and the life; and that none cometh to the Father but by him." "Now, my lad," said the priest, "I perceive that you have discovered the north-east passage to heaven." He met him frequently afterwards, and never offered a word on or concerning religion, but passed him without speaking a word.

I remain, Rev. Sir,  
With very high esteem, your faithful  
and very humble servant,  
J. O'BRIEN.

To Rev. Mr. West.

Boyle, Nov. 20, 1824.

REV. SIR,

I did not go from home this month but I endeavoured to be as useful as I possibly could, at night, reading the Irish testament for the neighbours, and as many as came to hear the word of God. I think they find much pleasure in coming to hear the scriptures read, for they generally are talking of what passes at night when they come together themselves. A few days ago there were five or six men digging potatoes in a field, and one of them began to tell the rest of what he heard the night before, and said he, if what I heard Pat Brennan read last night be true, we are all astray, for certainly he proved out of his book, that there is no man on earth has power to forgive sins, and that there is no good in praying for the dead, and several other things that are believed by us, which he shews to be contrary to the word of God. But, in the course of the day, I was passing by the same field, and one of them called after me in order to question me concerning the same discourse again, so I took the testament and read as many passages as I thought sufficient to prove the subject; we parted with each other on good terms: the same man came every

night and stopped until bed-time, I hope it will prove useful to him. About three months ago, there came a poor man to my house from the county of Mayo, who had no means of supporting himself but by begging; however, I began to read for him, and shew that there is free redemption in Jesus Christ for believing sinners. He attends my house very often since that time, and, I hope, he has benefited by it, for I can hear that he declares the truth to others. A few days ago he went into a Protestant house, and the woman of the house asked him did Christ die for all men; he answered, that he did not die for those that would die in unbelief.

To the Same.

Boyle, Nov. 20, 1824.

REV. SIR,

I dated my last from this place, after taking a county, Lutrim, round, and staid at that time eight days in this neighbourhood, in which place, at leaving, I was greatly gratified, it being my native part, and some of my relations living there, many of whom I had never seen, which I found in the most gross ignorance of the plan of salvation: but to say the truth of them, they were going about to establish their own righteousness, which in every place I travelled, from the commencement, is the rock that they all have split on. About sixteen months ago, this was the state I found them in. I staid some time amongst them, and instructed one young man to read the Irish testament, which, sooner or later, will prove a blessing, when the present storm is over: and though it is but one month since I left this, be assured there is great agitation in every part I travelled since, even in my own part of the country, which is the best governed part of Connaught, or, perhaps, any part of the kingdom.

Where the protestants are thinly scattered, their hearts are beginning to fail them for fear, and looking for these things that are coming on the earth, these are of every denomination of protestants, not only the lower order, but some gentlemen, both of ability and fortune, are uneasy, and surely this is not strange, when we see, in every direction, boldly, and barefacedly, and contemptuously, every exertion attempted by the people of God, opposed.

After leaving this last month I went to Sligo, and was requested by a Mrs. Armstrong, who has a lodge near the sea shore, to call at her place, and that she would collect a number of Catholics to hear the Irish testament read;

and greater attention I never experienced, nor seeming more thankful. But there were some of the ladies present that did not understand Irish, and requested I would speak English. I told them they could read the Bible as well as I; that I would speak my mother tongue, which I was most capable of, and that I thought of my dear poor simple Irish neighbours, that never heard the word of life before in English or Irish. This pleased them so well, that at the conclusion they begged I would come often.

In a letter to Mr. Ivimey, referring to his new meeting-house, Mr. Davis, of Clonmel, says, "I rejoice that I have been permitted to build such a house for God; and, if you had seen our congregations yesterday, especially in the evening, I think you would have rejoiced with us. It was nearly filled, while I preached from our dear Lord's gracious invitation, 'Come unto me all ye that labour, &c.' My soul was happy while encouraging them all to come to Christ, with their burdens of every description; nor could I refrain my tears while dwelling on the grace of our dear Saviour. O that he would give the people to feel the burden of sin, and bring it to himself for relief."

*From Mr. M'Kaag to Mr. West.*

*Ballina, Nov. 20, 1824.*

It once and again occurred to me, after reading the Irish Chronicle, that some would consider me either as indolent or unwilling to communicate all possible information to you and the public, as in my letters no mention was made of the different places where I endeavoured to preach the glorious gospel of the blessed God, from one end of the year to the other, perhaps I was in error. However, my apology was, that wherever I preached, and however frequently, I was but about my Father's business, and was only in my element, when I found myself perfectly concealed behind the cross of our Lord Jesus Christ, saying to the people, Behold the Lamb of God! and that it would be time enough to acquaint you when there was something done. Eskey will now be mentioned as one of the places where I often preached, where a wonderful change has lately taken place; there was (I was going to say) a resurrection at Eskey within the last few weeks, and the dead continue to rise out of their graves in that neighbourhood.

When brother Wilson introduced me to this place, we preached to thirty or forty careless or indifferent hearers; af-

ter this, instead of growing attached to me and my preaching, the congregation dwindled away to nine or ten hearers, and four or five of these were readers or school-masters under our Society. In this state Eskey remained for at least twelve months, during which it appeared to me, that no man in the parish felt inclined to read the scriptures, except those that were paid for so doing. The priest and the parson were good friends, as they still are, forgiving each other, if ever they had any cause to differ. He, in consequence of the conduct of our few friends in the parish, who made it their business to meet together to read the scriptures, commenced preaching against them in the church, which led some persons to visit their meeting to see what was going on their, and finding that all were met there to read and pray, the question went round the parish, what harm in reading the scriptures and praying to God? As Mr. S.'s sermons seemed to make bad worse, he made an open attack upon the Baptists, and for eight successive Lord's-days dwelt upon the subject of infant baptism. Meanwhile our friends appointed a week-day evening, in addition to their meeting on the Lord's-day. Those persons that lived at the distance of two or three miles from Eskey, complained that their neighbourhood were neglected: since then three other prayer-meetings have been appointed in three different directions from the town, each about two miles from it. The people of Eskey go to help their neighbours to establish the prayer-meetings around them; and, in return, the people of these little meetings, all of them, come into Eskey to join the large meeting every Lord's day. R——. J——, Esq. of J——, has been pleased to make us a present of a house in Eskey to meet in. It will give you some pleasure to hear, that in all my discourses in this parish, I never once took notice of his railing; nay, I felt myself above it, when Christ and his cross was all my theme, which will always be the case till I see Christ and his glory.

*Received by Mr. Ivimey.*

Penny Society, Bond-street, Birmingham, by Mr. Woodhill.	£10	10	8
Mr. Crowther	1	0	0
From Yarmouth, by Rev. E. Guynour	7	0	0
Eros, Haddenham	2	0	0
Opie Smith, Esq. Bath	2	2	0
Riddings, Derbyshire, for the Irish Schools, from the Sunday Scholars, by the Hands of Rev. J. Jarman, Nottingham.	0	10	9

# Missionary Herald.

## BAPTIST MISSION.

SUBSCRIPTIONS and Donations, in aid of the Funds of this Society, will be thankfully received by the Treasurer or Secretary, at the Mission House, No. 6, Fen-court, Fenchurch-street.

### Home Proceedings.

#### OXFORDSHIRE.

ON Thursday, October 7th, the Annual Meeting of the Auxiliary Missionary Society for Oxfordshire, and places adjacent, was held at Chipping Norton. Rev. S. Sutton (late Missionary,) preached in the morning, from Psalm lxxiv. 20; "*Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty.*" Rev. T. Morgan, of Birmingham, preached in the evening, from Isa. ix. 4; "*For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.*" The devotional services were conducted by the brethren Page of Worcester; Price, of Alcester; Wright, of Blockley; Jayne, of Campden, and Coles, of Bourton. The Meeting for public business was held in the afternoon, at which Mr. S. Huckvale, Junior, presided, and was rendered deeply interesting by the statement given by our friend and brother Mr. Sutton; and it is hoped the affecting details were not in vain. But, as stated in the Report, how little has yet been done! A few grains of dust removed from the mountain of guilt; a few drops

of water taken from the ocean of depravity; a few souls saved out of a world that lieth in wickedness! By millions upon millions Satan reckons his subjects, and holds them fast bound in the chains of ignorance, superstition, and sin; his iron sceptre reaches from continent to continent, from island to island, from sea to sea; his lawless empire comprises the chief part of the population of the world. Under these circumstances, and amidst these facts, duty calls upon us to arise for the help of the cause; neutrality would be criminal, excuses must not be pleaded, no delay must be permitted, no despondency indulged; rather let us buckle on the whole armour of truth, and go forth to the help of the Lord against the mighty!

W. G.

#### Yorkshire West Riding Assistant Baptist Missionary Society.

ON the 23rd and 24th of November, the second Anniversary of this Auxiliary was celebrated in Leeds. In the evening of the 23rd, and the afternoon of the 24th, the Rev. S. Sutton, lately returned from Moorsheadabad, preached, on the latter occasion, in the Rev. R. W. Hamilton's

chapel, (Independent) kindly lent for the purpose. On the morning of the 24th, the Rev. Dr. Steadman, of Bradford, preached; and in the evening, the Public Meeting was held. Owing to the lateness of the season, and the unusual humidity of the atmosphere, the previous services were but thinly attended. The last, however, was numerously frequented, and from the lateness to which it was protracted, without any appearance of impatience, weariness, or inattention, in the auditory, was confessedly interesting. The different resolutions were moved and seconded by the Rev. B. Godwin, of Bradford, and B. Goodman, Esq. of Leeds; Rev. Dr. Steadman, of Bradford, and Rev. J. Foster, of Farsley; Rev. R. W. Hamilton, (Independent) of Leeds, and Rev. W. Scarlett, of Gildersome; Rev. T. Scales (Independent), of Leeds, and Rev. W. Bottomley, of Bingley; Rev. S. Sutton, and Rev. M. Saunders, of Haworth; Rev. W. Trickett, of Bramley, Mr. G. Wilson, of Leeds, and Rev. James Acworth, M. A. Ditto. As it is intended to hold the next Anniversary earlier than this, which a variety of circumstances, particularly the decease of the Rev. Thomas Langdon, late co-pastor of the Baptist Church, Leeds, unavoidably postponed beyond the regular period, it is expected that the attendance will be much better.

Income of the Society, during the past year, including a legacy by Mr. D. Sutcliff, late of Hebden Bridge, £790 11s. 8d. J. A.

#### DEATH OF MR. GODDEN.

MR. Godden, who returned from his station at Spanish Town, in Jamaica, on account of ill health, about a twelve-month ago, and who has been gradually declining ever since, expired at Lawrence Hill, near Bristol, on Tuesday, November 23. We have received no particulars as to his last hours, but understand that throughout his affliction, his mind appears to have been calm and happy, neither expecting life, nor dreading death. Mrs. Godden, it will be recollected, died in Jamaica; one orphan is left behind, a little boy about five years of age.

#### Departure of Mr. Wm. Knibb.

EARLY in November, sailed, by the Ocean, Captain Whittle, Mr. and Mrs. Wm. Knibb, for Kingston, in Jamaica,

Mr. K. is gone to occupy the post in the free-school belonging to Mr. Coultart's congregation, which had become vacant by the lamented decease of his brother, Mr. Thomas Knibb. They had not cleared the Channel, when the late destructive gales came on, and narrowly escaped going ashore on the rocks near Beachy Head; but when every effort to escape seemed unavailing, the wind suddenly veered round, and wafted them from the scene of danger. This seasonable deliverance seems to have made a suitable impression on their minds, and calls on the friends of the Society to offer thanksgivings to God on their behalf.

WE are happy to state, that intelligence has this morning (December 13,) reached us, that the Factor, in which Mr. and Mrs. Eustace Carey left Calcutta, on the 25th of July, reached Philadelphia in safety on the 9th ultimo.

### Foreign Intelligence.

#### CALCUTTA.

WE briefly mentioned in our last, the arrival of Mr. and Mrs. Leslie at this station. The following letter from Mr. L. to a friend in Bristol, communicates some particulars which, we doubt not, will be found interesting.

Calcutta, June 7, 1824.

MY DEAR SIR,

The last time I wrote you, we were in Table Bay, in front of Cape Town, from which we sailed for Madras on the 16th of February, 1824, and arrived there on the 17th of April. We had often been informed, before we arrived at the Cape, that the sea off that place was the most stormy in the world, and so we found it. About a week after we set sail, the gales commenced, and we had two of three days and three nights' continuance each. Although all the horrors we endured on our first leaving England were renewed, yet being at open sea, we were not in so much danger; and, by the goodness of God, we were safely carried through. At Madras we were received into the house of Mr. Crisp, a relative of your dear Mr. Crisp, and one of the London Missionaries, by whom, and his excellent wife, we were entertained with the greatest hospitality. We had now arrived in India, and to us it had a

woful appearance. All that we had ever read of its degradation, fell far short of what we actually saw on our first landing. Tens of thousands of human beings, in every direction, almost naked,—idol temples on every hand,—and women in the most enslaved state. Much good, however, is doing at Madras, although it is far from being apparent, amidst the thousands that are there. At one of the stations of the Church Missionaries, there has been a great out-pouring of the Spirit, so that, even in one school, there are no less than twenty-three out of thirty youths, who give evidence of sincere conversion. We attended a monthly meeting of all the Missionaries in the place, and heard them give their several accounts of the state of religion at their various stations; and no meeting, to me, was ever more interesting. Eleven were present; three from the Church Missionary, two from the Society for promoting Christian Knowledge, two from the Wesleyan, two from the London Society, one from the American Board, and myself. All stated that idolatry is beginning to sit very loosely upon the people. Many of the converts have suffered great persecution for Christ's sake; and, in some places, even Christian villages exist. The people themselves are beginning to dispute with the Brahmins on the absurdities of Hindooism,—and, on one occasion, a Brahmin was so confounded with some questions of the people concerning God, that he had to confess his ignorance; at which they, (in number about four or five hundred,) called to a Missionary, who was standing by, to come and teach them concerning the Deity. This we heard from the Missionary himself.

From Madras we sailed on the 30th of April, and reached Calcutta on the 12th of May: thus completing a voyage of six months and thirteen days. Nothing occurred of any consequence during this part of our voyage; the winds were in general favourable, and the weather good. At Madras we took on board with us Christian David, a native preacher, and who had been brought to the knowledge of the truth by the venerable Swartz. He is a most interesting man—full of piety and soul—about fifty-two years of age—has preached the gospel twenty-three—and has been thirty-three years a Christian. It is delightful to hear him talk of Swartz. We were prepared, before we reached Calcutta, (by a letter that met us at the mouth of the river, from Miss Pearce to Mrs. Leslie,) to be the witnesses of some heart-rending scenes among the Missionaries at that place. Eustace Carey, who had very lately been deprived

of a son and daughter, exhibited to our eyes a spectacle of the most distressing nature; deprived of health himself, he appeared like a walking ghost—so ill that his medical attendant told him, that he must leave the country; which he intends doing by way of America, this month. Mr. Yates and Mr. Pearce, particularly the former, with constitutions much broken. Mr. Sutton, in ruined health, had gone from his station to England. Mr. Rowe, of Digah, had died; and what added to the gloominess of the scene, we had to be the witnesses, about a week after our arrival, of the interment of one of the sons of Mr. Yates. Dreary prospect! Truly we have come into the land of disease and death. The Chief Justice, Sir Christopher Puller, who arrived from England about three weeks before us, is since dead. And the lady of a Lieut. Elderton, who came out to Madras in the same ship with us, has also been carried to her long home.

As it regards the state of the Mission in Calcutta, I feel incompetent to write. Things appear to go on steadily, though slowly. The heat at this time is so intense (for this is the hot season,) and the health of the Missionaries is so bad, that they can do little out of doors. The native preachers, however, are very laborious. I have been several times with them, and have perceived that they are heard with considerable attention.

At Serampore, where we all were last week, much good appears to be done. Dr. Carey, who has been very ill, is quite recovered, and bids fair to live many years;—and as for Dr. Marshman, he has never known what ill health is, during the whole period of his residence in India. They are both active to a degree which you would think impossible in such a country. Dr. Carey is a very equable and cheerful old man, in countenance very like the engraving of him with his pundit, though not so robust as he appears to be there. Next to his translations, Botany is his grand study. He has collected every plant and tree in his garden, that will possibly grow in India,—and is so scientific withal, that he calls every thing by its classical name. If, therefore, I should at any time blunder out the word *Geranium*, he would say *Pelargonium*, and perhaps accuse me of ignorance, or blame me for vulgarity. We had the pleasure of hearing him preach from Rom. vii. 13, when he gave us an excellent sermon. In manner he is very animated, and in style very methodical. Indeed, he carries method into every thing he does; classification is his grand *hobby*, and wherever any thing can

be classified, there you find Dr. Carey; not only does he classify and arrange the roots of plants and words; but visit his dwelling, and you find he has fitted up and classified shelves full of minerals, stones, shells, &c. and cages full of birds. He is of very easy access, and great familiarity. His attachments are strong, and extend not merely to persons, but places. About a year ago, so much of the house in which he had lived, ever since he had been at Serampore, fell down, that he had to leave it,—at which he wept bitterly. One morning, at breakfast, he was relating to us an anecdote of the generosity of the late excellent John Thornton, at the remembrance of whom the big tear filled his eye. Though it is an affecting sight to see the venerable man weep; yet it is a sight which greatly interests you,—as there is a manliness in his tears—something far removed from the crying of a child.

Serampore is a most beautiful place; built quite on the banks of a river, the air is pleasant and healthy, and the scene is enlivened by the plying up and down of numerous boats. Much harmony and Christian spirit prevails among the Mission family: and their kindness to all who visit them, is the most abundant. The breach made there by the death of Mr. Ward, is still most deeply felt, and is not likely to be filled up. Our good friend Mack is as good as ever, and is well and active. The schools at Serampore, (Miss Ward told me,) owe much of their prosperity to him. At present he is tenfold more of the Missionary, than the professor. Indeed, he attends very little at the College, but is chiefly employed in superintending the concerns of the Mission.

Calcutta is a very grand place; when you enter it, you have quite the idea of a city of palaces. However, it is far from being pleasant; from the number of houses, and people, and roads, the dust and heat are almost insupportable. We have been much alarmed for some time past, lest the Burmese should come and take the city. But our fears have now almost subsided, as the news of last week were, that our army had taken Rangoon, which, there is little doubt, will stop the Burmese, who had come so nearly to Calcutta as Ramoo, which is a little way from Chittagong. Nothing has been heard in this place from Mr. and Mrs. Judson, and Dr. Price, who are at Ava; but when our army took Rangoon, they found Messrs. Wade and Hough, American Missionaries, fast bound in chains.

The following particulars are

taken from a letter from Mrs. Leslie to her parents.

“We have been at Serampore rather more than a week, and have received much kindness from every member of the Mission family here. We have been staying at Dr. Marshman's, but Dr. and Mrs. Carey, and Mr. and Mrs. Mack, and Mrs. Ward and her daughters, live so near, that we can be with any of them in two or three minutes. Dr. Marshman has never yet had a day's serious illness, and, as well as Mrs. Marshman, is active to a degree seldom equalled even in England. They are both up generally an hour before the sun, and with the exception of about half an hour in the middle of the day, are laboriously occupied till ten at night. They have both of them large schools under their care, the proceeds of which are devoted to the support of the stations connected with Serampore. Dr. Carey is a vigorous old man, very much like the portraits in England, only that he looks rather older. He had a fall several months ago, which occasioned him a very serious illness, and has left him lame; but still every step he takes, and every sentence he utters, denote such vigour and activity, as are truly surprising in a man that has been so many years in India. Europeans resident here are generally listless to a degree of which you can form no idea. The first Sabbath we spent in Serampore, Mr. Leslie preached in the morning, and Dr. Carey in the evening. The good Dr. was exceedingly animated and methodical; it was the best sermon I have heard since I left England. Yesterday morning Mr. Leslie went with Mr. Mack to Calcutta, to preach. In the morning Dr. Marshman preached here, and in the evening Dr. Carey administered the Lord's supper, to Bengalees and English together. He began with an address in English, and then in Bengalee. About twenty-five natives sat down with us, but they have, I understand, nearly sixty members here—an equal number of men and women. Last night the women sat on the ground, and the men on benches with the English. There are also several native girls' schools here, which appear to be flourishing under the superintendence of Miss Marshman and Miss Ward. I went to see one of them this morning, and was much delighted with hearing the children read and spell. Some of them are really clever, and learn very fast. They, and their parents too, seem to imagine that they are bestowing a favour by coming to learn to read. Miss Marshman asked them, if they should like to learn

to work, and they nearly all said, that if she taught them to work, they would not come to read. One of the girls I saw this morning, about eleven years old, had been married *some time*. Most of the schools are taught by men, as it is very seldom a woman can be found who can tell a letter, and besides, they are so degraded, that the children will not pay any attention to them. We have repeatedly seen them hard at work in building houses, while their husbands are sitting in their miserable straw huts, eating rice, or smoking. The houses, or rather huts, in which the natives live, are built of straw, and just high enough to stand upright in. They consist merely of one room; the floor of earth, and generally not a single article of furniture in them. Indeed they have no use for furniture, as they always sit by day, and sleep by night on the ground, and the very richest of them eat their rice and curry with their hands. Apathy, as you have constantly heard, is their prevailing characteristic, and it is indeed exhibited in every thing around us. As soon as they have finished any thing they have in hand, they lie down to sleep, and if not called up, would lie all day, except at the time of eating rice. Alas! how hopeless does it seem to attempt to alarm such people with the terrors of the law, or allure them with the invitations of the gospel. However, our sufficiency is not of ourselves; our trust is in him, who has the hearts of all men in his hands, who has been pleased already to bless the preaching of the gospel among them, and will go on to bless not only the preaching of the gospel, but other attempts, however feeble they may be, to turn them from dumb idols to serve the living and true God." G

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### SUMATRA.

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NEARLY a twelvemonth has elapsed since any direct intelligence arrived from Mr. Burton. This naturally excited some uneasiness; but the following letter from Mr. N. M. Ward to the Secretary, dated in June last, conveys satisfactory information nearly up to that date.

*Padang, June 3, 1824.*

MY DEAR SIR,  
By favour of an American Captain, who proposes to touch at Cowes on his way to Holland, I have the pleasure to inform you, that I am now on my return from a

pleasant and highly satisfactory trip to Padang and the Batta country. My original intention was to penetrate into the interior of Padang, to ascertain the extent of the population, the state of society, and the nature of the language, recent information, and the favourable change in Mr. Evans's situation in regard to the government, having led us to consider it of importance, as the object of a separate Mission at some future period. I found Mrs. Burton at Padang for the benefit of her health, perfectly restored, and ready to return to Tappanuly, and Mr. Evans's engagements being too pressing to admit of his absence, and a favourable opportunity occurring for that place, I left Padang in company with Mrs. Burton, after a visit of ten days. We reached Tappanuly in less than a week, and four days afterwards, Mr. Burton and myself commenced an excursion into the Batta country, which proved pleasing and satisfactory beyond our expectations. The population is far greater than was supposed, and the character of the people altogether different. We were entertained, all the time of our visit, with every mark of hospitality and respect; and on explaining the object of Mr. Burton's Mission, an assembly of the chiefs expressed themselves unanimously willing to promote his views, and invited him cordially to go and settle amongst them. We were the first *white men* who had appeared in the country, and the novelty produced amongst them marks of the utmost astonishment. Three or four thousand people graced our first reception, with conduct which strongly reminded us of what is related of the first appearance of Europeans in America; and on a subsequent occasion, not less than 6,000 assembled to see us. We explained at leisure to them the chief doctrines of Christianity, and they discovered a considerable degree of interest, particularly in the resurrection and final judgment, which drew forth many expressions of surprise. But as we are preparing a Report on the subject for government, a copy of which will be forwarded, I need say the less for the present. Another object at Tappanuly was, to bring the language into the press, the necessary measures for which have been taken. Schools also were not forgotten, and Mr. Burton will immediately apply himself to forming one for the Battas, and another for the Malays. It was my design to call and establish a school at Natal, but Mr. Prince informed me at Padang, that hostilities with the Padrees would render it impracticable for the present. Two men had been prepared for this service in the school at Marl-



borough, one of whom will be retained at Natal, and the other placed at Mr. Burton's disposal at Tappanuly. Mr. Evans is erecting a school room for the reception of two hundred Malay children, and has under his direction, the education of the lower classes of the halfcasts, which are rather numerous. I expect to embark for Bencoolen in the course of a week, and will endeavour to prepare information for you as early afterwards as possible.

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*American Baptist Mission.*

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BURMAN EMPIRE.

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THE war between our Indian Government and the Emperor of Burmah has exposed our American Missionary brethren in that country to great hazard. From Mr. and Mrs. Judson no intelligence, that we are aware of, has reached this country since the commencement of hostilities. The public despatches have referred to the danger in which Messrs. Wade and Hough, the Missionaries at Rangoon, were placed when the British fleet took possession of that town. The following letter from Mrs. Hough to her daughter at school in Calcutta, written at the very time, will be perused with much interest and sympathy.

*Rangoon, May 14, 1824.*

My beloved Child,

The English have taken Rangoon, and we, through much mercy, are spared to tell you the joyful news. I thought, three days ago, that by this time you would be an orphan. Monday, 10, news of the arrival of the English fleet at the mouth of the river, was brought to Rangoon; but we could not believe it: not that we thought it impossible, but we had been often deceived with idle reports, and placed no dependence on any thing we heard. Nearly all the English gentlemen were dining in Lansago's (a Spanish gentleman) garden, and before they had finished their dinner, they were conveyed to the king's Godown, and confined in chains. We thought that Mr. Hough and Mr. Wade would escape, being Americans; but while we were at tea, a king's linguist, with about twelve men, escort-

ed them to the Godown, and put them with the other foreigners. Our servants nearly all took the alarm, and Mrs. Wade and myself spent a sleepless and wretched night in this lonely place, with only four servants in the house with us. Moun-shwa-ba (one of the converts) kept by us and prayed with us, which was no small consolation. The other Christians went off. Tuesday morning we sent Mr. Wade and Mr. Hough some breakfast, and hoped for a line or two; but they were not permitted to write. I wrote to Mr. Sarkies, (an American gentleman,) begging him to use his influence with the government, to have Mr. Hough and Mr. Wade released, as they were Americans. He replied, that he feared for himself; that he had done all he could, but in vain. We thought we would go into town, and if we could not comfort our husbands, suffer with them; but the town was crowded, and Moun-shwa-ba thought we should either be seized, or not permitted to enter the Godown. About ten o'clock, p. m. the fleet came up to town, and received a shot from the Burmans. They returned two for one, and in a few moments every soul of the Burmans took what they could and ran. The English prisoners had each an executioner over him, who was ordered to strike off their heads when the first English gun was fired; but they were so frightened that they curled down in one corner of the room, expecting the whole roof to fall upon them; and the third fire made them force the door and run. They, however, fastened it upon the outside. Not long after, the prisoners were taken out to be executed. Your papa proposed going to the fleet for terms of peace, which the Burmans were about assenting to, when the firing commenced again, and the Yaywoon with his officers ran, dragging the poor chained prisoners after them. Your papa and Mr. Wade were chained together, stripped of all their clothes, except shirt and pantaloons. (Mr. Wade's shirt was taken from him.) Not even their hats were left. Their arms were tight corded behind, and an executioner kept hold of the rope. In this dreadful situation Mrs. Wade and myself saw them, from the window of a little hut to which we had fled, expecting every moment to be found and treated in the same way. George ran out and called after your papa, who sent him back. The prisoners were taken about half way to the great pagoda, when they released your papa, and sent him to the English fleet, though not without his first promising to procure terms of peace. He went to the commodore, on board H.M.S.

Liffey, whose terms were, that all the white prisoners should be immediately released, and if one drop of their blood were spilt, the whole country should be desolated by fire and sword. Your papa went back with his message, but could not find the Yay-woon, or the English prisoners. He returned, and in the evening I saw him for the first time after he left the house Monday evening. Mr. Wade and the other prisoners were released by the English the next day about noon. Mrs. Wade and myself suffered every thing but imprisonment and death, and the scene in the verandah of the Portuguese church, to which we first fled, was beyond all description. Mrs. T. Mrs. S. and hundreds of the Portuguese crowded together. Mrs. Wade and myself put on, Burman cloaths, and mingled with the rest. When the English landed

we went out, and put ourselves under their protection. They treated us with pity and affection, and took us into town with them, where we met your papa in the evening, and on Wednesday returned to the Mission House, where we found every thing as we left it. A few things were stolen from the cook-house, our horses were gone, and our cows we expect to lose, as they have not yet returned to our house. I have given you some idea of what we suffered. We expected to find our house plundered of every thing, and feel thankful to our merciful Father, that he spared us those comforts of which so many are deprived. This is written in the greatest hurry, and goes by the Liffey to Madras. Love to all Mr. Lawson's family. Ever, ever your affectionate mother,

P. HOUGH.

*Contributions received by the Treasurer of the Baptist Missionary Society, from November 20, to December 20, 1824, not including Individual Subscriptions.*

FOR THE MISSION.

£ s. d.

Legacy of Mrs. Cuninghame, late of Kilmarnock, by John Deans, Esq.....	50	0	0				
Duty and Expenses..	6	4	1				
				43	15	11	
*Maze Pond, Auxiliary Society, by Mr. W. Beddome.....				35	2	0	
*Ilford, *Missionary Association, by Rev. James Smith.....				15	0	0	
Oxfordshire Auxiliary Society, by Mr. S. Huckvale, Treasurer:							
Abingdon .....	69	14	0	Cirencester .....	15	13	9
Alcester .....	6	5	0	Coate and Bampton .....	17	0	0
Haselor .....	1	10	0	Ensham .....	4	5	3
Astwood .....	6	0	0	Fairford .....	3	17	3
Banbury .....	2	11	6	Faringdon .....	2	4	7
Blockley .....	15	8	8	Hook Norton .....	8	8	1
Bloxham .....	1	5	0	Lechlade .....	1	11	7 $\frac{1}{2}$
Bourton .....	18	4	0 $\frac{1}{2}$	Middleton Cheney ..	10	1	7 $\frac{1}{2}$
Burford .....	5	9	3 $\frac{1}{4}$	Naunton .....	3	8	7 $\frac{1}{2}$
Campden .....	2	14	3	Oxford .....	35	3	6
Chipping Norton ...	42	3	6				
Brechin, Society for Missions, Tracts, & Schools, by Rev. D. Blackadder					272	19	7
Essex Auxiliary, Langham, Subscriptions, &c. ....					9	0	0
Newbury, Collection and Subscriptions, by Rev. Thomas Welsh....					18	1	4
Lewes, Auxiliary Society, one Moiety, by Rev. J. Denham .....					44	9	4
Cheltenham, Subscriptions, by Rev. Jenkin Thomas .....					8	10	0
Half of Collection, from the Associated Ministers of the Isle of Ely, met at Streatham, Oct. 6 .....					28	18	4
Henley on Thames, Society in Aid of Missions, by Mr. Fletcher....					2	1	0
Road (Northampton), Pennŷ Society, by Mrs. Longstaff .....					5	5	0
Batramsey, Collection and Subscription, by Rev. W. Mursell .....					5	13	1
Phipps Bridge, Mitcham, collected by Mrs. Pratt .....					9	2	0
Suffolk, collected by Messrs. Upton and Dyer:					2	2	0
Bergholt .....	1	0	0	Otley .....	8	5	10
Bury .....	9	9	0	Stowmarket .....	11	6	0
Grundisburgh .....	3	0	0	Sudbury .....	6	12	0
Hadley .....	1	11	6	Walton .....	6	0	0
Ipswich .....	52	19	2	West Row .....	3	15	0
Manningtree .....	1	10	0	Woodbridge .....	5	7	9
NeedhamMarket(Tr.)	3	0	0				
					113	16	3

\* These sums should have been acknowledged in the October Herald, but were overlooked, having been paid at the Banking House.

£. s. d.

Yorkshire, West Riding Auxiliary, by M. Thackrey, Esq. Treasurer:									
Barnoldswick	4	8	0	Hebden Bridge	9	12	1		
Bedale	4	0	0	Long Preston & Hellifield	7	12	6		
Blackley	5	0	0	Ditto & Tossett	6	8	6		
Bradford	21	10	4	Leeds	47	0	11		
Bramley	6	16	6	Otley	5	12	0		
Daisy Hill	1	9	0	Richmond	1	0	10		
Gildersome	4	4	0	Salendine Nook	21	1	0		
Horsforth	2	0	0	Tingley House	1	1	0		
							148	16	8
Edinburgh, Sundries, by Rev. W. Innes						64	2	0	
Western District, Auxiliary Society, by Rev. R. Horsey:									
Bridgewater	5	2	3½	Putnam	1	0	0		
Chard	5	6	0	Prescot	6	0	0		
Hatch	4	8	0	Stogumber	2	10	0		
Honiton	2	0	0	St. Hill	0	16	0		
Isle Abbotts	2	5	6½	Upottery	1	3	3		
Loughwood	1	0	0	Yeovil	4	7	4		
Martock	0	10	6				36	8	11
Elizabeth Fry, Tunbridge Wells	Donation					10	10	0	
Collected by the Rev. J. Saffery:									
Dorsetshire—Beaminster			1	13	8				
Blandford and its Vicinity			19	18	7				
Bridport			7	1	3½				
Cerne Abbas and Vicinity			13	2	9				
Dorchester, &c.			16	9	0				
Swanage, &c.			7	5	0				
Sydling			3	0	0				
Wareham			5	7	0				
Weymouth, &c.			22	2	9				
Hampshire—Broughton			15	2	8				
Fordingbridge and Ringwood			2	10	6				
Romsey			10	0	6				
Wiltshire—Chippenham			2	0	0				
Chittern			1	10	4				
Crockerton			4	1	3¼				
Devizes			37	19	0				
Downton			8	8	0				
Melksham			5	11	8				
Salisbury and Vicinity			89	2	0½				
Shrewton			4	2	9				
Warminster and Vicinity			3	1	5¼				
Westbury			3	1	0				
						282	11	3	
Birmingham Auxiliary.—Bridgenorth, by Rev. J. Morgan			18	5	0				
Arley Hall, by Mr. Mowbray			5	0	0				
						23	5		

## TRANSLATIONS.

Edinburgh, Sundries, by Rev. W. Innes	131	13	6
Elizabeth Fry, Tunbridge Wells	10	10	0

## FEMALE EDUCATION.

Cheltenham, for a Female School in India, by Rev. J. Thomas	15	0	0
Leith, Juvenile Bible and Missionary Society, by Rev. W. Innes	5	0	0
Elizabeth Fry, Tunbridge Wells	5	0	0

## TO CORRESPONDENTS.

The thanks of the Committee are presented to the Rev. J. H. Hopkins, Linton, for Twelve Copies Vincent's Spirit of Prayer; and to a Friend at Chipping Norton, by Mr. Gray, for Magazines, &c. for the Mission.

ERRATUM.—In the Contributions from the Hull and East Riding Auxiliary, inserted last Month, after Hull, for £83 11 2, read £90 13 8, making the whole sum £164.

EXTRACTS  
From NUMBERS V. and VI.  
OF THE  
QUARTERLY REGISTER  
OF THE  
**Baptist Home Missionary Society.**

THE following communication from the Rev. O. Clarke of Taunton, containing observations on the best mode of establishing, and rendering effective, Auxiliary Societies and Associations in aid of this Institution, is recommended to the attention of the friends of religion in other parts of the kingdom; and, at the same time, cannot fail of conveying interest to our readers in general, as detailing some account of the means which are employed for the spread of the Gospel in

**SOMERSETSHIRE.**

*To the Secretaries of the Baptist Home Missionary Society.*

Dear Brethren,

It is with diffidence that I comply with your request in furnishing you with the following observations: having no other object, however, than to bring the important subject of Home Missions more urgently before the attention of our churches, I shall be happy if other and abler pens may be engaged to carry the object into more complete effect.

An Auxiliary Home Missionary Society is designed to superintend the operations of the Parent Society within its own limits, as well as by raising pecuniary contributions, to aid its funds. In entering, however, into the detail of its character and operations, that I may not be charged with indulging in mere theory or speculation, will you allow me to lay before you, a brief description of the plan and labours of the "Auxiliary Baptist Home Missionary Society for part of the Western District;" and which, so far as its operations have extended, has been found to work with admirable effect.

The district occupied by this Society is very extensive, as it includes Bridgewater in Somersetshire, Barnstaple in the north of Devon, Shaldon in the south of Devon, Lyme Regis in Dorset, and Yeovil in Somerset. The Society is composed of such persons as contribute to its funds, or are engaged in aiding its designs; and is under the direction of a Treasurer, two Secretaries, and a Committee of twenty-seven members: nine of whom are Pastors. One-fourth of this Committee to be changed annually. The Committee is taken from various points of the district, and is generally composed of the Pastor

of a church and two of his most intelligent and active friends; and it assembles three or four times in each year, at such times and places as it may determine upon prior to its adjournments: in general we take advantage of any public meeting in the district, when the Ministers and other friends are likely to be together, to hold our general committee meetings. From this general Committee a Sub-Committee is annually chosen, consisting of seven members, including the Treasurer and Secretaries, which meets regularly once a month, and transacts the business of the Society during the intervals which elapse between the meetings of the General Committee. The Committee thus organized, is employed in the examination of such applications to your Society for assistance, as may be made from any part of the district; and I cannot but think we have already seen the advantages of the resolution of the Parent Committee, to attend to no application but what is recommended by the Auxiliary Committee. It is also employed in the investigation of the spiritual necessities of the district, and in suggesting to the Parent Committee, the most useful and important scenes of labour: while another part of its duty is, to afford support, encouragement, and counsel, to the Missionaries employed in connexion with the Auxiliary; and to do this the more effectually, those members of the Committee who reside the nearest to the stations occupied, are formed into distinct Sub-Committees, having in charge the interests of such stations, and corresponding every month with the central Sub-Committee. We have also a regulation which directs that all the Missionaries and Ministers who receive aid through the medium of this Auxiliary, shall furnish a monthly Report of their labours, to the central Sub-Committee, which Reports, after they have been examined and verified, we forward to the Parent Committee.

By these arrangements we hope to maintain a system of co-operation and superintendance throughout the whole district. Our Committee is not so numerous as it might be made, from the extent and the resources of the district; but this arises from its having been thought that one of a limited number would be more effec-

tive, and occasion less expense : while, as one-fourth of its members are to retire annually, an opportunity is afforded for all the Pastors and other friends to the Home Missionary cause being engaged in regular succession upon it.

In order to aid the funds of your Society, we collect such Annual, Quarterly, Monthly, or Weekly Subscriptions or Donations as the friends of the cause in the district can contribute ; and to do this in the most regular, extensive, and effective manner, we have endeavoured to promote the formation and support of Congregational Associations in connexion with the different churches throughout the district. These Associations include Subscribers of one penny per week and upwards, and are conducted by a President, usually the Pastor, a Treasurer, two Secretaries, a Gentleman and a Lady, with a Committee composed of such male and female friends who are willing to engage as Collectors. These Committees are furnished with missionary intelligence, and assemble once a month, to pay the amount of their collections into the hands of the Treasurer. In each of these Associations there is to be an Annual General Meeting, which will be attended by the neighbouring Ministers, together with a deputation from the Auxiliary ; when a Report of its progress will be laid before its friends, and the Officers elected for the ensuing year. And as there will be an Annual General Meeting of the Auxiliary, it is proposed that the substance of the different Reports of the Associations shall be printed with its Report, together with a list of their Officers and Subscribers, especially the names of the different Collectors, with the amount which each has collected through the year. In consequence of the low situation of most of our churches, not allowing them to have two Associations in operation at one time, the funds of these Associations are, in general, divided between the Baptist Home and Foreign Missions, in such proportions as the contributors may direct : as, while we are devoted to the interests of the Home Mission, we cannot allow ourselves for one moment to forget the claims of the Foreign.

It affords me much pleasure to state, that this work has been so kindly taken up by our friends in different parts, that although the Auxiliary has only been established since last November, that Associations have been formed in several churches already. This is only the beginning of our way, and at present it is but a day of small things ; we cannot, however, but indulge the hope, that a

steady adherence to the plan above described, will lead us forward under the Divine blessing, to cultivate in some degree, that part of the country where Providence has cast our lot, and render some little aid to the pecuniary interests of the Home and the Foreign Missions ; while it is with no small pleasure I remark, that the establishment of these Associations is likely to be productive of the greatest advantage to the churches where they are formed, by inducing a more general concern for the welfare of the Redeemer's church ; engaging in the best of causes the young people, those on whom the hopes of the church are now fixed ; and promoting a more deep and lively spirit of genuine piety and love. I may add, that the plan we adopt of sending up the whole of what we receive into your treasury, after the deduction of our incidental expenses, and looking again to you for the payment of the charges of the whole of our Missionary operations, has afforded much satisfaction to our friends, while the employment of Ministers solely in the capacity of Missionaries, appears to us to be an arrangement fraught with many and great advantages, both as it regards the usefulness of the Missionary, and the pecuniary aid to be derived from the scene of his labours.

With respect to the latter very important object, which we propose to ourselves, we have at present nothing fully arranged, but there is an anxious desire to engage our dear brethren in the ministry, with their several churches, to unite in the establishment of monthly meetings for prayer. We conceive that it may be possible for three or four neighbouring Ministers and Churches to form a circulating prayer-meeting among themselves ; and such, we hope, may be extended over the different parts of the district : but of this part of our plan I can say at present but little, our attention having been so much engaged in the detail of our other operations ; but I trust this will not be with us an inferior object. I hope we shall more deeply feel that all our efforts will be in vain, unless we enjoy the blessing from above.

It would afford me much pleasure to present you with a detail of facts and reasons, illustrative of the plan we are now pursuing, but I trust sufficient has been stated to draw the attention of our respected brethren in other districts, to this simple and effective method of promoting the interests of the cause of God. We are only at present feeling our way, and it would afford us much satisfaction to be favoured with any suggestion that might be deemed an improvement

on our course; while, on the other hand, it would afford us much pleasure to give any information, or to render any assistance in our power to those who may be desirous of promoting the cause in their neighbourhood. I may suggest, that were effective Auxiliary Societies organized throughout Britain, and a spirit of humble and persevering prayer enjoyed by our Ministers and Churches, it would be impossible to estimate the benefits we might justly anticipate. I can only say in conclusion, that in any way in which I can further this great object, by correspondence or otherwise, I shall be truly happy to devote my feeble efforts.

I am, with Christian affection,  
very sincerely yours,  
O. CLARKE.

Taunton, July 12, 1824.

*The following Letters are a Specimen of the Correspondence of our Agents in this County, selected from many others which would be equally interesting.*

*From the Station at Perriton, your Missionary writes as follows.*

The more I am conversant with the moral condition of the people in this county, the more I am convinced of the necessity and utility of Home Missionary exertions. I fear this, in times past, has not been sufficiently seen; for while the religious public have sent the gospel to the heathen abroad, they seemed to forget the wants and the claims of some of the heathen at home. But I have been highly delighted in reading the account of the Annual Meeting of the Baptist Home Missionary Society, held in London lately, to see the universal interest it now excites, and the concern which is felt for its prosperity.

In the station which I occupy, the gospel was much wanted, for in some places where I have been, the light of truth had scarcely ever shone; or if it had, its beams were so transient and slight, as to leave no salutary influence behind. My soul has been often grieved to behold the wickedness of men around me. "They have not the fear of God before their eyes." But blessed be God, you have sent them the bread of eternal life, and I rejoice to distribute it to all, without exception, who are willing to receive it. Some, alas! despise it, although they are perishing with hunger, but others gladly eat and live. One who had been a wicked old man, is become a hopeful character. Calling upon

him not long ago, I found him upon his knees, earnestly imploring mercy. As I enquired what led him to think about his poor soul (to use his own words), he said, 'Your preaching; I never heard any thing like it before;' and mentioned the text which most impressed his mind; and although a cripple, he always attends my preaching at Hallerford. I visited a poor afflicted woman, and conversed with her respecting her state; she told me she hoped to go to heaven, for she was (to give her own expression) 'in charity with every body,' &c. After I had faithfully pointed out to her the insufficiency of all her doings as a ground for justification before a holy God, and prayed for her, she appeared much concerned, and began earnestly to pray herself; and is anxious to see me again. I shall gladly do what I can to direct her to the Saviour; and who can tell but heaven will show her mercy.

To inform you, in these monthly communications, of all the good that is produced by missionary efforts, is not to be expected, because the good seed sometimes lies buried long in dust, and may not for many months be perceivable by us, if it is at all in the present world; but the day will declare it; and how unspeakably gratifying would it be to us in that day, to hear some of the redeemed tell us that they were brought to the knowledge of Jesus through our instrumentality as ministers or missionaries.

Since my last, I have preached at *Timberscomb* and *Sucksborough*, and intend adding those villages to my former number. My prospects at both are pleasing; but as our prospects in villages so frequently vary, according to the influence of circumstances, my expectations must not be too sanguine. I have now *ten* villages under my care, and with regard to all, things are much the same as when I last wrote, except at *Porlock* the attendance is not so good as it was at first.

Before I close, allow me to express my gratitude to the Gentlemen of the Committee for their past kindness, and to our very worthy Secretaries for theirs, and for their unremitting exertions in the noble cause; and they may rest assured that nothing shall be wanting which is in my power, to do (which is indeed little) to promote the objects of this Society.

That the blessing of God may be with us all, and that his kingdom may come all over the world, is the fervent prayer of,

Dear Sir,  
Your obedient servant,

W. ELLIOTT.

Sept. 1, 1824.

*From Mr. Gill to Mr. Clarke, the Secretary of the District.*

Dear Sir,

In compliance with a resolution recently passed, that each minister receiving aid from the Home Missionary Society, should send the Auxiliary Society a monthly report of his labours, I shall attempt to lay before you a brief account of the principal occurrences which have taken place in the situation where Providence has called me to labour, since I last wrote to you. I believe I then informed you that I regularly preached at Chilton, Stoford, Combwitch, and Spaxton, which places I continue still to supply.

At CHILTON the prospects are rather discouraging, so few attend the preaching of the word; the attendance has increased but very little since we commenced preaching there; we have not more than from fifteen to twenty attend at most.

At STOFORD, the prospects are truly auspicious; the house in which I preach is crowded with very attentive hearers, who seem to receive the word with gladness, and many of those who first opposed preaching there, are now regular attendants. One woman, who was invited at the commencement to attend, vowed, with an horrid imprecation, that she would never enter the door; she has, however, been induced to alter her determination, and now regularly attends. I sincerely hope and pray that she may be truly converted to God, through the preaching of the gospel in this place. I preach here and at Chilton alternately every Sabbath morning, but as the prospects in this place so far exceed those at Chilton, most of the friends think it would be advisable to give up Chilton, and preach here every Sabbath. Please, sir, to give your advice when you write again. The inhabitants of Stoford are anxious to have a Sunday-school formed there; and I doubt not but I should get a good congregation, were I to preach there on a week evening; but under present circumstances, I am unable to attend to either. Stoford, and its immediate neighbourhood, contains about five hundred inhabitants.

At COMBWITCH also the prospects are truly animating. The attendance has gradually increased from the commencement; insomuch that a larger house than that in which we used to preach, was necessary for the accommodation of those who were anxious to hear the blissful sound of the gospel; we have, therefore, in union with our independent friends, who have a large Sunday School there, obtained a place

built for the purposes of a school-room and chapel, which will contain about 300 people. The rent is about £5 per annum, half of which the friends of Christ and his gospel in that place have agreed to raise, and the remaining half will be paid by the managers of the Sunday School. At Combwitch I have established a Sunday-morning meeting at seven o'clock, for the purpose of communicating divine instruction to children and young people; the attendance is better than I expected. I have endeavoured, as well as I am able, with many other important things, to impress the youthful mind with the importance and utility of missionary exertions; and many of the dear little children have come forward with their little contributions to the help of the Lord against the mighty. A little boy, about eight years of age, went one morning to the person chosen to receive these little contributions, and said, Here, Ma'm, is a penny for the Missionary Society, and I'll never more throw away my money at fairs and clubs, &c. but I'll give it ALL to that good Institution which Mr. G. told us about yesterday; and I believe he has stood firm to his word, amidst many temptations. O that those who possess ability to give pounds instead of pence, would cultivate a similar disposition to this little boy! I would add, that two persons from Combwitch, a few Sabbaths ago, joined the church at Bridgewater, and many more appear to have a desire to be numbered amongst the children of God. May the Lord prosper his work here abundantly, I have established a Tract Loan Society here also.

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*Extract from the Sixth Report of the Herefordshire Auxiliary Baptist Home Missionary Society.*

The Committee of this Society in presenting their Sixth Report to its friends and supporters, feel peculiar pleasure in assuring them, that the cause of the Redeemer, through his blessing on its agency, is advancing; though not with such successful rapidity as its managers desire, yet with a steady and certain progress, sufficient to afford encouragement in the review of past labours, and, at the same time, to stimulate every friend of the Institution to continued and increased efforts, for its more abundant prosperity.

Your Committee in confirmation of the above statement, solicit your attention to the following list of the several stations now occupied by your Itinerants—their

operations therein — what they have, through the divine blessing already accomplished — and the prospects of further usefulness that open to their view.

The stations of your senior Itinerant Mr. Rees Davies, and his assistant Mr. Francis, are the following:—

*Withington, The Old-way, Broadmore Common, Lugwardine, Scutmill Lane, Newtown, and Westhild.*

The stations of your junior Itinerant Mr. Joseph Davies, are the following:—

*Ivington, Kingsland, and Eardisland.*

The second Itinerant was engaged for two years, at the request of a generous individual and his friends, who subscribed £30 per annum, towards his support. The two years having expired, it seemed necessary to dismiss him. This is to be regretted, as two of the villages contain a great number of inhabitants, and the least promising of the three, has furnished one soul, turned from darkness to light. The people expecting the gospel to be taken from them, have come forward, and entered into a plan to assist in its support.

What seems most eligible is, that young men possessing the requisite qualifications for the Christian ministry, in connection with the knowledge of village society, and the disposition to labour, should be placed with stated ministers, qualified to give instruction in the elementary principles of Grammar, Composition, and general knowledge, together with those sources of information usually employed in the elucidation of the sacred volume,—ministers whose hearts are deeply interested in village labour, and whose neighbourhoods contain stations which would afford such employment for the student while under his care. A young man thus situated would be able, while he pursued his studies, to be actively engaged in the great cause, while the minister with whom he is placed could superintend those labours, and afford to him that counsel and advice, as to the conduct of his exertions in the villages, in visiting their inhabitants in the seasons of sickness, or otherwise, which would not only be eminently useful at the moment, but would form the student to habits of affectionate attention, and prudent care in the exercise of his future ministry,—qualities especially requisite in the Home Missionary. Such an arrangement would not only be the means of educating suitable persons appropriately for their work, but of assisting the exertions of many pastors; who would hereby be enabled to extend their valuable labours to places which at present they can only contemplate with pain and grief, and thus of forwarding in a material degree the objects of our Home Missionary Society.

The adoption of such a plan would require considerable funds; and although the great cause of Home Missions would be most essentially benefited by its being carried into effect, yet the contributions for the general purposes of the Society could not be consistently directed into this channel without the special appointment of the donors. A distinct fund would be necessary, to be designated "*The Home Missionary Education Fund.*" And as many wealthy friends of the Redeemer might be disposed to give a permanent existence to its operations, Trustees might be appointed by the Society, in whose names property might be vested, to be solely appropriated to this object, while the business of the said fund might be managed by a Sub-Committee, annually appointed at the General Meetings of the Society, which might be called "*The Education Committee;*" an account of whose proceedings could be embodied in the Annual Reports of the Society. It may further be added, that

## PROPOSED INSTITUTION

FOR THE

### *Education of Home Missionaries.*

*To the Secretaries of the Baptist Home Missionary Society.*

DEAR BRETHREN,

The establishment of a fund for the support of Home Missionary Students, is an object which has long engaged my attention, the necessity and importance of which becomes daily more evident. That the agents of the Society ought to be men of some cultivation, none, I think, can dispute; and Home Missionaries ought to be persons of no ordinary stamp,—men of ardent piety, of laborious habits, of general information, and able, in the communication of divine knowledge, to meet the capacities and circumstances of a village audience. This latter qualification is of indispensable importance, as, without it, the preaching of the Missionary will often be nothing more than "beating the air;" and generally speaking, it can only be attained by close and intimate acquaintance with the habits and modes of thinking adopted by persons resident in the country, or possessed by persons who have passed their early lives in such localities. The system of education in our Academies is adapted, to a specific object, but does not appear to be that which is most necessary for a village preacher.



# 50 BAPTIST HOME MISSIONARY SOCIETY.

This important object has engaged the attention of several esteemed friends, who would cordially unite with others in the adoption of measures calculated to carry the design into effect. Should you deem this communication adapted to your Quarterly Register, it is quite at the service of the Society; and probably there are many others who, by communicating their sentiments through the same channel might contribute to the furtherance of this design. With fervent prayer for the prosperity of the Society, and for the out-pouring of the Holy Spirit to be enjoyed by all its agents, I am,

Dear Brethren,  
Affectionately yours,  
O. C.

### *Monies received since July last.*

*Collected in a Journey by the Rev. Messrs. SMITH, of Iford, and PAYNE, of Ipswich.*

	£	s.	d.
<i>Aldringham.</i> Collection.....	1	13	0
<i>Bury St. Edmunds.</i> Do.....	6	0	0
<i>Colchester.</i> Old Baptist Meeting, Ditto.....	4	12	6
W. W. Francis, Esq. .... Sub.	1	1	0
B. Nice, Esq. .... Sub.	21	0	0
<i>Diss.</i> Collection.....	2	9	6
Rev. Wm. Simpson..... Don.	1	0	0
<i>Grundesburgh.</i> Collection....	3	14	7
<i>Ipswich.</i> Stoke Meeting, Do.	7	9	0
Do. Contributions by Friends ..	6	18	0
<i>Langham.</i> Collection.....	5	5	0
<i>Needham.</i> Mr. Pratt .... Don.	0	10	0
<i>Otley.</i> Collection ..	3	9	4½
<i>Rattlesden.</i> Do.....	3	5	6½
<i>Stow Market.</i> Do.....	6	0	0
<i>Shelphanger.</i> Donations.....	1	14	0
<i>Sutton.</i> Collection.....	1	12	0
<i>Tunstall.</i> Do.....	1	9	2
<i>Woodbridge.</i> A few Friends...	0	10	0

*Collected by the Rev. J. EDWARDS.*

#### NORTHAMPTON.

Collection at College-lane Meeting, (exclusive of £5 which were deducted for the Baptist Irish Society).....	12	4	0
Bumpas, Mr. .... Sub.	0	10	0
Harris, Mr. 2 years..... Sub.	1	0	0
Lampson, Mr. .... Sub.	0	10	0
Marshall, Mr. .... Sub.	0	10	0
Richards, Mr. 2 years .... Sub.	1	0	0
Smith, Mr. .... Don.	1	1	0
A Friend to the Cause .... Don.	1	1	0
At <i>South Moulton</i> , Donations...	0	17	0

#### LEICESTER.

Bamford, Mr. .... Sub.	0	10	0
Bailey, Mr. .... Sub.	0	10	0
Beikley, Mr. .... Sub.	1	0	0
Carrier, Mr. .... Sub.	0	10	6

	£	s.	d.
Collier, Mr. .... Sub.	0	10	0
Coltman, Mr. .... Sub.	1	0	0
Friend, by Mr. Tibbutt .....	2	0	0
Harris, Mr. ....	0	10	0
Haines, Mr. George..... Sub.	0	10	6
Kirby, Mr. ....	0	10	0
Mitchell, Mr. .... Sub.	1	0	0
Philips, James, Esq. .... Sub.	1	0	0
Warner, Mr. ....	0	10	0
Donations in small Sums.....	3	5	0

#### KETERING.

Collection at Rev. J. Hall's.... 10 11 7

#### BATH.

Collected at the Rev. J. P. Porter's Meeting-house.....	11	2	6
Donations at ditto.....	1	2	6
Phillips, Edward, Esq. .... Sub.	1	1	0
Slater, Mr. .... Don.	1	0	0
Smith, Mrs. Roadstoke .... Sub.	1	1	0
Smith, Mrs. C. Mitford..... Sub.	1	1	0
Stacy, Mr. Pill..... Sub.	1	1	0
Stacy, Miss, do..... Sub.	0	10	0
Stacy, Miss M. .... Sub.	0	10	0
Auxiliary Society at Clapham ..	35	5	2
Do. South London Female, for one Quarter, per Mrs. Clough	3	16	0
Donations, per Rev. Joseph Belcher, Folkestone.....	0	15	3
<i>Kimbolton</i> , Rev. R. Hogg .Don.	1	1	0

*Collected in the County of Kent, by REV. MESSRS. CHIN of Walworth, and SHIRLEY, Sevenoaks, in October last.*

ASHFORD, Parnell, Mr. W. ....	1	0	0
Jackson, Rev. Mr. ....	0	10	0
Jackson, Mrs. ....	0	10	0
Banks, Mr. ....	0	10	0
Scott, Mr. (Grocer).....	0	10	0
Clark, Mr. ....	0	10	0
Small Sums.....	2	3	0
BATTLE, Mr. Sargent.....	0	10	0
Sinnock, Mr. ....	0	10	0
Tobet, Mr. ....	1	0	0
Small Sums .....	1	0	6
BETHERSDEN, Two Friends....	0	12	6
BROADSTAIRS, A Friend.....	1	0	0
Small Sums.....	0	18	0
CRANBROOK, Beeman, Rev. Mr.	1	0	0
King, Mr. ....	1	1	0
Marchant, Mr. J. ....	0	10	0
Wilmshurst, Mr. ....	1	0	0
Small Sums.....	1	14	0
CHATHAM, Collected at Zion Chapel .....	2	14	5
Collected at Rev. Mr. Giles's..	2	4	6
Edmunds, Mr. ....	1	0	0
Ladywig, Mr. ....	0	10	0
White, — Esq. ....	1	0	0
Small Sums.....	0	10	0
Baldoek, Mr. ....	0	10	0
Brinley, T. Esq. ....	1	0	0
DEAL, Collected at Baptist Meeting.....	2	11	0
Small Sums .....	1	6	0

£ s. d.		£ s. d.	
DOVER, Collected at Baptist Meeting	2 18 5	BRIDGEWATER, (Missionary Station) Moiety of Subscriptions	4 3 1
Boyce, Captain	1 0 0	Ditto of Collection at Annual Meeting	0 15 5½
Mather, Rev. Mr.	0 10 0	Poole, Mr. Sub.	0 10 0
Small Sums	1 1 6	CHARD, Collection at Public Meeting	5 17 2½
EYNSFORD, Collected at Baptist Meeting	5 5 10	COLLUMPTON, Collection at	3 18 0
EYTHORNE, Collection	7 4 9	Humphrey, Rev. R. Sub.	0 10 6
FOLKESTONE, Edwards, Mr.	0 10 0	CREWKERNE, Collection	2 0 0
Stace, Mr. W.	1 0 0	Moiety of Penny per Week Subscriptions, by Mr. Crook	1 0 0
Small Sums	1 13 6	EXETER, Collections	5 5 2
HADLOW, Collection	3 2 6	Clement, Mrs. Don.	0 10 0
MAIDSTONE, Collected at Baptist Meeting	4 7 9¼	Friend, by Rev. O. Clarke	0 10 6
Beaching, Mrs.	1 0 0	Moxey, Mr. H. Sub.	0 10 6
Curtis, Mr.	0 10 0	Paget, Miss Don.	1 0 0
MARGATE, F. Cobb, Esq.	1 0 0	Teed, H. M. Esq. Sub.	0 10 6
Cobb, F. W. Esq.	1 0 0	Welsford, Mr. Sub.	0 10 0
Lewis, Mr.	0 10 0	Wilcocks, Mr. J. C. Don.	0 10 0
Miller, Mr.	0 10 0	Small Sums	2 0 6
Plumber, J. Esq.	1 0 0	HONITON, Moiety of Subscriptions to Association	3 5 0
Rybol, Mrs.	0 10 0	ISLE ABBOTTS, Moiety of Subscriptions to Association	1 9 0
Walton, Mrs.	1 0 0	LOUGHWOOD, Moiety of Subscriptions to Association	2 11 11½
Small Sums	1 15 0	PERRITON, (Missionary Station) Collection and Subscriptions	4 6 6
MARDEN, Cornford, Rev. Mr.	0 10 6	SHEEPWASH, (Missionary Station,) MUCKWORTHY, and BURY PARK, Collection	0 14 6
Osborne, Mr. S.	1 0 0	STOREGOMER, Moiety of Subscriptions to Association	2 10 0
Osborne, Mr. John	1 0 0	TAUNTON, Collections at Annual Meetings	5 6 2½
Hammond, Mr.	1 0 0	Clarke, Rev. O. Sub.	0 10 6
Small Sums	0 19 0	Cox, Mr. J. B. 2 Years' Sub.	1 1 0
ST. PETERS, Collection	2 6 6	Glanvill, Rev. A. Sub.	0 10 6
SANDGATE and HYTHE, Collection at	0 15 0	Horsely, Mr. T.	0 10 6
Norton, Mr.	0 10 0	Toms, Mr. W.	0 10 0
SEVENOAKS, Collection at	7 7 6	GREAT TORRINGTON, LANGTREE, and DOLTON, (Missionary Station)	1 14 6
SOUTHBOROUGH, Mr. Peacock A Friend	1 0 0	UPPOTTERY, a few Friends	0 8 0
SITTINGBOURNE, Goodge, Mr.	0 5 0	WELLINGTON, Collection by Rev. J. Viney	1 7 3
Espenneti, Mr.	1 0 0	Baynes, Rev. J. Don.	1 0 0
TENTERDEN, Small Sums	2 1 0	Cadbury, W. Esq. Treasurer	2 2 0
TONBRIDGE, Collection	3 2 0	Cadbury, Miss	1 1 0
Baicham, Mr.	0 10 0	Elworthy, Mr.	1 1 0
A Friend	0 5 0	Gay, Mr.	0 10 6
Moore, Rev. G.	0 10 0	Horsely, Mr. W. D.	0 10 6
TONBRIDGE WELLS, Collection at Lady Huntingdon's Chapel	14 0 0	Stephens, Mr.	0 10 6
Beeching, J. Esq.	1 0 0	YEOVIL, Moiety of Penny per Week Society	1 15 2
Nicolls, Mr.	1 0 0	Collection	4 1 0
<p><i>List of Contributions received by the Treasurer of the Auxiliary Baptist Home Missionary Society for Part of the Western District, from May to October, 1824, collected by Rev. Messrs. COX and CLARKE, HUMPHRY and SHARPE.</i></p>			
BARNSTABLE, (Missionary Station)	0 15 0	Eason, Mr. G. Sub.	0 10 6
Gribble, Mr. C.	0 10 0	Edwards, Mr. J.	0 10 6
Small Sums	0 18 0	Price, Mr. J.	0 10 6
BIDEFORD (Missionary Station) and WEST APPLIEDORE	0 16 9	Whitby, Mr. E.	0 10 6
BRADNENCH, Collection	3 5 0	Collected at NAILSWORTH and STROUD, by Rev. J. Edwards, in October last, the Particulars in the next Register	15 9 0
Sharp, Rev. C. Sub.	0 10 6		
BRAYFORD, (Missionary Station)	0 10 2		

52 BAPTIST HOME MISSIONARY SOCIETY.

BRISTOL.

Collected by Rev. Messrs. EDWARDS and MILEHAM, in November, 1824.

	£	s.	d.
Ariel, W. Esq. 2 Years' Sub.	2	3	0
Ariel, M. Esq. Sub.	1	1	0
Ash, Richard, Esq. Sub.	1	1	0
Bird, Mr. Sub.	0	10	6
Bonville, Mrs. Don.	1	1	0
Bryant, Mr. Sub.	0	10	6
Ditto Don.	0	10	0
Bumpus, Dr. Sub.	1	0	0
Berry, Mr. Sub.	1	0	0
Cross, W. Esq. Sub.	1	1	0
Cross, Mrs. Sub.	0	10	0
Crisp, Rev. T. S. Sub.	0	10	6
Cottle, Mr. Sub.	0	10	0
Cowan, Rev. J. Sub.	0	10	0
Cox, Mrs. Sub.	1	0	0
Cowley, Mr. Sub.	1	0	0
Dove, Mr. Sub.	0	10	0
Foot, Miss. Sub.	1	1	0
Gane, Mr. Don.	1	0	0
Gurney, Mr. Sub.	0	10	0
Hare, John, Esq. Sub.	1	1	0
Harwood, W. Esq. Sub.	1	1	0
Hart, J. Esq. 2 Years' Sub.	2	2	0
Holland, Mrs. Don.	5	0	0
Hodges, Mrs. 2 Years' Sub.	2	2	0
Holdon, Mr. Sub.	0	10	6
Jones, Mr. Sub.	1	0	0
Jenkins, Mrs. Sub.	1	0	0
Jarman, Mr. Sub.	0	10	0
Leonard, J. Esq. Sub.	1	1	0
Leonard, Mr. R. 2 Years' Sub.	1	1	0
Livett, A. Esq. Sub.	0	10	6
Livett, James, Esq. Sub.	0	10	6
Millar, Mr. Sub.	1	0	0
P. Miss. Sub.	0	10	0
Phillipps, Mr. Don.	1	0	0
Phillipps, Mr. P. Sub.	0	10	6
Pewtress, Mr. Sub.	0	10	0
Ransford, E. Esq. Sub.	1	1	0
Ransford, T. Esq. Sub.	0	10	6
Reed, Mr. Sub.	0	10	0
Robertson, Mr. Sub.	1	1	0
Sherring, R. B. Sub.	1	1	0
Sherring, J. B. Sub.	1	1	0
Stock, Dr. Sub.	1	1	0
Stephens, Mr. Don.	1	0	0
Smith, Conrade, Esq. Sub.	1	0	0
Sortin, Mr. Sub.	1	0	0
Stratton, Mrs. Sub.	0	10	6
Thorn, Mr. Sub.	1	0	0

	£	s.	d.
Thompson, Mr. Sub.	0	10	0
Wear, Mrs. 2 Years' Sub.	2	2	0
Do. Don.	3	0	0
Wittuck, Mr. Sub.	0	10	6
Wade, Mr. Sub.	1	1	0
Widlake, Mr. of Newport. Sub.	1	0	0
Z. I. Sub.	0	10	0
Collection at Broadmead. Sub.	5	16	1
Small Sums. Sub.	4	5	6
Donation, per Miss Lodge of Harlow, from the Female Auxiliary Missionary Society	1	0	0
Collection at Horam, Suffolk. Sub.	2	16	2½
Ditto at Stradbroom, Do. Sub.	2	6	0
Missionary Box at Lewisham-street, Westminster, per Rev. C. Woolacott. Sub.	0	10	0
Stephen Williams, Esq. Bedford-row. Sub.	10	10	0
Rev. L. Trivett, of Worstead. Sub.	20	0	0
Auxiliary Society at Watworth. Sub.	10	0	0
Ditto at Bond-street, Birmingham. Sub.	10	0	0
Ditto at Cambridge. Sub.	25	0	0
R. Foster, Jun. Esq. Do. Sub.	10	10	0

THE thanks of the Committee are due, and hereby presented to Mr. and Mrs. Emery of Islington, for Fifty Copies of "The Memoir of Anna Emery," which they have obligingly forwarded "for the use of those poor children who may come under the notice of the Ministers belonging to that excellent Institution, the Baptist Home Missionary Society."

Several parcels of Magazines, Tracts, &c. &c. have been received, which are hereby gratefully acknowledged.

THE Committee find themselves compelled to renew their urgent importunities for fresh pecuniary assistance. The fact is, that the applications for itinerant labourers are greatly increasing,—a circumstance which cannot be viewed without feelings of gratitude and joy, as indicative of the lively interest taken in the proceedings of the Society, and the disposition to advance its interests;—at the same time, we are grieved to refuse such applications on the old and painful plea of a deficiency of funds. But so it is; and the friends of our Society will, we trust, require no apology from us, for again urging this most important object upon their notice.

\* \* Subscriptions and Donations for this Society will be thankfully received by William Day, Esq. Treasurer, 99, Newgate Street; the Rev. John Edwards, 21, Thornhaugh Street, London, and the Rev. F. A. Cox, A. M. Hackney, Secretaries; of whom may be had, by all persons desirous of collecting for the Society, Missionary Boxes, Papers to assist in the formation of Auxiliary Societies; together with the Annual Reports and Quarterly Registers. All Communications respecting the Spread of the Gospel at Home, that are thought adapted for this Work, may be addressed to the Secretaries as above, and will receive as early attention as possible. Those friends in the country who wish to be supplied with the above Papers, are requested to say what number will be wanted, and by what conveyance they should be forwarded.

THE  
**BAPTIST MAGAZINE.**

FEBRUARY, 1825.

*Sketch of a Sermon preached to the Northern Education Society at their Annual Meeting, by the Rev. J. Jarman, of Nottingham.*

**MATT. xiii. 52.** *Therefore, every scribe instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasures things new and old.*

The office of a Christian minister is the most honourable, and the most important that can be sustained by mortals. Paul, the great apostle of the gentiles, with all his flattering worldly prospects, and literary advantages, regarded it as a special favour to be employed in preaching the gospel to his fellow-men. Eph. iii. 8. And yet, when he contemplated the arduous nature of his work, and the momentous consequences resulting from it to the eternal interests of men; he was overwhelmed with a sense of his own inadequacy to it, and exclaimed, "Who is sufficient for these things." 2 Cor. ii. 16.

If our minds are properly affected with these solemn and interesting views of the Christian ministry, we shall avail ourselves of every representation contained in the scriptures, of the nature of that office, and the qualifications requisite to fit us for the successful discharge of its duties. The words I have read are well suited for these purposes, and accord with the design of this service. They were spoken by our Lord to his apostles apart from the multitude. He had inquired of them, if they understood the things intended by the preceding parables; to

which they replied in the affirmative. He, therefore, concluded with another parable, relating, more immediately, to their office in the church; "Every scribe, &c." In discoursing on these words,

I. *Let us advert to the nature and design of the ministerial office.* In the text, our Lord employs two terms, both allusive; the one to what is sacred; and the other, to what is secular; *scribe* and *householder*.

1. A Christian minister is compared to a scribe. The scribes among the Jews, were persons who addicted themselves to literary pursuits; they were the interpreters of the law, and the instructors of the people. Matt. ii. 4. Hence, Ezra, who was so zealous in explaining the law to the Jews after the Babylonish captivity, is distinguished by this appellation, "the scribe."

As the scribes were public teachers under the Jewish dispensation, so the apostles were to be instructors under the Christian. In the commission which our Lord gave to them, he commanded them to teach all nations; and this work they were to perform by preaching the gospel to every creature. And in the history of their labours it is stated, that they preached the gospel, and taught many. Acts xiv. 21. Such is the office of the Christian scribe, to expound the will of God to men, to lay open the treasures of Divine knowledge contained in his word,

and to guide men into the way of peace, of holiness, and happiness.

2. Christ further illustrates the nature and design of this office, by an allusion to that of an householder. A reference to the manners of the times when Christ was upon the earth, will show the propriety and beauty of the similitude. The Israelites were a plain and frugal people, who derived their subsistence chiefly from the produce of the field; and their wealth principally consisted in their household treasure, their stock of provision and apparel. To a people thus circumstanced, it was requisite that the head of the family should keep in store all such things as were required to feed or clothe those under his care; and, as his stock would be constantly diminishing by consumption, he would find it necessary to be making continual additions to it. Thus, he had things "new and old" laid up in his store, or treasury, from which he brought forth for the supply of the exigences of the respective members of his family.

To this Jewish householder, thus furnished and prepared for all occasions, our Lord compares the Christian scribe. The church of Christ is the house or family of God, and the business of the Christian minister is to feed them, and supply them with the means of support and defence. If it be an office of great importance in the head of a family to provide for the wants of its different members, surely it is incomparably more so to supply the souls of men with the bread of life; and to give to every man a portion in due season. It is true, it is no part of our business to form the necessary treasures; but what skill, diligence, and fidelity, are required to dispense them aright. Such is the nature of the Christian minister's work; and this leads us to consider,

II. The qualification indispensa-

bly necessary in those who sustain that office. If he is to teach, he must himself be previously instructed; and if it is his business to dispense to others, he must have a treasure from which he can communicate. "The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." Mal. ii. 7. Let us attend,

i. To the *nature* of this qualification, "instructed unto the kingdom of heaven."

This comprehends a *distinct knowledge of the gospel dispensation*. "The kingdom of heaven" is a phrase, which signifies the gospel economy, as opposed to the Jewish dispensation. The one was a system of promises and prophecies, the other is a record of events in the life, death, resurrection, and ascension of the Saviour; which accomplished the prophecies, and fulfilled the promises made to the fathers—the one of types and shadows, the other of the antitype and substance: the one the ministration of condemnation and death, the other of righteousness and life. *The law came by Moses, but grace and truth by Jesus Christ*. To be instructed unto the kingdom of heaven, is to understand its doctrines, its laws and ordinances, its promises, and the final prospects opened to all who are interested in its blessings. Every scribe who is instructed in this glorious scheme of grace and mercy, is an "able minister of the New Testament, not of the letter, but of the Spirit."

*It implies a knowledge of the connexion which subsists between the different branches of Divine truth, and of their dependence on each other*. Divine truth is not revealed in the scriptures in a systematic form, yet there is a relation between one part and another, and a mutual dependence in the whole.

The doctrines of Christianity are connected with the facts of the death, resurrection, and ascension of the Saviour. This observation applies with equal force to the whole system of Christian duties, as to the doctrines of the gospel. The first act of acceptable obedience, and that which prepares for, and stamps every other with value, is to believe on the Son of God; for, "without faith, it is impossible to please God;" but where Christ is cordially received and submitted to with the obedience of faith, the mind is prepared for the exercise of every Christian grace; and for the cheerful performance of every Christian duty.

But, it is not a general or superficial knowledge of Divine truth, that will form the scribe instructed in the kingdom of heaven; it is necessary that he who is a teacher of others, should *possess an intimate acquaintance with the Christian system*; that his views be enlarged, and that his mind be well stored with the treasures of Divine knowledge. There are some who attempt to teach others, who need themselves to be taught the first principles of the oracles of God; their views are limited and confused, and they cannot impart to others what they themselves do not possess. It is necessary then, that the word of Christ *dwelt in us richly*, that we may be able to warn every man, and teach every man in all wisdom.

ii. The means by which this qualification is to be attained, are,

1. The study of the word of God. The apostles were trained up for their work under the ministry of Christ; the scriptures are designed to supply the place of his personal instructions, 2 Tim. iii. 16, 17. Hence Paul exhorts Timothy *to give attendance to reading, and to meditate on those things he had taught him, to give himself wholly*

*to them; that his profiting might appear unto all.* The knowledge of general literature is highly desirable in the minister of the gospel, but this is an attainment of very inferior moment, when compared with our intimate acquaintance with the oracles of God; and should never be pursued, but in subordination to this indispensable qualification. The sacred volume must be the man of our counsel, and its truths incorporated with our habits of thought. In the study of the holy scriptures it is proper to avail ourselves of every human help within our power, as those who wish to acquire the knowledge of any science, would read the works of those who had written the most ably upon it. But we should learn truth, as much as possible, immediately from the word of God; that our faith may not stand in the wisdom of man, but in the power of God. This will impart a holy savour to our ministrations, and inspire us with that confidence, which is the result of personal inquiry and conviction. And, hence it is highly desirable, that ministers should be able to read the scriptures in the original languages in which they were written; as this will enable them to see more of their beauty, and enter more fully into their contents. In order to perceive the beauties of the scriptures, the language, the history, antiquities, customs, and laws, of the nation to whom the oracles of God were first given, must be understood. A man thus prepared, does not depend on the fidelity of a translation, but reads for himself the very words of prophets, apostles, and of Christ himself; he does not merely admire a foreign fruit which retains much of its flavour, but goes into the land of promise, and gathers with his own hand from the tree of life.

2. To the study of the scriptures,

it is necessary we add *observation* and *experience*. Not only is it important that the minister of the gospel should study the book of God, but, also, the book of man; that he may understand the moral nature and constitution of those to whom he is to preach, and how to apply many parts of the scriptures. By a careful observation of the principles and dispositions of men, as they are developed in their temper and conduct, he will see the testimony of God to the character and condition of man fully confirmed and exemplified; and by an attentive regard to the operations of his own mind, and the feelings of his own heart, he will see the perfect adaptation of the provisions of the gospel to meet the wants and miseries of sinners. Nothing qualifies a minister for his work more, than an intimate acquaintance with religion by experience; in its operations and effects on his own mind: *for the heart of the wise teacheth his mouth*. Then he will be able to say with the apostle John, *That which we have seen with our eyes, looked upon, and handled with our hands, that declare we unto you*.

3. With reading and observation, it is necessary to connect fervent and habitual prayer. A devotional spirit is of the first importance in every stage of the life and labours of the Christian minister, but never more so, than when engaged in a course of preparatory studies. It is true that the most devout frame of heart will not be adequate to form the scribe, well instructed in the kingdom of heaven, without the diligent employment of the proper means of acquiring Divine knowledge. But, its influence is, in the highest degree, favourable to the attainment of religious knowledge. It frees the mind from slavery to those passions and prejudices which obstruct the light of truth, it

strengthens and invigorates the faculties, it brings us near to the fountain of light, and connects with it, the promise of Divine teaching; to guide into all truth. When the heart is led forth in holy admiration of the character and perfections of God, and in supreme desire of his favour; when the soul is clothed with humility, and filled with holy tenderness; when the breast is warmed with love to Christ, and expanded with benevolence to men, then we possess a frame of heart congenial with Divine truth, and we shall know the things which are freely given to us of God; even the mysteries of the kingdom of heaven. We hasten to consider,

III. *The value of this qualification in the performance of the duties of the Christian ministry*. Thus furnished, he will be able to bring out of his treasures things "new and old."

The well instructed scribe will be able to *adapt his ministrations to the wants of his hearers*—to warn the careless of his danger—to combat the objections of those who oppose the truth—to undeceive the deluded—to guide the inquirer—to comfort the mourner—to establish the wavering, and to supply the Christian with that spiritual aliment, which, under the Divine blessing, may nourish his faith and hope, and lead him from strength to strength in the way to Zion. This is a highly important and responsible part of the ministerial office; for, if the wicked be not warned, he will perish, and his blood will be required at our hands; if the mourning penitent be not shewn the all-sufficient ground of hope revealed in the gospel, he will yield to despair; if the tempted believer be not fortified by the motives and promises of the scripture, he will relinquish the contest, and resign himself to the power of sin and Satan;

and if the wavering be not confirmed by the exhibition of the evidence of the truth, he will be led away by the error of the wicked. But, if a minister does not possess a fund of Christian knowledge, and wisdom to apply it, how can he adapt his instructions to the ever-varying and pressing necessities of the church of God? But, if he be informed, he will be capable of suiting his addresses to the diversified circumstances of saints and sinners, *rightly dividing the word of truth, and giving to every man a portion of meat in due season.*

He will, also, be qualified to impart instruction with a pleasing and useful *variety*. The phrase, *things new and old*, may refer to the Old and New Testaments, and the scribe well instructed, will be able to illustrate the one by the light of the other, and thus shew the harmony of both. But the leading idea is that of variety in our ministrations. Considering the constitution of the human mind, and the diversity of taste, nothing is more desirable in a public instructor, in order to his acceptance and usefulness, than this qualification. This will enable him to bring forth old and common truths, and by his illustrations place them in a new light. For want of a more ample store of Christian knowledge, many ministers are perpetually insisting on a few leading topics, and nearly in the same words; hence the hearers become weary and disgusted. It is true, the first principles of the gospel ought to find a place in almost every sermon; and, whatever be the text, the doctrine of the cross should be clearly exhibited. There is, in the ministry of some men, a vain attempt at originality, which leads off the attention of their hearers from the *common salvation*; thus they lose sight of the most important truths of the gospel, and indulge in

a spirit of curious speculation, by which their preaching becomes a mere display of their own skill, rather than the means of diffusing the savour of the knowledge of Christ. As the most common blessings of Providence are, by far, the most valuable, so the plainest truths of Christianity are the most important, and universally interesting to the souls of men. The gospel is the daily bread of the Christian, that on which he lives, in every circumstance in which he is placed, and the minister who knows and relishes it himself, will be anxious to dispense it to others.

But while, in our public ministrations, we uniformly regard the leading principles of the gospel, they will admit of the most pleasing variety in their statement and illustration. The doctrine of Christ crucified displays the manifold wisdom of God, and the riches of the Saviour are unsearchable. These mysteries of redemption, into which the angels desire to look, will afford ample matter for the research of the strongest powers. If our minds are well stored, we shall be able to maintain, in perfect consistency with a constant exhibition of the first principles of the gospel, a variety as pleasing as that of the seasons of the year, which never weary; or that of the rising and setting sun, which is perpetually gilding and diversifying the clouds which hang around and adorn his path. Such a minister will come forth, displaying a vigour of mind, a comprehension, and depth, and variety in his knowledge, which will make even the common-place topics of Christianity appear as new. Thus, a scribe instructed into the kingdom of heaven, will be like an householder, bringing out of his treasures things new and old. In conclusion, we observe,

The utility of Academical Insti-



tutions, to assist in the acquisition of this essential qualification for the Christian ministry. The warmest advocates for these seminaries of learning, do not pretend that they can impart the primary qualification for a Christian teacher, real piety: this must be communicated by an agency, which God alone can exert. To educate young men, on the supposition that they *may become* the subjects of Divine grace, appears to them highly presumptuous. They require credible evidence of a change of heart, as an essential pre-requisite for admission. But while piety is indispensable to the Christian minister, this *alone* will not fit him for his work. His business is to teach, and, therefore, he must have learned. In religion alone, it is thought by some, that a man may at once become a teacher, without preparation, or, at least, with no suitable preparation. Here two opposite classes meet, the *merely* learned churchmen, and the enemies of learning among Dissenters. The former suppose their knowledge of language and the sciences, may be immediately succeeded by their preaching the gospel, while they are ignorant of almost every thing which it is the design of their office to teach. The latter plead that the apostles were not learned men; but it should be remembered they had Christ for their preceptor, and they were not allowed to enter on their ministry *fully*, till the descent of the Holy Spirit. *Tarry ye*, said Christ, *at Jerusalem till ye are endued with power from on high*. It is trifling to talk of gifts being sufficient to qualify—supernatural gifts are not intended. Superior natural talents, and superior piety, are as highly valued by the advocates of learning as by others; and if ability be a good thing, then learning, which is acquired ability, is equally desirable.

To persons, then, of suitable character, and good natural talents, this institution supplies incalculable advantages. It furnishes them with the means of acquiring knowledge, which they would never possess without it; and by setting them at liberty from the ordinary business of life, they have leisure to improve their talents, and acquire that information which is requisite to fit them for their future destination. They are trained to habits of close and right thinking, to arrange their thoughts with skill and perspicuity, and to speak with propriety and force on the things of God. Nor are the advantages of these institutions confined merely to the few years spent under the roof of an academy; but they lay a foundation of knowledge, on which a superstructure may afterwards be raised, and by the adoption of a plan of study, they acquire the power of adding to their store in future life.

I shall conclude this discourse, already extended to too great a length, by addressing a few words to you, my esteemed young friends, who enjoy the advantages of this evangelical seminary. I trust you will look well, not only to the reality, but to the improvement of your personal religion; that, while you are employed in acquiring the various branches of useful learning, your piety may not be suffered to decay. You have need to be on your guard against every thing which might become the means of impairing your spirituality; to which nothing is more unfriendly than levity. Let your cheerfulness be chastened by an habitual sense of the fear of God, and of the importance of eternal things. Keep your passions in subjection, and maintain purity of heart. "Flee youthful lusts, and follow after righteousness, faith, and charity, with all that call on the name of the Lord." Those who bear

the vessels of the sanctuary, should be clean: a word to the wise is sufficient. "Walk in the spirit, and ye shall not fulfil the lusts of the flesh." Diligently improve the advantages you enjoy; cheerfully conform to the regulations of the house while you are in it, and revere the counsels of your respected tutors. Cultivate genuine humility, and let this lovely grace be apparent in your spirit and deportment.

As you are to be employed in the work of teaching, it is necessary you should acquire the art of communicating your ideas to others, with facility. Hence, some regard is requisite to language and delivery, that you may gain the hearers attention and affection. But, whatever may be your peculiar gift, never make popularity your chief aim. The householder is not to exhibit his stores for the purpose of display, but to feed the family. Never seek to be admired by adopting a gaudy, declamatory mode of preaching. We by no means object to a moderate and judicious use of figure in your compositions; but these ornaments should never be employed for their *own sake*. Such a mode of preaching is by no means suited to the nature and design of religious instruction; it acts as a distorted medium, like painted glass, which however beautiful to the eye, gives a false colouring to the objects which it dimly exhibits. If you adopt this mode of preaching, you may be admired by the vain and light-minded; but serious and judicious Christians will deeply deplore such a perversion of your talents. Your business is, by manifestation of the truth, to commend yourselves to every man's conscience, in the sight of God, and by the solemnity, simplicity, and earnestness with which you treat divine things, make the hearers forget the preacher, in the majesty and importance of the sub-

ject. May you, and we, so approve ourselves to God, that when the *chief Shepherd shall appear, we may receive a crown of glory, which fadeth not away.*



*On the Connection of the Doctrine of the Trinity, with other Scriptural Truths.*

(Concluded from page 4.)

IF Christ be a mere man, and did not atone for the sins of his people, how can we account for his being so often denominated *the Saviour*? He is styled the *Lamb of God*, who taketh away the sin of the world. How can a lamb take away sin, except as being made a sacrifice? But Christ our Passover was sacrificed for us. Paul delivered it to the Corinthians, among the first principles, "how that Christ died for our sins, according to the scriptures." "Christ has redeemed us from the curse of the law, being made a curse for us." "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." "In him we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein he hath abounded towards us in all wisdom and prudence." "Now the righteousness of God is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteous-

ness in the remission of sins that are past; in the forbearance of God to declare at this time his righteousness: that he might be just and the justifier of him who believeth in Jesus." "Who was delivered for our offences, and was raised again for our justification. Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." "Now in Christ Jesus, ye who sometime ago were far off, are made nigh, by the blood of Christ; for he is our peace." "When ye were yet without strength, in due time, Christ died for the ungodly. For scarcely for a righteous man will one die; yet, peradventure, for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life; and not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Or, if it be rendered "the reconciliation," it amounts to the same thing.) "For, as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Therefore, said Paul, "Yea, doubtless, I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them as dung, that I may win Christ, and be found in him, not having on mine own righteousness, which is of the law, but that which is, through the faith of Christ, the righteousness which is of God, by faith." "For it hath pleased the Father, that in Him should all fulness dwell; and having

made peace by the blood of his cross, by him to reconcile all things to himself, whether they be things in earth, or things in heaven. And you that were sometime ago alienated and enemies in mind by wicked works, yet now hath he reconciled, in the body of his flesh, through death, to present you holy and unblameable and unproveable in his sight," &c. He tells the Thesalonians, "Ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivered us from the wrath to come." He affirms to Timothy, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief." He elsewhere says of the Saviour, He "loved me, and gave himself for me." He remarks to Titus, "After that the kindness and philanthropy of God our Saviour appeared, not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Spirit, which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs, according to the hope of eternal life."

Many more quotations might I adduce from the writings of Paul, especially from his epistle to the Hebrews; and expressions equally strong occur in the epistles of Peter, and John, as well as in the last book of the New Testament; which it would require immense critical labour to explain away, or to reconcile to the Socinian scheme. In short, the whole of the sacred writings must be *pulled to pieces*, to get rid of the doctrines connected with the Divinity of Christ, and, consequently, with the doctrine of the Trinity in Unity.

Yet when I had an interview with the venerable David Turner, of Abingdon, a few months before his death, he told me, that one of these gentlemen affirmed to him, that "the blood of Jesus Christ had no more to do with our salvation, than the blood of Alexander the Great." The good old man exclaimed, "Where should I be then, with the sins of fourscore years and ten?" "But, Oh!" said he, "it is precious blood!" So said Peter long before him; and all the saints in glory confess the same in their songs.

It would be easy to adduce a large number of passages, respecting Christ's care of his people, now he has left this world as to his bodily presence. David said, "JEHOVAH is my shepherd, I shall not want." If Jesus be not JEHOVAH, David was better off than we; but he whom Peter calls "the Chief Shepherd," and who called himself "the Good Shepherd," did not only lay down his life for the sheep, but has declared, "I give unto them eternal life, and they shall never perish, neither shall any one pluck them out of *my* hand." He speaks of his protection as equally securing them from danger, with the protection of the Father, for he adds, "My Father, who gave them me, is greater than all, and no one is able to pluck them out of my Father's hand. I and my Father are one." Accordingly Peter spoke of him, long after his ascension, as "the Shepherd and Bishop of souls."

Surely, he knows but little of the worth of his soul, or of the dangers to which it is exposed, who would dare to leave it in the care of a mere man, who is no more in this world. Certainly Paul had an higher idea of him, when he said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him

against that day." Accordingly, in a season of peculiar trial, he says, "I besought the Lord thrice, and he said unto me, 'My grace is sufficient for thee: for my strength is made perfect in weakness.' Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me, for when I am weak, then am I strong." As he elsewhere declares, "I can do all things through Christ who strengtheneth me." Whereas Christ had told his disciples, "Without me ye can do nothing." What an extravagant expression must this have been, even while he was upon earth; but how much more if it were applied to those who lived after he left the earth, and now he resides in some distant region of the universe! What can he there do for us, any more than Enoch or Elijah, who are probably in the same place? Paul, in most of his epistles, invokes "Grace and peace, from God our Father, and the Lord Jesus Christ," for the Christians to whom they were addressed: and for Timothy and Titus, he implores "Grace, mercy, and peace," from the same source. Would not Socinians exclaim against us, if we durst to pray for grace and peace from God the Father and Calvin; from God and Whitfield or Jonathan Edwards? or would *they* dare to pray for grace and peace from God our Father, and from Socinus or Priestley? Would they excuse *us*, by allowing that, though we joined the names of those good men with God the Father, yet we, doubtless, did not mean to worship them? or, could they justify *themselves* by alleging, that they did not mean to ascribe power to influence the hearts of men to Socinus or Priestley, but only to wish they might imitate their virtues? Surely, they who so boldly charge Paul with reasoning inconclusively, might as

well, if their views of Jesus were correct, charge him with praying inconsiderately, if not impiously! Who would dare thus to connect the name of God and any good man, in the same devout aspiration? Never did any of the Jewish prophets invoke grace and peace upon Israel, from God and *Moses*; nor from God Almighty and *Abraham*: never would Paul have put up a prayer of this sort to our Lord Jesus, if he had not believed him to be, what he expressly called him, "God over all, blessed for ever."

Direct declarations in the language of men seem more liable to be explained away, than the more indirect implication of a number of passages, which demonstrate the exalted idea the writers had of the person to whom they refer. I have been very forcibly struck with the metaphorical illustration of our Lord's singular character, in which he is spoken of as related to his church as the bridegroom is to the bride. This allusion is made repeatedly in the Old Testament, particularly in Psalm xlv. whence the apostle quotes that expression, "Thy throne, O God, is for ever and ever." See also Isa. liv. 5. But not to dwell upon this, let us notice how the same metaphor is employed in the New Testament. If we conceive of Christ merely as a teacher sent from God, a fallible, peccable man, why is the kingdom of heaven said to be like a certain king who celebrated the nuptials of his SON? Matt. xxii. Does this accord with his being co-ordinate with those who were invited to the feast? Or, does it not represent him as sustaining a unique character? All the propriety of the parable seems lost, if we lose sight of the incarnation of Christ, and the work of redemption. Of the same import is the language of John the Baptist, John iii. 28—30: "I am

not the Christ, but am sent before him. He that *hath the Bride* is the *Bridegroom*: but the friend of the *Bridegroom*, who standeth and heareth him, rejoiceth greatly because of the *Bridegroom's* voice: this my joy therefore is fulfilled. He must increase, but I decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all." &c. But notice especially the use which the apostle makes of this metaphorical representation, not in a poem, nor in a high flown oration, but in a plain didactic epistle, wherein he intended to enforce the relative duties of persons in the conjugal relation. "Wives submit yourselves unto your own husbands, *as unto the Lord*. For the husband is the head of the wife, even as *Christ is the head of the Church*: and he is the *Saviour of the body*. Therefore *as the Church is subject unto Christ*, so let the wives be to their own husbands in every thing. Husbands love your wives, even as *Christ also loved the Church*, and *gave himself* for it; that he might sanctify and cleanse it with the washing of water by the word, that he might *present it unto himself* a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish, &c. No one ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church, &c. This is a great mystery: but I speak concerning Christ and the Church."

Now it is evident that the apostle here represents Christ as standing in that relation to the whole church, or the collective body of good men, even all of our race that shall be finally happy, as the husband stands in to the wife. Is he not represented as more than equal to them all, as giving himself for them, as having a

propriety in them? Really this would appear to me downright nonsense and absurdity, if I imagined, that he had done no more for their salvation than any other good man might have been commissioned to do. But how is this mystery increased, if I should suppose that he expressed himself more incautiously, or, at least, has been more misunderstood, than ever any messenger was, whom God sent to make known his will to mankind! No other prophet ever became the rival of God, the object of most extensive and long continued idolatrous worship, but Jesus. Either, he is truly the only-begotten Son of God, in such a sense as imports a participation of divinity, or he is an idol. If he be the latter, how ill does he deserve the appellation of a light to lighten the Gentiles, who has actually, even if it could be unintentionally, led almost all Christendom astray, from the only living and true God?

If the Socinians are right, all that worship Christ are idolaters: all that trust in him, trust only in an arm of flesh, and are exposed to the curse for so doing. If he be only the son of man, in him there is no help. Was Paul of this mind, when he told the Corinthians, that he "determined not to know any thing among them, save Jesus Christ and him crucified?" When he said, "Other foundation can no man lay than that is laid, which is Christ Jesus?" When he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ?" When he said, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me?" Finally, when he said, "If any one love not the Lord Jesus Christ, let him be Anathema Ma-

ranatha?" What worse doom could he have denounced against them that love not God?

If the Epistles of Paul had been unknown till within these last few years, and had been newly found in Abyssinia, and translated; would the Socinian have rejoiced at the discovery, and claimed him as a primitive Unitarian Christian; or, would they, more probably, have charged them with being forged by some rank Calvinist? I can have no doubt, in my own mind, which would have been their conclusion.

Bristol.

J. R.

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*Mr. Cox's Reply to the Review of his Work on Baptism, in the Congregational Magazine for October last.*

(Concluded from Page 16.)

The Reviewer writes again "Tertullian, according to Mr. Cox's statement, condemns infant baptism in the third century: to complete this sentence, Mr. C. should add, in his second edition, *and, in doing so, became an undeniable witness to its existence and prevalence.*" Triumphant in his brilliant amendment, he proceeds, "This confession cannot be recalled; Tertullian *condemns infant baptism*—not as a thing that was to be, but as a thing that was!" This is really, applying his own language to me in another case, a "pithy passage," and deserves serious attention. I feel obliged to my *kind* Reviewer for suggesting any thing which he deems a beneficial alteration in my second edition, and I have only one objection to adopt it; namely, that, great logician as he is, in this instance he is not quite logical. That Tertullian, in condemning infant baptism, was an evidence to its *existence*, and really meant to say it was "a thing that *was!*" is sufficiently plain, and to my obtuse-

ness it appears that the citation of Tertullian's condemnation carried with it an evidence that I also absolutely believed in its existence! I was not quite so absurd as to imagine he condemned what he did not suppose to exist! But, further, he alleges that his condemnation of it was a proof of its prevalence! Indeed! What, a proof of its prevalence all over the Christian church, and from the days of the apostles—for this is your Reviewer's argument! Whether it is from an inferiority of logical genius to your Reviewer I cannot tell, but to me it appears, that though his condemnation proved it *existed*, it equally proved that it was *not* prevalent! Is it probable that Tertullian would have *condemned* what was the *settled and universal practice of the church*, and supported by the *most ancient examples*, and, traditionally, by *the apostles themselves*? It is infinitely more probable, and tolerably certain, that he condemned a novel practice, introduced by a few speculators in religion, or by those who were willing to practise clinical baptism for the sake of convenience.

Besides, if infant baptism were generally practised, how came it to pass that Cyprian convened sixty-six bishops to give it their solemn synodical sanction in the middle of the third century? These must have been wisecracks indeed, to have met in general council to enforce infant baptism, when it already universally prevailed! The questions agitated respecting the period of the administration of this rite must necessarily have been precluded by an invariable, notorious, and apostolic practice. The canon runs thus:—“It is our pleasure, that whoever denies that new-born infants are to be baptized, let him be anathema.”—Oh, but *my confession cannot be recalled!* Certainly it cannot; but every Pædobaptist would have rea-

son to rejoice if it could! Yes, *I have really confessed*, and do hereby *confess again*, that *Tertullian condemns infant baptism*—he condemns it in the *third century*, at a time when other errors had begun to shew themselves, which merited a similar fate. This is, indeed, my *confession*, and my Pædobaptist antagonist is *extremely welcome to it?*

But between John's death and Tertullian's conversion there was not quite an interval of a hundred years; and therefore, argues our Reviewer, infant baptism being then found to *exist* and to be *prevalent*, which is proved by its being *condemned*, it must have been *apostolic*. So, then, a practice is found to *exist*, perhaps among some half dozen innovators, about a *hundred years after the decease of the oldest of Christ's disciples*, and a presbyter of the church *condemns* it, *therefore*, it was *practised by the apostles!* This is really pretty well for those who charge others with being *rash* and *illogical!* If the Reviewer were not so profoundly versed in ecclesiastical antiquity, I would venture to inform him, that we have substantial proof that infant baptism was not *universally* practised, notwithstanding Cyprian's council, even in the *fourth* and *fifth* centuries! “Mr. Cox and the Baptists of the present times say, he *condemns infant baptism*; and so he does: but his opinion is of no value.” No, certainly; *if he condemns infant baptism*, his opinion *can be of no value!* As the Reviewer is kind enough to suggest an alteration for my second edition, he will perhaps allow me to hint that he should have added a word or two at the end of this “pithy” passage; namely, *me judice*. That he considers the opinion of Tertullian of *no value*, I do not question; and had he not laboured under a mistake as to its purport, he would

have said the same of his *testimony*. Upon all the ordinary and received principles of reasoning, we should be led to conclude, that the fact of Tertullian's recording, *without disapprobation*, sundry rites and ceremonies of the church, rendered it much more probable that they were *prevulent* and *apostolic*, than that a particular service which he *did condemn* was *universal* and of the *highest antiquity*. Tertullian has so recorded the *consecration of baptismal water, the imposition of hands, the material unction used in confirmation, prayers and oblations for the dead, the use of the white garment after baptism*, and other ceremonies. Our opponent, if it suited his purpose, would say, "*and in so doing became an undeniable witness to their existence and prevalence.*" Tertullian mentions these "as things that *were*, not as things that *were to be.*" Nay, further, it might be alleged, he does not condemn them, but intimates his approbation; a proof they were not only *prevulent*, but *universally approved*. Suppose, however, it were affirmed of any one of them, as for instance of the *consecration of water*, that Tertullian *condemned* it; would any person in his senses deem it a conclusive argument that the practice not only *existed*, but was *universally prevulent* and *apostolic*?

It happens, moreover, that Tertullian expresses his disapprobation of another practice, namely, that of offering *sponsors* or *sureties* to *Christ*, who engaged on behalf of new-born infants that they should not depart from the Christian faith when adult. Now, were the reasoning of the Reviewer legitimate, it must be equally applicable in *this* instance. *Tertullian condemns sponsorship*; very true (*mutatis mutandis*), very true, Mr. Reviewer; but to complete this sentence, let us propose "a trifling addition, which

being overlooked in the hurry of your first paper, may advantageously be introduced into your second; it is this, *and in so doing, became an undeniable witness to its existence and prevalence.* This confession cannot be recalled!!" Now, Gentlemen, let your critical shade escape from this dilemma if he can!

With reference to Irenæus, your critic observes the words "infantes, parvulos, pueros, juvenes et seniores, as the omnes qui per eum renascuntur in Deum, cannot possibly be rendered of any thing else but baptism. What could these infants and very little children know of regeneration in Mr. Cox's sense of that term?" Here it is obvious, that, however justly I may be charged with that crime, my opponent is not at all *dogmatical*, as it has before been shewn that his assertions are not *rash* nor his arguments *illogical*! A few lines afterwards proves, as he thinks, "that *renascuntur* means precisely baptism, and nothing else." Now, in the first place, every scholar knows that the terms *infantes*, &c. are not by any means restricted in their application to *infants* in the common acceptation of the word. In Greek and Latin writers, infancy is generally extended to fourteen years of age, and all the terms in question are used with that signification. It is common with the fathers to speak of individuals performing the works of piety from their *childhood*; and indeed it is not an unusual expression among ourselves; but we do not intend that they are penitents or believers at *eight days old*. Thus it is said of Timothy, "*from a child thou hast known the Holy Scriptures.*" If an expositor were to argue that this must mean that Timothy knew the Scriptures when hanging at the breast, he would be thought to reason very unscripturally, and very foolishly; but he would be



using precisely the kind of logic for which your Reviewer is distinguished. But "*renascuntur* means precisely baptism, and nothing else;" the addition of *me judice* is here again requisite. If it were worth the time, I think I could demonstrate the reverse; but it is sufficient to say that this assertion avails nothing; and were we to concede it, the Reviewer's cause is not assisted, while he is unable to prove that *infantes* is exclusively applicable to *babes*.

After all, I beg leave to intimate that we have not the words of Irenæus himself, but only a paltry translation of them; of which Scalliger affirms, "The translator was an ass, and had even less learning than Ruffinus." Your Reviewer is confident that he has found a testimony from the second century, in the language of Justin, who speaks of persons *discipled to Christ from infancy*; and then lauds himself for having shown how incompetent my *brief* and *rash* statement is to satisfy a calm inquirer." Every tyro will perceive that the preceding remarks are again applicable to the expression of Justin, and that *discipling* involves in it a sense which is point blank against Pædobaptism! We are informed that Dr. Wardlaw intends to reply to my objections, and those of others; be it so; I shall be happy to listen to the dispassionate and respectful statement of one who will try at least at *hard arguments and soft words*; and who, I verily believe, if he reads the review in the Congregational Magazine, will exclaim, "*Non tali auxilio, nec defensoribus istis.* Gentlemen, do not let us bounce, and wince, and call names, and *seem* as if we felt ourselves in the wrong!"

"There is one argument," observes the Reviewer, "applicable to all the early fathers, which has *irresistible* weight. They all held

that original birth-sin, the guilt which is entailed on all, is removed only by baptism; that, until the removal of this took place, none could be admitted into Christ's kingdom or church, but that the ordinance of baptism was the actual removing of that sin, and consequently that the salvation of such was secured. Now, from these very notions, they *must* have practised infant baptism."

Thus the Reviewer contends, that the most eminent Christians, after the apostles, *must* have practised infant baptism, on account of the opinion they uniformly entertained of its being necessary to salvation. This is an important concession, as it gives a most satisfactory account of the early introduction of the practice, and its rapid prevalence, apart from any consideration of its apostolic authority. The church early and universally fell into an error, which presented an irresistible temptation to practise infant baptism. How unnecessary is it then for us to look any further for its origin, and how absurd to infer from its early prevalence, that it must have originated in a divine prescription, when it is ascertained and acknowledged that an error existed all along, which not only *might have* given birth to the usage in question, but was of such a nature, that it could *not possibly fail* to produce it. The whole argument, from its pretended antiquity, is completely destroyed by this statement. Whoever asserts that a principle confessedly erroneous was sufficient to account for the adoption of a certain practice, nay, that it could not fail to produce it; surrenders at once all inferences in its favour from its early rise, prevalence, &c. on this plain ground, that it is unphilosophical to assign more causes for a phenomenon, than are sufficient to produce it.

My "preliminary observations" are "offensively invidious."—"Mr. Cox and his brethren mistake the very nature of baptism"—"the Baptists do not perceive the beauty of *relative religion*, otherwise they would see the importance of *family piety*." These are singular charges. My preliminary observations are solely intended to prove, that as Christianity, as a whole, requires the exercise of the intellectual and moral faculties, it is unlikely that its divine author should have annexed to it any thing which did not require their exercise; since it would be to suppose Christianity constructed upon two essentially different principles; if, however, every other observance of Christianity demand the affections, and this (Pædobaptism) admits of its being practised without any personal religion, any interest in the transaction, or any knowledge of it, there exists an obvious disparity, and so far an argument is educed in favour of our practice, and against that of our opposing brethren. Here I have, indeed, stated *my persuasion*; but I have not represented any Pædobaptist advocate as *rash, dogmatical, illogical!* Is there any thing "offensively invidious" in such a mode of argument? Is it not fair for a controversialist to pursue such an inquiry? Let my opponent attempt to demonstrate any similar disagreement in the *principle* of our practice, from that of the Christian system in general; and I promise not to use it "offensively invidious," but, if he succeed "remarkably clever;" he shall be treated with all the honours of a discoverer! But we "do not understand the *very nature of baptism*." This is really very good from one who is by no means *rash, illiberal, or dogmatical!* We do not perceive "*the beauty of relative religion*"—certainly not of *your* me-

thod of relative religion—any more than *you* perceive the beauty of a *churchman's* or a *Papist's* relative religion, when he encumbers the religion of Jesus with his *sponsors, and signing with the sign of the cross!* "Otherwise" we should "see the importance of *family piety*." And th's from a *liberal, unassuming, and kind-hearted* Pædobaptist? Is it then necessary to sprinkle unconscious babes, in order to see the beauty of family piety? Cannot we dedicate them to God, pray for their salvation, conduct them at a rational age to the family altar, and teach them "the way they should go!" I ask what family religion there is in the Pædobaptist, that is not to be found in the Baptist family? May not every one, in either case, practise religion, excepting the unconscious babe; and does the unconscious babe, in either case, practise religion at all?

The whole of the remaining defence of Mr. Ewing, or rather attack, upon my critical statement, is really so flimsy and feeble, and so contrary to the acknowledged opinion of many, even of their distinguished men, (as I can aver from their own admissions,) and so little calculated to produce any impression upon any person on either side of the question, that I am happy to be relieved from the necessity of any particular exposure. If Mr. Ewing chooses to attempt his own defence, I have no objection, since I venture to predict he can produce something at least more plausible; or if not, I can defer my reply to another opportunity. The insufficiency of the criticism on my reference to the *paludamentum*, I may safely leave, even to a prejudiced opponent, to detect; it proceeds from utter inattention to the usual language of prophecy. My quotations from the Greek fathers, it is affirmed, "instead of weakening, confirm

Mr. Ewing's interpretations of the word baptism by the Greeks." This is another specimen of our Reviewer's logical accuracy. I have shown that the Greek fathers, who understood their own language, use terms interchangeably with *baptism*, which incontestably signify to *immerse*; therefore I have confirmed Mr. Ewing's statement that baptism does *not* signify immersion. The Reviewer speaks, on one occasion, of my having "given my understanding a holiday;" I am afraid he so frequently treats his logical powers in a similar manner, that they grow wild and unruly amidst the inebriating festivity.

The statement respecting Philip and the Eunuch is so ridiculous, that I cannot persuade myself that any sensible man will repeat it; if he do, and comes in my way, I may perhaps bestow a few lines to show its futility.

My demand for the production of a single case in which it is shown that sprinkling is the radical idea of βαπτω, and of a single instance of sprinkling in the New Testament, or of a single command, inculcating the practice, accompanied by the assurance of concession in such a case, and concluded by the question, "Will Mr. Ewing or any of his brethren venture to give me a similar pledge?"—is met by the declaration, "Yes, we will." Reluctant, however, to try the metal of his sword, the dextrous combatant immediately retreats, exclaiming, as he flies, "Let Mr. Cox produce one single instance of such baptism as he practises, the adult descendants of believers, either from Scripture or any ecclesiastical history, or a single case in the New Testament of immersion baptism, and we concede him the victory." I answer, the baptism I practise is the baptism of *adults*, irrespectively of the question whether they are or are not the de-

scendants of believers; and to this baptism I am directed by every precept and precedent of the New Testament. Not only, again, is "*immersion baptism*" mentioned in a single case; there is no other described in the New Testament, as I have largely shown from the word itself; the places where baptism was practised, the nature of the proceeding, and all the direct and incidental allusions. But "from Scripture or ecclesiastical history I cannot produce an example of the baptism of the adult descendants of believers, or if I do the victory shall be conceded!" Take then the following:—*Ambrose* was born of Christian parents, was instructed in Christian principles, and not baptized till he was chosen Bishop of Milan. *Jerome*, born of Christian parents, was thirty years of age when he was baptized. *Augustine* was of full age when he was baptized. *Gregory Nazianzen*, who was born of Christian parents in 318, and his father a bishop, was not baptized till about thirty years old. *Chrysostom*, born of Christian parents in 347, had attained nearly twenty-one years of age when he was baptized. Your Reviewer I take to be a man of veracity; will he then fulfil his pledge, his solemn pledge, and "*concede to me the VICTORY!*" This may be taken as a brief hint to anonymous opponents; if Mr. Ewing, or Dr. Wardlaw, or any man *with a name*, choose to accept my proposal, I shall know how to proceed more in detail.

As there is no reasoning in the next paragraph about the *final burial*, I shall, at present, hold my attempted confutation of Mr. Ewing to be *unrefuted*.

Here I feel thoroughly disposed to close my examination of the review; having omitted to notice two or three passages, because of their irrelevancy, and one or two others, because of their insulting violence

of attack upon the denomination I represent. In humble imitation, however, of the Reviewer's tactics, in leaping from the first page to the last of my book, I shall, for a moment, leap back from the last to the first of his review, just to notice, in conclusion, a most extraordinary paragraph. "We heard of a popular Baptist minister, who lately made the very same assertion from the pulpit—the argument ours—the popular feeling theirs. Whether he borrowed it from Mr. C.'s newly published volume we cannot say, but when, after the service, this all-the-argument-man was called upon by a Pædobaptist minister, who was present, for a vindiction of his brag, he was constrained to feel that he had much less than he imagined, to confess that he had not been aware how much argument there was on the other side, and to promise a closer attention to the subject in future." These are pretty tales for the amusement of children, and I am sorry that your Reviewer should have thought so meanly of his Pædobaptist friends to suppose they would be amused by such a story—

a story which carries suspicion on the very face of it. *We heard*;—and so you will calumniate an individual or a body on *report*—some gossip's misrepresentation! *A popular Baptist minister* constrained to *feel*, and to *confess*, and to *promise*, and so forth—at the first onset! What—strike at once on the first summons! Is it credible? Is it possible? "Weak" as some of us may be, I think our popular Baptist ministers are not weak enough for this! I know not how to believe it; and have no right to do so without some tangible evidence. An anonymous statement of an anonymous occurrence may serve the purpose of slander, but will never carry with it the force of truth. "This," it is however added, "is not a solitary case within our own knowledge." I am certainly surprised—I dare not severely retort, but unless names and places are produced, I am a sceptic still.

I am, Gentlemen,  
Yours very truly,  
F. A. Cox.

Hackney, November 8, 1824.

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## Miscellanea.

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To the Editors of the Baptist Magazine.

DEAR SIRS,

Many of your readers are aware that the Rev. W. H. Angus has visited various parts of the Continent, partly with a view to advance the interests of the Baptist Missionary Society, of the Comitée of which he is a member, and partly to exert himself for the spiritual benefit of seamen, among whom many of his earlier years were spent. In his various and extensive journeys, he discovered large bodies of

professing Christians, agreeing with us as to *ADULTS only being the proper subjects of baptism*;—and when last in England, he kindly consented to furnish a compendious account of his travels, in a series of letters, for insertion in the Baptist Magazine. Persuaded that they will prove highly interesting, I have much pleasure in handing you the first of these communications, which has just reached me from Brussels.

J. D.

Fen court, Jan. 1, 1825.

No. I.

*Bruxelles, Dec. 20, 1824.*

MY DEAR BROTHER,

I sit down to redeem my pledge, to furnish, for the Magazine, a series of detail of a journey through Holland, &c. in connexion with the Mission. I must, however, begin by stating, that my first residence on the Continent, was solely with a view to prosecute the study of the French and Dutch languages, in order, some future day, to advance the spiritual welfare of seamen. A stay of some months in Rotterdam, brought me into a most pleasing acquaintance with Mr. Meschaert, pastor of the Menonite Baptist Church in that place. Previous to this, I had thought the denomination was confined entirely to England and America. From Mr. M. however, I learned, that there were not only thirty thousand Baptists in Holland, but that their churches were scattered over different parts of the European Continent, in goodly number. It was scarcely possible that a piece of intelligence, to me at once so new and valuable, could fail of soon giving birth to the project of one day bringing this interesting class of Christians into connexion with their English brethren, and so, if possible, to engage them in the good work of faith, and labour of love, among the heathen.

Shortly after my return to England, having been absent for nearly three years, I thought it somewhat extraordinary that I should hear, by letter, from Brother Anderson, of Edinburgh, of Mr. Ward, and his intention to visit the Continent, for the objects of the Mission, provided I would accompany him. It easily occurred how greatly the end of such a journey would be promoted by the appearance in person of one of the Mission's brightest ornaments. On a little further reflection, I concluded, that now was the right time to carry into execution my long formed project. (I think these circumstances worthy of being related, as they mark in a peculiar manner, the leadings of a mysterious Providence in the case.) In a post or two, therefore, every thing was decided upon relative to the journey intended.

Accordingly we both embarked, August 10, 1820, with a fine promising breeze, and were at the mouth of the

Thames, at anchor, the same evening; but the wind flying round in the night to the eastward, and bringing in with it so high a sea, obliged us to run from our anchorage to Sheerness harbour. Here we rode in shelter four days. The day we put to sea again, our vessel struck, in her course down the North Channel, upon the hook of the Gunfleet Sand; but, there being fortunately a smooth sea, and a flood tide, we came off nearly as we went on. In two days more, the Dutch coast was in sight; but the captain mistook Scheveling for the Brill, and overshot his port. This error was discovered by one of the passengers, a Dutch fisherman, whose knowledge of the coast the captain doubted at first, until the other exclaimed, in bad English, and in a tone of self-confidence and displeasure: "Vat, I not know mine own town? I knows it so as myn right hand." To recover the ground lost by this oversight, it took a day and a night's contending against a high wind, and a higher sea, before we arrived at Rotterdam, the tenth day. The distance has been performed in two. In the unusual length of the passage, the smallness of the vessel, her crowded state, both as to passengers and goods, our close and scanty accommodations, in all this there was sufficient to un-  
hinge any one in a much more perfect state of health than our dear, and now, departed brother Ward; but his departure the whole way through was altogether so lovely, that I shall never look back upon these ten days spent on the waters, without associating therewith sentiments of the most delightful kind.

For lack of leisure, let this suffice for the present; whilst, in the hope of following up the above details,

I remain, yours most truly,

W. H. ANGUS.

N. B. I make no apology for having here used the term Baptist, in reference to the Menonites, since, in the different parts of Europe, (except in France, where they are very numerous,) in the title-pages of all their religious books I have ever seen, as well as from their account of themselves, it is sufficiently evident that they are known as much by the one of these names as by the other. In France they are called, or rather miscalled, Anabaptists.

*Familiar Illustrations of the sacred Writings.*

No. I.

DEUT. xxxiii. 10. "They shall suck of the abundance of the seas, and of treasures hid in the sand."

"Afflictions teach us the worth of our Bibles. The Bible is [comparatively] but an insipid book before afflictions bring us to feel the want of it, and then how many comfortable passages do we find, which lay neglected and unknown before! I recollect an instance in the history of some who fled from this country to that, then wild desert, America. Among many other hardships, they were sometimes in such straits for bread, that the very crusts of their former tables in England would have been a dainty to them. Necessity drove the women and children to the seaside, to look for a ship, expected to bring them provision: but no ship, for many weeks, appeared;—however, they saw in the sand vast quantities of shell-fish, since called *clams*, a kind of muscle. Hunger compelled them to taste, and at length they almost fed wholly on them, and to their own astonishment were as cheerful, fat, and lusty, as they had been in England, with their fill of the best provisions. A worthy man, one day, after they had all dined on clams without bread, returned thanks to God for causing them to "suck of the abundance of the seas, and of treasures hid in the sand;"—a passage of scripture till then unobserved by the company, but which ever after endeared the writings of Moses to them."

ROBERT ROBINSON.

Isaiah xxvii. 5. "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me."

"I think I can convey the meaning of this passage so that every one may understand it, by what took place in my own family within these few days. One of my little children had committed a fault, for which I thought it my duty to chastise him. I called him to me, explained to him the evil of what he had done, and told him how grieved I was that I must punish him for it: he heard me in silence, and

then rushed into my arms and burst into tears. I could sooner have cut off my arm than have then struck him for his fault: he had taken hold of my strength, and he had made peace with me."

TOLLER.

Job vi. 6. "Can that which is uneavoury be eaten without salt? Or is there any taste in the white of an egg?"

"This text is exemplified in  
 Reproof without commendation,  
 Admonition without example,  
 Obedience without the principle of love,  
 Conversation without wisdom,  
 Preaching without Christ,  
 The ordinances of the Lord without his presence."

JAY.

Follestone.

J. B.

*Remarks on the Argument for Pædobaptism, from the Baptism of Households.*

It is argued, that as all the males in a household were commanded to be circumcised, so, from the same mode of expression being used, are we not naturally to conclude, that all the children of a Christian parent ought to be baptized? But are a man's children the only members of what is called his household;—does not this include his wife as well as his children? Now, when a man's household is said to be circumcised, if this ordinance had not, from its nature, been exclusively applicable to males, can we suppose that the wife would not have been included in the household as well as the children? While, then, females are to be baptized, if the old law of applying the ordinance to a man's household is to be observed, must it not include the wife as well as the children? But how does this comport with the apostle, speaking of a believing husband having an unbelieving wife? The apostle commands such a believer to remain with her. Here, then, is an unbeliever, one of his household, and she must either be baptized, though an unbeliever, or it must be admitted that the law of circumcision, which required that this rite be administered to all the members of a man's household, who were capable of receiving it, is a law which, in the case of Christian baptism, is not to be applied.

## CONVERSION OF A FEMALE SAVAGE:

An Extract from *Robinson Crusoe*.\*

ON the return of CRUSOE to his Island, it is stated, that it was thought necessary the English sailors, who had taken the female savages to wife, should be married by a formal ceremony. The priest considered it desirable the women should be first baptized—but he felt the difficulty of performing that rite, because they had not been instructed in Christianity. At this intimation, William Atkins, the son of a clergyman, but who was a most dissolute abandoned fellow, went away to converse with his wife on the subject of religion: the following is part of the relation which he gave to Robinson Crusoe, and the priest, relating to it,

*R. C. Priest.* “But did you tell her what marriage was?”

*W. A.* “Ay, ay; there began all our dialogue. I asked her, if she would be married to me our way. She asked me what way that was. I told her marriage was appointed by God: and here we had a strange talk together, indeed, as ever man and wife had, I believe.

[“N. B. This dialogue between W. Atkins and his wife, as I took it down in writing, just after he told it me, was as follows:”]

*Wife.* “Appointed by your God! why, have you a God in your country?”

*W. A.* “Yes, my dear; God is in every country.

*Wife.* “No you God in my country: my country have the great old Benamuckee god.

*W. A.* “Child, I am very unfit to show you who God is: God is in heaven, and made the heaven, and earth, the sea, and all that in them is.

*Wife.* “No makee de earth; no your God makee de earth: no makee my country.

[“Will laughed a little at her expression of God not making her country.”]

*Wife.* “No laugh: why laugh me? This no thing to laugh.

[“He was justly reproved by his wife; for she was more serious than he at first.”]

*W. A.* “That’s true, indeed: I will not laugh any more, my dear.

*Wife.* “Why you say, your God make all?”

*W. A.* “Yes, child, our God made the whole world, and you, and me, and all things; for he is the only true God; there is no God but he. He lives for ever in heaven.

*Wife.* “Why you no tell me long ago?”

*W. A.* “That’s true, indeed; but I have been a wicked wretch, and have not only forgotten to acquaint thee with any thing, but have lived without God in the world myself.

*Wife.* “What, have you de great God in your country, you no know him? No say O to him? No do good thing for him? That no possible.

*W. A.* “It is true enough for all that. We live as if there was no God in heaven, or that he had no power on earth.

*Wife.* “But why God let you do so? Why he no makee you good live?”

*W. A.* “It is all our own fault.

*Wife.* “But you say me, he is great, much great, have much great power; can makee kill when he will; why he no makee kill when you no seen him? No say O to him? No he good mans?”

*W. A.* “That is true: he might strike me dead, and I ought to expect it; for I have been a wicked wretch, that is true; but God is merciful, and does not deal with us as we deserve.

*Wife.* “But, then, do not you tell God. Thankee for that God?”

*W. A.* “No, indeed; I have not

\* It is not generally known, that this popular fiction, in its original form, of the celebrated DANIEL DE-FOE, first published in 1719, contains sentiments the most evangelical, as well as moral maxims the most valuable for the different stations of human life. The above Extract is taken from Walker’s Edition, printed 1808, containing 638 pages, 18mo.

thanked God for his mercy, any more than I have feared God for his power.

*Wife.* "Then you God no God; me no think, believe, he be such one, great much power, strong; no makee kill you, though you makee him much angry."

*W. A.* "What? will my wicked life hinder you from believing in God! What a dreadful creature am I! and what a sad truth it is, that the horrid lives of Christians hinder the conversion of heathens!"

*Wife.* "Now me tink you have great much God up there (she points up to heaven,) and yet no do well, no good ting? Can he tell? Sure he no tell what you do?"

*W. A.* "Yes, yes; he knows and sees all things: he hears us speak, sees what we do, knows what we think, though we do not speak."

*Wife.* "What! he no swear, curse, speak the great d——n?"

*W. A.* "Yes, yes; he hears it all."

*Wife.* "When be then the muchee great power strong?"

*W. A.* "He is merciful; that is all we can say for it; and this proves him to be the true God; he is God, and not man; and therefore we are not consumed."

[Here Will Atkins told us, he was struck with horror to think how he could tell his wife so clearly that God sees, and hears, and knows the secret thoughts of the heart, and all that we do; and yet that he had dared to do all the vile things he had done.]

*Wife.* "Merciful! what you call dat?"

*W. A.* "He is our Father and Maker; and he pities and spares us."

*Wife.* "So then he never makee kill, never angry when you do wicked; then he no good himself, or no great able."

*W. A.* "Yes, yes, my dear; he is infinitely good, and infinitely great, and able to punish too: and sometimes, to show his justice and vengeance, he lets fly his anger to destroy sinners, and make examples. Many are cut off in their sins."

*Wife.* "But no makee kill you yet; then he tell you, may be, that he no makee you kill, so you makee de bargain with him, you do bad thing, he no be angry at you, when he be angry at other maus?"

*W. A.* "No, indeed, my sins are all presumptions upon his goodness; and he would be infinitely just if he destroyed me, as he has done other men."

*Wife.* "Well, and yet no kill, no makee you dead! What you say unto him for dat? You no tell him tankee for all dat too!"

*W. A.* "I am an unthankful, ungrateful dog, that is true."

*Wife.* "Why, he no makee you much good better? You say he makee you."

*W. A.* "He made me as he made all the world: it is I have deformed myself, and abused his goodness, and have made myself an abominable wretch."

*Wife.* "I wish you makee God know me: I no makee he him angry; I no do bad wicked thing."

[Here Will Atkins said his heart sunk within him, to hear a poor untought creature desire to be taught to know God; and he such a wicked wretch, that he could not say one word to her about God; but that the reproach of his own carriage would make most irrational to her to believe; nay, that already she had told him, that she could not believe in God, because he that was so wicked, was not destroyed.]

*W. A.* "My dear, you mean you wish I could teach you to know God, not God to know you; for he knows you already, and every thought in your heart."

*Wife.* "Why, then, he know what I say to you now; he know me wish to know him. Now shall me know who makee me?"

*W. A.* "Poor creature, he must teach thee: I cannot teach thee. I'll pray to him to teach thee to know him; and to forgive me, that I am unworthy to teach thee."

[The poor fellow was in such an agony at her desiring him to make her to know God, and her wishing to know him, that he said he fell down on his knees before her, and prayed to God to enlighten her mind with the saving knowledge of Jesus Christ, and to pardon his sins, and accept of his being the unworthy instrument of instructing her in the principles of religion; after which he sat down by her again; and their dialogue went on.]

*Wife.* "What you put down the



**knee** for? What you hold up the hand for? What you say? Who you speak to? What is all dat?

*W. A.* "My dear, I bow my knees in token of my submission to him that made me. I said 'O' to him as you call it; and as you say your old men do to their idol Benamuckee; that is, I prayed to him.

*Wife.* "What you say O to him for?

*W. A.* "I prayed to him to open your eyes, and your understanding, that you may know him, and be accepted by him.

*Wife.* "Can he do dat too?

*W. A.* "Yes he can; he can do all things.

*Wife.* "But he no hear what you say?

*W. A.* "Yes, he has bid us pray to him; and promised to hear us.

*Wife.* "Bid you pray! When he bid you! How he bid you? What! you hear him speak?

*W. A.* "No, we do not hear him speak; but he has revealed himself many ways to us.

[Here he was at a great loss to make her understand that God has revealed himself to us by his word, and what his word was; but at last he told it her thus.]

*W. A.* "God has spoken to some good men in former days, even from heaven, by plain words; and God has inspired good men by his Spirit, and they have written all his laws down in a book.

*Wife.* "Me do understand that, where is book?

*W. A.* "Alas! my good creature, I have not this book; but I hope I shall, one time or other, get it for you, and help you to read it.

[Here he embraced her with greater affection; but with inexpressible grief that he had not a Bible.]

*Wife.* "But how you makee me know, that God teachee them to write that book?

*W. A.* "By the same rule that we know him to be God.

*Wife.* "What rule, what way you know?

*W. A.* "Because he teaches and commands nothing but what is good, righteous, and holy; and tends to make us perfectly good, as well as perfectly happy; and because he forbids and commands us to avoid all that is wicked, that is evil in itself, or evil in its consequences.

*Wife.* "That me would understand, that me fain see: if he reward all good thing, punish all wicked thing, he teachee all good thing, forbid all wicked thing; he makee all thing, he give all thing; he hear me when I say O to him, as you so do just now; he makee me good, if I wish be good; he spare me, no makee kill me, when I no be good. All this you say he do; yea, he be great God; me say O to him too, with you, my dear.

[Here the poor man said he could forbear no longer; but raising her up, made her kneel by him, and he prayed to God aloud, to instruct her in the knowledge of himself by his Spirit, and that, by some good Providence, if possible, she might, some time or other, come to have a Bible, that she might read the word of God, and be taught by it to know him:]

"They had some other discourses, it seems, after this, too long to set down here; and, particularly, she made him promise, that since he confessed his own life had been a wicked, abominable course of provocation against God, that he would reform it, and not make God angry any more, lest he should makee him dead, as she called it, and then she should be left alone, and never taught to know this God better; and lest he should be miserable, as he bad told her wicked men should be after death."

P. 476—481.

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## Obituary and Recent Deaths.

To the Editor of the Baptist Magazine..

DEAR SIR,

The sole object of the writer of this paper, is to preserve the remembrance of real worth to a very numerous family,

the glory of the Redeemer, and the encouragement of the faithful in Christ Jesus.

MRS. MARY HARVEY, late wife of T. Harvey, Esq. of Woodnesborough Parsonage, near Sandwich in Kent, was

born at Whitfield, near Dover, in 1761. Her parents were persons of respectability in the farming line. I give you, sir, the substance of what she said to me, nearly in her own words.

“ Until I was about seventeen years of age, I was a gay, thoughtless young woman; very fond of dancing, and carnal company: I ridiculed religion and the professors of it; I would not have my shoes of a pious neighbour because of his religion; but that man, to oblige my shoemaker at Dover, brought me some shoes, and said, ‘ Miss Horne, I have brought you some shoes from Dover.’ This led me to think there was something more in real religion than I had imagined; I saw that he returned good for evil; this cut me to the heart. I applied to him for my shoes from that time. But I still think, my first impressive thought was at a play-house; but, (said she,) let no one think well of a play-house on this account; I thought, what, if the day of judgment should now take place! I am sure I should be found at the left hand of the Judge. A poor, but godly woman, faithfully told me, that I was in an awful state, and in the road to endless ruin. This added to my distress, but I stifled my convictions as much as I could, and for months kept all my feelings to myself. Again I tried the pleasures of the world; this continued from Michaelmas to about April following; at which time, my soul was in an agony about sin, and the salvation of my soul. I obtained my father’s permission to go to Eythorn meeting, three miles distant, to hear the Rev. Mr. Knott\* on the Lord’s day morning; he preached from Psalm li. 12. ‘ Restore unto me the joy of thy salvation.’ I returned home to dinner, and went to church with my father in the afternoon; but all the time I was at church, my soul dwelt on Mr. Knott’s text and sermon, Psalm li. 12. ‘ Restore unto me the joy of thy salvation,’ &c. His sermon contained every thing my soul panted after. While hearing it I thought Mr. Knott was more than ministers generally are, for he told me all that ever I did, all about my thoughts, my sins, the world, and Jesus Christ. While hearing, I said to myself, this church shall be my home, and nothing but violence shall keep me hence.

\* See Ivey’s History of the Baptists.

From this time I thought, I wept, I rejoiced, and began to tell others what a dear Saviour I had found: I now found Jesus Christ, his word, the throne of grace, and the house of God, all my desire and delight. My dear mother, had long been under convictions; I now opened to her my very soul, and was, perhaps, the chief instrument in her conversion; we sorrowed and rejoiced together\*. My dear father would bring my books among the corn in the granary; but so great was my concern for his salvation, that in going home one night from Great to Little Archers’ Court †, I knelt down under a hedge, and had great nearness to God in prayer for his salvation. My dear mother and myself were frequently overwhelmed with our tears, purely on account of our religion: one night my mother went part of the way home with me, I knelt down in the lane to pray, but having no bonnet on, my mother stood and covered me with her apron. Before I was nineteen years old, I was married to Mr. Harvey, baptized, and joined the baptist church at Eythorne.”

On the 11th of April last, (Lord’s day) Mrs. Harvey’s enjoyments of divine things were so great, her expressions of the Saviour and of Heaven, so affecting, that no one present was able to give it in detail. On the 12th of April, Mrs. Harvey desired that the writer and his wife might be sent for, supposing the time of her departure drew very near. Although the writer had heard the substance of the above account before, still, at his request, she gave him what is stated above, and also what follows.

“ As to my funeral text, I would rather leave that with you; but I am afraid your regard for me may lead you to some text from which you may take occasion to say what I should not like to be said; I therefore will prevent you, by giving you a text myself: let it be Ephesians ii. 8, 9; I have many neighbours who, I fear, think more highly of their own works than they do of Jesus Christ. Perhaps they may be present, I want them to hear the truth on those two important things—how sinners *cannot*, and how they *can*, be saved.”

\* This old pilgrim, at eighty-seven, is yet living, and rejoicing in Christ crucified.

† She was housekeeper of her father’s farm, at Little Archers’ Court.

She then broke out in a strain of holy rapture, and, bathed in tears, she exclaimed, "Oh, sir, what abundant reasons have I to say,

'Oh, to grace, how great a debtor,  
Daily I'm constrain'd to be.'

I do not want a funeral sermon for anything to be said about me, only about Jesus Christ; his grace and mercy to poor sinners." It was asked, if Satan had endeavoured to distress her mind; she replied, "Many years ago he did so, but I bless the Lord, he enabled me to resist him: whenever he appears I am helped to show him the shield of faith. Yesterday, my views of divine truth were so clear, my confidence so great, and my love to my Redeemer so strong, that it was more than I could give utterance to. My children entreated me to spare myself; but, I said, perhaps, I have not long to stay, and, feeling as I do, how can I help speaking." The writer is here constrained to say, that no person could well be at a more remote distance from the character of a mere talker, than the late Mrs. Harvey. It was asked, "Is there any change in your mind, as to your views of divine truth, or the Saviour of poor sinners?" She said, "Oh, no; except it be, that I see and feel more and more my need of both." Of the Saviour she said,

"Yes, thou art precious to my soul,  
My transport and my trust."

On the 25th of May, her youngest son found her in a serene frame of mind, resting on the Rock Christ Jesus: she seemed afraid of coming back again into the world, but would rather depart, and be with Christ. She seemed cheered by her son's saying,

"'Tis religion that must give  
Lasting pleasure while we live," &c.

The next day Mrs. Harvey said to her eldest son, "I have not lost my anchor-hold, blessed be his dear name; I desire to be resigned to the Lord's will: his word comforts me." He said, "Mother, it is not by works of righteousness which we have done." "No, no, my dear; we must come to Christ empty-handed. The 69th of Dr. Rippon's Selection, has been very sweet to me:" and added,

"From sorrow, toil, and pain,  
And sin, I shall be free."

She took his hand, and said, "My dear

son, the Lord bless you and yours; give my love to all." He added, "The Lord bless you, my dear mother! Farewell!" On the 31st, her youngest son said, "How is your mind?" she added, "Blessed be his dear name;" (this was a common word with her, when speaking of Jesus Christ.) She began that hymn—

"There is a land of pure delight;"

but could only say, "a land—a land;—drink new in Father's kingdom." She said, "Not now—to-morrow, to-morrow;" but her departure was on the day following. She saw her husband weep: she said, "Do not weep!" Her son asked, "Are you happy?" she said, "Sweet Jesus, precious Jesus, come, and take me to thyself: why tarry the wheels of thy chariot." Our dear sister finished her course, June the 2nd, 1824, aged sixty-three years.

Mrs. Harvey's views of divine truth were clear, her faith strong, she had no abiding doubt for more than thirty years, of her interest in Christ. She was a very holy, humble, ornamental, follower of Jesus Christ; a bright example to others; a firm and sincere friend; a lover of all good men. She was very useful to other Christians; the honoured instrument of the conversion of two of her grandchildren. In her experience, as to growth, depth, and stability, she was superior to very many pious Christians; she always loved those sermons best which savoured most of Jesus Christ. She was very liberal to the *poor in general*, but especially so, to the *household of faith*. To care for the poor of Christ's flock, in her own connexion, was one of the very last actions of her valuable life. Should any enquire after faults, the writer thinks he may be allowed to say, that after an intimate Christian intercourse of thirty-three years, he never knew her guilty of one single action that could, in the least, have tarnished her Christian character. Her funeral text, Ephesians ii. 8, 9, was preached from, at Eythorne, June 13, 1824, to fifty-three mourning relatives, and a large congregation; and at Barnswell in the evening, from her other text, 2 Timothy i. 12; both by her pastor.

#### REFLECTIONS.

How ought we all to hear this loud speaking voice: perhaps, a voice of

reproof, to rouse us from our slumbers; perhaps a monitory voice, to set our house in order, and to trim our lamps; perhaps, a consolatory voice to tell the Christian how it will be with him, when his toils are ended. Should not this providence be to us as a physician feeling the pulse of his patient, or like the going down of the sun, or like the departure of a long summer's day.

**MRS. RACHAEL LADE.**

DEPARTED this life, July 21, 1824, aged eighty-three years, Rachael Lade, relict of the late Mr. John Lade, of Great Mongeham, near Deal, Kent \*. She was first brought under concern about her soul by hearing the late Mr. Knott, of Eythorn, when under twenty years of age. She was on a visit at Little Mongeham, with a Miss Chitty and a Miss Atkinson, daughter of the late Lieut. Atkinson, of Sandwich. While there, these pious females used, every day, to retire for prayer and religious conversation. "Mr. Knott," said she, "encouraged me to join the Baptist church, at Eythorn. This place has ever been my religious home, and there I will continue to go as long as I am able. Jesus Christ was, and is, at times, very precious to my soul: and, when at home on the Lord's days, in reading and prayer, I find sweet communion with him. All my dependance, so far as I know my own heart, is entirely on Christ for salvation. I trust he will never leave me, although I am such a poor doubting creature. She was baptized, and joined the church, at the age of twenty-one: she died, at the age of eighty-three, and was a member sixty-two years: she was a Martha and a Mary. If she had not the wisdom of the serpent, she certainly had the harmlessness of the dove. She lived a humble, peaceful, holy life; and requested her funeral text might be Psalm xxvi. 8, "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth."

**MRS. MARY BELSEY.**

Mrs. Mary Belsey was born at Upper Eythorne. She was brought up under the sound of the gospel; but, she said, "I was thoughtless about my soul until thirty years of age, when I dreamed of the Day of Judgment; I

\* See Baptist Magazine, 1817.

was compelled to appear; I wanted to be excused, but was not; I saw I had many sins to answer for, but I could not answer for one of a thousand. The Judge seemed to frown on me: I awoke, and found it to be a dream. However, a broken law, a sense of sin, and great distress of mind, attended me for some time. At length I obtained relief, by prayer; I was fully persuaded that Jesus Christ was able and willing to save me." She was baptized; and joined the Eythorne church, at the age of thirty-three; died, aged seventy, having been an honourable member thirty-seven years. She was very conversant with her Bible. In the last week of her life, the writer found her calm, and resigned to her Lord's will. She was asked, if she still loved Jesus Christ? she said, "I repent not that I followed him, but that I did not follow him sooner, and walk closer; I want more communion with him; I want to feel Christ more precious to my soul; I can give up my husband and children for Christ: I have a desire to depart, and be with Christ. I am not afraid to die, I have committed my soul into the hands of Christ; he will not let me perish. I want you to pray with me." The evening before her departure, one of her daughters wished me to ask, if she had chosen her funeral text; and, although nearly past speaking, she said, "Yes," and mentioned every word of it in perfect order, 2 Corinthians xiii. 11. The writer prayed, shook her hand and said, Farewell. She held his hand some time, but could not speak. Thus the Lord has been speaking three times by the removal of three pious females, on the 2nd of June, 21st of July, and on the 31st of July, whose faith may we follow, considering the end of their conversation.

**RECENT DEATH.**

December 10, 1824, died, in the thirtieth year of his age, the Rev. R. ROGERS, pastor of the Baptist church at Monmouth: he was much beloved by all classes of people, and, in the views of man, eminently useful as an instrument to raise the infant cause lately established in that benighted town: but "the Lord's thoughts are not our thoughts, neither are our ways his ways:" "Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not."

## Review.

*The Book of the Church.* By Robert Southey, Esq. LL. D. Poet Laureate. 8vo. Two Volumes, pp. 394, 528. price £1 4s. London, 1824.

ECCLESIASTICAL historians have been more evidently influenced by passion and prejudice, than historians of any other class. We shall not stop to inquire into the reasons of this, but the fact cannot be doubted. Hence, it has become necessary, if we would form a right judgment of characters and events, to compare the accounts given by different writers, and to weigh well the circumstances under which they were written; and the prejudices by which the historians would probably be affected. But this is too laborious a process for the greatest part of readers, and, consequently those who have not time, inclination, or opportunity, to examine the multifarious and conflicting evidence that is brought before them; are obliged to content themselves with *ex parte* statements, or to draw their information from insufficient or corrupt sources. It is not, therefore, surprising, that much misconception prevails on the subject of church history. This remark is particularly applicable to the ecclesiastical records of our own country. The violence with which our controversies have been carried on, and the deplorable results that have attended the conjunction of religious disputes and political quarrels, have generated strong party feelings on all sides. The non-conformists have learned to connect bigotry and intolerance with the very mention of the church of England; while the jaundiced eye of the episcopalian can see nothing in dissent but heresy, schism, and rebellion. The historian is continually, and powerfully tempted, either to exaggerate or excuse persecution; to censure or applaud the measures of the dominant sect, and to eulogize, or misrepresent the characters of those who suffered or their opinions, according to his own particular bias.

An accurate and impartial view of the progress of religion and religious liberty in Great Britain, suited to ge-

neral readers and the young, is still a desideratum. To supply this is Dr. Southey's object in publishing the volumes that are now before us. Thus he introduces the subject:

“Manifold as are the blessings for which Englishmen are beholden to the institutions of their country, there is no part of those institutions from which they derive more important advantages than from its church establishment; none by which, the temporal condition of all ranks has been so materially improved. So many of our countrymen would not be ungrateful for those benefits, if they knew how numerous and how great they are, and at how dear a price they were purchased for our inheritance: by what religious exertions, what heroic devotion, what precious lives consumed in pious labours, wasted away in dungeons, or offered up amid the flames. This is a knowledge, which, if early inculcated, might arm the young heart against the pestilent errors of these distempered times.” Vol. I. p. 1, 2.

The preceding extract will not, we imagine, produce a very favourable impression on the minds of our readers, as to the qualifications of the Poet Laureate for his work. So pompous and ill-natured a commencement, has an ominous appearance. And, indeed, those who will take the trouble to wade through these volumes, as we have done, though with no little weariness and self-denial, will have abundant evidence that Dr. S. has engaged in an employment, for which he is by no means fitted. We mean no disrespect to his talents by this observation; but the *gifts*, (to use a theological phrase) which form the poet, are entirely distinct and different from those which are necessary to constitute a man a good historian. Dr. S. may be a very suitable person, for aught we know, to fill the office of Poet Laureate, but he is not qualified to write ecclesiastical history.

An historian, and especially an ecclesiastical historian, should be well furnished with these two qualifications, *truth* and *charity*. It is our painful duty to affirm, that Dr. S. is miserably destitute of both. His work, as far

as regards nonconformists, is a complete tissue of misrepresentation and calumny. Lest we should be thought unjustifiably severe, we will produce proof of the truth of this assertion.

An individual whose knowledge of this subject should be derived solely from the "book of the church", would inevitably come to these conclusions, that, on the one hand, the nonconformists have ever been a discontented, "factious people," a set of ignorant, wild, and enthusiastic religionists, turbulent as subjects, and tyrannical when in authority; and that, on the contrary, the established clergy have been patterns of meekness, purity, and diligence: mild in their tempers, most exemplary in their lives, the promoters of every good work, at once the ornament and glory of the land. Our readers need not be told that all this is mere fiction.

Dr. S. asserts, that the principles of the old puritans were "hostile to monarchy;" that they "attached as much importance to sermons, as the Romanists to what they deemed the sacrifice of the altar;" and that the "monstrous doctrine of the Supra-lapsarians" was their "distinguishing tenet." Vol. II. p. 335, 338, 350. He assures us, that the ejectionment of the two thousand ministers, on Bartholomew-day, 1662, was "fully justified by the circumstances of the times;" and the only censure he passes on the five-mile act, and other persecuting measures, is, that they were "*impolitic*;" Vol. II. p. 483, 487. When the violence of the Presbyterians, during the Commonwealth, is the theme of narration; he studiously notices every aggravating circumstance, and labours to excite our pity and indignation. But, on the other hand, the sufferings endured by the nonconformists during the calamitous times that succeeded the Restoration, are either artfully palliated, or disingenuously suppressed. Surely, to use Dr. S.'s own words, "Next to the guilt of those who commit wicked actions, is that of the historian who glosses them over, or excuses them." Vol. I. p. 183.

Our limits will not permit us to notice the many calumniating statements contained in these volumes; nor is it necessary, as they have been again and again triumphantly refuted. Indeed, the man who can say of Neal

that he was "the most prejudiced and dishonest of all historians," Vol. II. p. 309. and who can unblushingly assert that "the martyrdom of Cranmer is not more inexplicably disgraceful to the Roman Catholic, than that of Laud to the puritan persecutors," *ibid.* p. 453, deserves little regard.

Dr. S. most feelingly deprecates the suppression of the monasteries, and imagines that "reformed convents would be a great blessing to the country;" Vol. II. p. 55. He thinks that the use of images "in itself might be good," and that the pilgrimages to Jerusalem arose out of a "pardonable, if not a meritorious feeling of devotion;" Vol. I. p. 16. Vol. II. p. 110. The reunion of the Church of England with the Romish communion, he looks upon as a measure "devoutly to be wished;" *ibid.* p. 357. Really, all this smells of popery. Is Dr. S. ambitious of a cardinal's hat?

Most cordially do we concur in the following remarks:

"It behoves us ever to bear in mind, that while actions are always to be judged by the immutable standard of right and wrong, the judgments which we pass upon men, must be qualified by considerations of age, country, situation, and other incidental circumstances; and it will then be found, that he who is most charitable in his judgment, is generally the least unjust." Vol. II. p. 25.

Had Dr. S. acted on these principles, we should have been spared the necessity of animadverting so severely on his production. Most seriously do we wish that these sentiments may be recognized by all future ecclesiastical historians.

It is much to be regretted, that the celebrity of the author will probably procure an extensive circulation of this work among a certain class of readers, and that it will be the only source from which many will derive their knowledge of the ecclesiastical history of their own country. Thus error and uncharitableness will be propagated. How lamentable is it, that splendid talents should be so prostituted and perverted!

We beg leave to recommend that subsequent editions bear the following title;—*A Plea for the Clergy, and an Apology for Persecution*; by the author of "Wat Tyler," the "Vision of Judgment," and "the Life of Wesley."

*The Christian Gleaner; or, Domestic Magazine for 1824.* Vol. I. pp. 294. Holdsworth.

WE are very glad to see this cheap periodical, admirably adapted, as we think, to be extensively useful in that department of society whose interests it is intended to subserve. That numerous and important class of persons, whose cultivation and improvement are so commendably attempted in this work, has been too much neglected; but, as their services can never be regarded with indifference, and as encouragement should be given to every effort which is calculated to render them more agreeable to themselves, and more beneficial to others, we can do no less than sincerely wish that this small publication may obtain universal circulation among them.

*The Redeemer's Tears wept over lost Souls: and two Discourses on Self-dedication, and on yielding ourselves to God.* By the Rev. John Howe, A.M. with an Introductory Essay, by Robert Gordon, D.D. Edinburgh. Second Edition, Glasgow, 1824.

THE old nonconformists were by nothing more distinguished, than by their deep and intimate acquaintance with the human heart. And the writer of this book, the great John Howe, excelled among the excellent. His sentiments are the emanations of a rich and highly-gifted mind. Many of his writings are far too profound and abstruse for popular reading; and his style is often so inverted and involved, and sometimes so abrupt, as to become obscure. In this volume, however, there is one of the most pathetic expostulations with a sinner that our language can furnish; and the diction is, in general, as plain, as it was intended to be powerful and pungent. The two smaller tracts are admirable, breathing throughout the spirit of a man pre-eminently holy, and heavenly minded.

The essay prefixed by Dr. Gordon, is evangelical and elegantly written. We extract a few lines from the last page of it.

“Of the sublimity of conception, the ardour of feeling, and energy of language

which distinguish the following treatises, it is unnecessary for us to speak: but we would entreat those, into whose hands they may come, not to lay them aside with a single reading; for we may venture to assure them, that however much of their excellence they may discover on a first perusal, every subsequent one will more than confirm the estimate.”

Fully concurring in this statement, we cannot but anticipate much good resulting from the publication of these treatises, and we, therefore, wish them the widest possible circulation.

## LITERARY INTELLIGENCE.

### Just Published,

*Christianæ Militiæ Viaticum, or a brief Directory for Evangelical Ministers: The fifth Edition, with Additions, by Dr. Ryland.*

The Ordination Services of the Rev. T. Price, at Devonshire-square. Price 2s.

The Mirven Family; or Christian Principle developed in Early Life. 12mo. 6s.

Four Editions of the New Testament, beautifully Printed in the Pocket Size.

I. Greek, having the English on the opposite Page.

II. Greek, with the Latin opposite.

III. Latin, with the English opposite.

IV. French, with the English opposite.

Part II. Scripture Natural History of Birds and Insects, with Reflections designed for the Young, by H. Althans: containing the Pelican, Owl, Crane, Hawk, Dove, Swallow, Peacock, and Sparrow. Price 4d. Part III. will be Published on the 1st of March.

The Record of Friendship; a Memoir of Mr. William Howden, who died May 21, 1823. Aged 23. 3s. 6d. Bds.

Pascal's Thoughts on Religion, and other important Subjects; translated by the Rev. Edward Craig, A.M. with a biographical Memoir. Foolscap 8vo.

It will be the only complete and faithful Translation ever published.

A new Edition of Doddridge's Family Expositor, in one very large Volume, super royal octavo, with a beautiful Portrait on Steel.

A Letter to the Editor of the Quarterly Review, occasioned by its Animadversions on a Work, entitled "Divine Influence," by the Rev. T. T. Biddulph, A.M. Minister of St. James's, Bristol.

The Progress of Dissent; being Observations on the most remarkable and amusing Passages of that Article in the last Number of the Quarterly Review. Addressed to the Editor, by a Nonconformist.

# Intelligence, &c.

## CIVIL AND RELIGIOUS LIBERTY.

*German Papers. Proclamation.*

GEORGE IV. &c.

It having come to our knowledge, that some doubts are entertained respecting the interpretation and application of the first paragraph of the 16th article of the act of the German Confederation of the 9th of June, 1815; which is to the following effect:—

“The difference of the Christian religious communities, cannot lead to any difference in the enjoyment of civil and political rights in the countries composing the Germanic Confederation.”—we are induced to issue the following declaration and ordinance.

1. The several professors of the Christian faith, enjoy a perfect equality of civil and political rights in the kingdom; and, in conformity with the said article, the notion of a predominant and of a merely tolerated church, is entirely abolished.

2. All Christian religious communities have a right to the unobstructed and free exercise of their religious worship, and every clergymen can require the surplices, &c. only from the parishioners of his own persuasion. Consequently,

3. Those inhabitants who belong to a different Christian persuasion from that of the parish, are to pay the fees, &c. only to the clergymen of their persuasion, to whose parish they are positively annexed. Fees can be required by a clergyman of a different persuasion, when he has been required to perform an official duty, and has really performed it.

4. On the other hand, all dues to churches and schools, which proceed from houses, farms, and other landed property in a parish, without regard to the personal qualities of the professor in respect to his religious belief; are still to be paid to those entitled to them by every possessor, even if he belong to a Christian party different from that of the parish.

5. Contains regulations for the entries in the church books.

*Hanover, Dec. 18.*

*St. James's Chronicle and General Evening Post, —Jan. 1, 1825.*

## AMERICAN BAPTIST MISSION.

*From the "New York Observer."*

THE American Baptists now have

twenty-eight Missionaries in foreign countries, and among the Indian tribes. Of this number, fifteen are males, and nine are ordained ministers. The following table shows the names of the different stations, the country or people among whom they are established, and the names of the principal Missionaries.

<i>Stations.</i>	<i>Country or People.</i>	<i>Missionaries.</i>
		Rev.
Rangoon	Burman empire	G. H. Hough.
		Rev.
		Jona Wade.
Ava	do	Rev.
		Dr. Judson.
		Dr. Price.
Carey	Miamies and Shawnees nr. St. Joseph's r. Ind.	Rev.
		Isaac M'Coy.
Valley Towns	Cherokees	Rev.
		J. Roberts.
Liberia	American colony in Africa	Rev.
		Lott Carey.
Withington	Creek Indians on Chatahoochee river, Geo.	

The mission to the Burmans was commenced in 1814; to the Cherokees, in 1818; to the Miamies and Shawnees, in 1820; to Africa, in 1821; and to the Creeks, in 1823. There is a church of eighteen native converts at Rangoon, a school of sixty Indian children at Carey, and two schools among the Cherokees.

## AMERICAN BAPTISTS.

*(From a New York Paper, Oct. 30, 1824.)*

“THE Rev. Dr. Baldwin, an aged and highly respected Baptist minister in Boston, was placed by one of the political parties in Massachusetts, at the head of their Presidential electoral ticket to supply the place of Governor Eustis, who had declined. The Doctor at first consented to stand, but was compelled by the excitement among his religious friends to withdraw his name. In his letter to the Committee who put him in nomination, he says, ‘The unusual and unlooked-for excitement among my religious friends, threatens to destroy the peace of my society, and if kept up will extend its injurious effects still wider. Therefore, I feel compelled to request



that my name may be withdrawn from the honourable list with which by you it has been associated."

"Professor Chaso, of the Columbian college at Washington, arrived at Philadelphia, on Sunday of last week in the ship Manchester, after a boisterous passage of forty-five days, from Liverpool. His health is much improved."

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### COLUMBIAN COLLEGE,

*In the District of Columbia.*

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THOUGH this Institution has only commenced the second term of its third year, yet there are ONE HUNDRED AND SIXTY students: these are from *twenty* different states. "Religious and political party discriminations are unknown in the proceedings and discipline of the college. Good scholarship, good morals, virtuous habits, industry, and talent, constitute the only basis of distinction."

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### Baptist Academical Institution, Abergavenny.

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It appears there are ten students supported at this institution: three of these are supported by a benevolent gentleman in the neighbourhood of London: the total expenses for the others even, for one year, amounted to £210 2s. only. From an address, written by the tutor, the Rev. Micah Thomas, and circulated by the Committee, the following extracts are made.—

"More convenient premises are exceedingly desirable and requisite, and would greatly add both to the comfort and respectability of the Academy. Besides, the work of teaching, the number of pupils amounting to ten, as it now does, would be more efficiently executed in the hands of two than of one. But at present, without a much larger support than what has yet been furnished, these much needed acquisitions are entirely out of reach, and can only be contemplated as *desiderata*.

"Many English friends likewise have demonstrated their accustomed benevolence and firmness; and to those of them that do now patronize, and such particularly as have not yet done so, but it is hoped *will*, when informed of the character and exigencies of the institution, the preceding account, and the subsequent appeal, are most affectionately and respectfully submitted.

"Brethren of England: the Abergavenny Academy has never yet been made

sufficiently known to you, or recommended to your consideration; consequently, you have not had opportunity to estimate its value, or inducement to afford it your aid. Be assured, that on the point of utility, though humble in its pretensions, silent in its operations, and effecting its march without observation, it has, beneath the auspices of a gracious providence, been a source of incalculable benefit. Yet the circumstances of it are such as to awaken some concern for its perpetuity. And are there none amongst you, besides those worthy individuals who do now generously befriend it, disposed to enroll their names upon the list of its regular and permanent supporters? Are their no feelings of interest capable of being roused, excited, and impelled to action? Is it not to the credit of the Baptist denomination in England, that there is an institution formed in Cambria, to raise the ministers of the same persuasion to a degree of literary respectability? And is it not of moment, that, in this part of the empire, the churches and congregations, so numerous, so growing, so powerful, and, therefore, so capable of becoming subsidiary to the spread of the gospel at home and abroad, should accompany others in the honourable career of knowledge and information? Upon these interrogatories, a negative cannot be fixed.

"The Seminary proposed to your benignant regards, is not absolutely of a *local* character. Though established for the education of Welshmen, and ostensibly for the benefit of the Principality, its beneficiaries are shackled with no restrictions, but are at full liberty to exercise the work of the ministry in what country soever they please. Out of more than *fifty* who have already enjoyed its privileges, there are several now reputationally and efficiently discharging the pastoral functions amongst you. And whenever it may be agreeable and convenient to any of your churches to draw upon it for supplies, no impediment intervenes.

"Hence it is conceived, that on various grounds the institution, thus pleaded for, deserves a portion of your munificence, and is worthy of your co-operation. Its general objects, established utility, and small expenditure, all combine to enforce its claims."

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### ORDINATIONS, &c.

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#### STROUD, GLOUCESTERSHIRE.

ON July 1, 1824, a Baptist meeting-house was opened in the town of Stroud, Gloucestershire, raised by the exertions

of the Rev. H. Hawkins; when three impressive sermons were preached: by the Rev. Jenkin Thomas, of Cheltenham, in the morning, from Nehemiah x. 39; in the afternoon, from Isaiah liii. 10; and by the Rev. Robert Stodhart, of London, in the evening, from 2 Cor. iii. 9. The devotional parts of the service were conducted by Messrs. Thomas, Wootton-under-edge; Sutton, missionary; White, Cirencester; Drayton, Gloucester; Rogers, Monmouth; and Richards, Stonehenge. Large and attentive congregations were present. We understand a congregation of six hundred people attend, and a church of twenty members is formed.

*Ordination of the Rev. John Wood, at Uffculm, Devon.*

JULY 22, 1824, the Rev. John Wood was set apart to the pastoral office over the Baptist church, at Uffculm, Devon. The Rev. Mr. Singleton, of Tiverton, began the service by reading and prayer; Rev. Mr. Viney, of Bridgewater, delivered the introductory discourse, asked the usual questions, and received the confession of faith. Rev. Mr. Thomas, of Prescot, offered up the ordination prayer, Rev. Dr. Rippon gave a charge from Judges xix. 30, "Take advice;" Rev. Mr. Horsely, of Wellington, addressed the church from 1 Thess. v. 12, 13; and Rev. Mr. Williams, (Independent) of Uffculm, closed the interesting services of the day in prayer.

#### LANDOGO, MONMOUTHSHIRE.

ON September 29, 1824, a new meeting house was opened at Landogo, Monmouthshire; Mr. Jones, of Cardiff, read and prayed; Mr. Davis, of Bristol Academy, preached from Luke viii. 18, "Take heed how ye hear;" Mr. Jones, of Gorsely, concluded with prayer. In the afternoon, Mr. Burroughes, from the Baptist church at Horsely, was ordained, in the same place, to the pastoral care of the Baptist church, at Penhalt; Mr. Wright, of Lidbrook, read and prayed; Mr. John Fry, of Coleford, delivered the introductory discourse, asked the usual questions, and received Mr. Burroughes's statement of his experience, and confession of faith; Mr. Robert Fry, of Hatch, offered up the ordination prayer; Mr. Winterbotham delivered the charge, from 1 Tim. iii. 1; Mr. Jones, of Cardiff, preached to the people, from 1 Thess. v. 12; and Mr. Lewis, of Chepstow, concluded with prayer.

#### ISLE OF ELY ASSOCIATION.

THE Baptist and Independent Ministers, associated in the Isle of Ely and its vicinity, held their nineteenth half-yearly meeting at Strettham, on Wednesday, October 6th; when three sermons were preached, by brethren Reynolds and Compton, of Isleham, and Green, of Bluntisham. A collection was made in the afternoon, in aid of the respective missions, amounting to £4 2s.

*Ordination of Mr. J. Forster, at Scarbro'.*

ON Wednesday, Nov. 3, Mr. J. Forster, late of Bradford Academy, was publicly recognized as pastor of the Baptist church, Scarborough. Mr. McPherson, of Hull, commenced the services by reading and prayer; Mr. Harness, of Burlington, stated the nature of a Christian church, and proposed the usual questions; Dr. Steadman, (Mr. F.'s tutor) offered up the ordination prayer, and delivered the charge from Colossians iv. 17; and Mr. Thonger, of Hull, preached to the church, from Matthew x. 41; Messrs. Normanton, Sykes, (Methodists) and Morley, (Independent) were engaged in devotional exercises. The services of the day appeared deeply to interest a numerous and attentive audience.

#### ELLINGHAM, NORFOLK.

ON Thursday, Nov. 4, 1824, a new Chapel was opened at Ellingham, in the County of Norfolk, for the use of the Particular Baptist Church in that place, under the pastoral care of Mr. Hatcher.

In the morning, Mr. Williams, of East Dereham, preached from Psalm cxviii. 25; in the afternoon, Mr. Kinghorn, of Norwich, preached from Psalm xc. 15; and in the evening, Mr. Williams preached from Romans v. 7, 8, 9. The devotional services were conducted by Messrs. Hatcher, Kinghorn, Atkins (of Wymonham, Independent), and Williams.

There has been a Particular Baptist Church at Ellingham for upwards of 110 years. The old meeting-house had been long in a decayed state, and for several years past the people have been subscribing for the new Chapel. They had raised about £400 before they began to build, and about £150 more is requisite to clear all the expenses of the building; which sum (with the exception of about £19 collected when the Chapel was opened),

they intend to raise among themselves, without making any application to the public—this is praiseworthy, though they have a small endowment.



### London Baptist Building Fund.

THIS Institution bids fair to become a permanent blessing to the poor churches of our denomination. Some gentlemen, we believe, are inclined to leave property for its support; and many, it is hoped, will follow their example. It has, therefore, been thought necessary to consult eminent counsel respecting the mode in which it may safely be done. The following Form of Bequest has been furnished by *Mr. Preston*, an eminent Conveyancer, and is recommended to those benevolent persons who may be disposed to favour the Society in their wills.

The following FORM OF A BEQUEST, settled by *Mr. Preston*, an eminent Conveyancer, is recommended to such benevolent Persons as may be disposed to give Money, by their Wills, for the Purposes of the Society.

I give the sum of \_\_\_\_\_ pounds sterling, to be paid out of that part of my personal estate, which may by law be given with effect for charitable purposes, and to be paid within three calendar months after my decease, and in preference to any other legacy payable out of that fund; and the same legacy to be paid to the Treasurer for the time being of the Society, called "*The London Baptist Building Fund*," and his receipt shall be a sufficient discharge for the same legacy; and this legacy to be by such Treasurer laid out at interest, in the names of the Trustees for the time being of the said Society, (according to its present, or any future establishment,) and to be transferred by them to the succeeding Trustees for the time being of the said Society; and such interest from time to time as received, to

be applied by the Committee for the time being of the said Society, or the major part of them, towards assisting any Congregations selected for that purpose by the said Committees, or the major part of them, of Protestant Dissenters of the Particular Baptist Denomination, to discharge the debts due to tradesmen and builders, and previously incurred in building, repairing, or enlarging Places of Worship for Dissenters of that denomination, on lands or grounds previously settled for the purposes of Divine worship by such Dissenters, in any parts of the United Kingdom, or for any other purposes of the said Society, consistent with the laws against mortmain, and to be determined on by the Committee for the time being, or the major part of them.

N.B. If the Testator should intend the whole Legacy to be applied at once, the words which, in the above Form, are printed in *italics*, must be left out.



### NOTICES.

THE Annual Sermon for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers, will be preached on Wednesday, the 6th of April next, at the Old Jewry Chapel, removed to Jewin-street, in Aldersgate-street, by the Rev. Joseph Fletcher, of Stepney. Service to begin at twelve o'clock at noon precisely.

The Subscribers and Friends to the Society will afterwards dine together at the Albion, Aldersgate-street.

A General Meeting will be held by the Port of London Society for promoting Religion among Seamen, at the Argyle Rooms in Regent-street, on Thursday, the 24th of February, 1825, when a Report will be made by the Committee.

The Chair will be taken at Twelve o'clock, and timely notice will be given of the Nobleman, or the Naval Officer, who will preside at the Meeting.

## Calendar for February.

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|---|---|
| 3. Full Moon XI. 15 morn. Too far south to pass through the Earth's shadow. | 14. Moon passes Herschel I. aft.                                      |
| 3. Moon passes Jupiter O. 45 morn.  | 15. Moon passes Mercury IV. aft.                                      |
| 7. Ceres south III. 1 morn. Altitude 52° 34'.                               | 17. New Moon X. 5 aft. Too far north to cast her shadow on the Earth. |
| 12. Herschel south IX. 35 morn. Altitude 15° 49'.                           | 20. Moon passes Mars I. 30 morn.                                      |
|   | 22. Moon passes Venus II. 45 morn.                                    |
|   | 25. Moon passes Saturn II. 40 aft.                                    |

## Irish Chronicle.

It has been properly remarked, by one of our public journalists, in reference to the late discussions in Ireland between Protestant clergymen and Roman Catholic priests, that this might be considered as the commencement of the Protestant reformation in that country. Hitherto, generally speaking, Protestantism, and Popery in Ireland, have been terms for designating two hostile and implacable political parties; rather than those on the one side protesting against the gross antiscritural corruptions of the Romish church; and those on the other, who maintain all the absurd traditions appended to Christian institutions; and the blasphemous notions of the infallibility of the Pope, and the power of the priests to absolve from sin, &c.

It is a providential circumstance, that the late debates have been confined to the single question; "Whether the people in general, had, or had not, the right of reading the scriptures, and of judging for themselves, without the assistance of notes and comments, or the instructions of the clergy as to what were the doctrines they were to believe, and the precepts they were to obey?" This is a question so plain, that all can easily understand it; and so important to their soul's welfare, that it may be expected, all will powerfully feel it.

The debates at Carrick-on-Shannon, and at Carlow, were confined, on the part of Protestants, to clergymen of the Church of England; the Roman Catholic priests having objected to dispute with Protestant dissenting ministers, because they had not received the *jure divino* ordination; and, consequently, could not prove their uninterrupted succession from the apostles!! A recent debate, however, has been held at Easky, near Ballina, when they condescended to enter the lists with nonconformist ministers! Two missionaries of the Irish Evangelical Society, Messrs. Jordan and Murray, having been challenged to this public discussion, by the Rev. Mr. Devins, the priest of the parish.

About four hours were employed on Monday, the 22nd of November, 1824. They met again the following day, at ten o'clock; and employed seven hours in debating the subjects at issue. The missionaries were accompanied by Mr. M'Kaag, our itinerant, at Ballina; and Mr. Urwick, (Independent) of Sligo. The

Rev. Mr. Devins was assisted by Messrs. Lewis, of Ballina; and Hughes, of Crossmolina; it was finally closed at the urgent request of the Roman Catholic priests.

The discussion was held in the Roman Catholic chapel, and, it is said, a more interesting sight to Protestants perhaps never was witnessed in that country; about six hundred people attended each day, a very considerable majority of whom were Catholics. The pictures hung round the chapel as objects of worship, were taken down for the occasion, and placed (face downward) on the back of the altar, on the steps of which all the speakers stood to address the meeting; and from thence the doctrines of redemption only, by the priesthood and sacrifice of Immanuel, were published; and the authority and sufficiency of the Bible asserted. The enemy had mustered strong, in the full confidence of crushing and exposing the humble and zealous missionaries. All his attempts, however, proved abortive; and he himself gladly and gratefully retired from the encounter.

It is thought by competent persons, that the Easky discussion is better calculated for general usefulness, than any other that has been published. The effect produced by it, so far as we have been able to ascertain, far surpassed that of even the Carrick meeting.

A minister in Ireland says, "We greatly wish there was some mode of supplying the reports gratuitously. I rather doubt the propriety of insisting upon their being disposed of only by purchase. Thousands upon thousands would be read, if the real friends of the gospel had the power of giving them; more than will be otherwise distributed. We cannot expect the Roman Catholics to buy them. I understand the Roman Catholic clergymen in some parts, are publishing and distributing the speeches in tracts."

In the preliminary rules it was agreed that, "The question to be discussed, is the propriety of the indiscriminate reading of the Bible, and the right of private judgment in its interpretation; and making it the sole rule of faith."

The debate was opened by Mr. Murray, the Irish missionary, who spoke about twenty-five minutes for the purpose, principally, of proving by quotations from the scriptures, that it is the revealed will of

God, they should be read by all persons indiscriminately: He was followed by the Rev. Mr. Devins, parish priest of Easky, who undertook to prove, that regular ordination was necessary to authorize any person to explain the scriptures; thereby intimating, that Messrs. Murray and Jordan, were "intruders into the fold of Christ, and had no commission, either from God or his Church, to preach the gospel." Mr. Jordan, who followed, returned this *compliment* of Mr. Devins. Referring to the Council at Jerusalem, Acts xv. respecting whether the rite of circumcision was binding upon Gentile converts, he quoted, "And to this agree the words of the prophets, as it is written." He added, "Now you see there was no allusion to the decision of a priesthood to decide the question; because, my friends, there is no priesthood under the present dispensation, but the priesthood of the Lord Jesus Christ." The Rev. Mr. Hughes exclaimed, "Really, Mr. Chairman, I am inclined to protest against such language before a Christian chairman, and Christian audience; it is calculated to cause a rebellion in the country." The Rev. Mr. Devins, said, "Let the public, Mr. Chairman, allow him and others of his description, to proceed as he has proceeded this day; and what will be the consequence—was there ever an harangue made before any audience so calculated to irritate and excite the minds of any people into acts of violence and rebellion, as the words which dropped from him; which, if the present audience, both Catholics and Protestants, take notice of the doctrine taught this day, with what feelings would they leave this house—they would go home to their dwellings, and repeat in their families the fine doctrine they heard from the preacher. We will have no more priests nor ministers, and we will pay no more tithes nor priest's dues—no, we will take the Bible into our hands, it will be quite sufficient for us; the preacher says, it is better for us to have nothing to do with either priests or ministers." He then mentioned an instance of a *Bible reader* in his parish, who, after having got the confidence of his neighbours, abused it by defrauding them: and who justified his conduct by saying, that "Almighty God ordered the children of Israel to act so to the Egyptians, and this was his authority for robbing the people of their property." He concluded by saying, "Now, my friends, look and judge whether the discourses of these gentlemen are calculated to produce either morality or religion amongst you?"

The Rev. Mr. M'Kaag followed, and urged that the great concern of all should

be, whether Roman Catholics or Protestants, to experience what our Lord had made essential to salvation, when he said, "Ye must be born again." "It is," said he, "the Bible that shall make them wise unto salvation. Now Timothy knew the scriptures from his childhood; and he was commended by St. Paul for it. Shall we then attempt to keep the scriptures from the young, or from those that are old, when God has sent them that they might be made wise unto salvation, through faith in Christ Jesus. Then we disclaim all authority with regard to the traditions of men: foolish traditions handed down to us by men."

The Rev. Mr. Hughes replied:—"I shall endeavour to prove," said he, "that the indiscriminate perusal of the Holy Scriptures is contrary to the constitution of the Roman Catholic Church; and that it renders conversion to her bosom almost impossible. It opens the flood-gates of immorality and error, and leaves man to himself at last to die in infidelity"!—"The indiscriminate reading of the Bible never can give that firm conviction to those who read it that they are right, and if they die in that state, having no certain authority to go by, miserable indeed must be their situation, wretched are they who turn from the bosom of the holy Catholic church—they are tossed about by every wind that blows: but not so with those who are directed by the Catholic church—they have a guiding star to direct them, which they follow until it bears them into the harbour of celestial bliss. But look at the sectarian in the hour of death—he looks back and trembles; he has opposed the principles and purposes of Almighty God. I shall not add the consequences; but, surely, he dies in a state of infidelity—because, as I said before, he never can have that firm persuasion of the doctrines of Christ, in order to form what is called faith."

At ten o'clock the next morning, the Rev. Mr. Urwick commenced a most argumentative, learned, and eloquent speech, which occupied him nearly four hours: there is no part but what is worth copying, it is uniformly excellent. He vindicated Dissenting ordination, and proved its scriptural authority and consequent validity:—he proved the propriety of the sentiment of Mr. Jordan, that, under the Christian dispensation, there was no order of the priesthood. He then came to the proposed subject of discussion, "Whether every man has a right to read the Word of God!" &c. &c. Here he introduced considerable quotations from a letter which had been addressed by the Right Reverend Dr. Doyle, the Popish Archbishop, to the Lord-lieutenant, "in

which he had given his testimony to the reading of the Holy Scriptures, by private individuals, without exception." But, then, he contends that "the church has been vested by God, with the power of suspending the reading of the scriptures, according to her own discretion:"—"as you, my Lord, may have had the power of suspending the Habeas Corpus Act, when the circumstances of the country require it."!! This allusion was most happily controverted by Mr. Urwick. He admirably exposed, too, the *Notes* on the New Testament in the Rhemish and Douay versions, shewing, from their paucity, there being not above one verse in a hundred explained, and even these unauthorized, that the Church of Rome had left the meaning of the scriptures to the private judgment of those who read them. Alluding to what Mr. Hughes had said, that this principle left man to die in infidelity, he remarked:—"Ah, does it so? When a man has the book of God in his hand, his eye-sight to read it, an intellect to think on its contents, and a capacity for crediting the testimony of the God of truth, does it leave that man to die in infidelity? David did not think so, for he said, 'Thy statutes have been my song in the house of my pilgrimage.' It has been before shewn, that the Holy Scriptures contain sufficient instruction for man's salvation, and when they do that, I cannot, in conscience, see how the use of them leaves me to die in infidelity and damnation."

After a luminous defence of the right all persons had to read the scriptures, Mr. Urwick, in drawing to a conclusion, said,—“I would ask again, what [Roman Catholic] translation is to be given to the people, for there is no authentic translation, besides that there may be some mistakes of the press, some words may be left out, and others put in their place. The priests also are fallible men, as well as the authority that sanctions the translation. I ask, again, what authorized comment on the scriptures is there in existence, sanctioned by the Church of Rome? We are told the scriptures are not to be read without note or comment. Of course, then, the church has omitted the most important part of her duty, if she has not given a comment explaining the word of God. Now, I believe that there is no authentic comments on the holy scriptures, in any language on the face of the earth, published by the Church of Rome—she has never given an authentic comment to the world. Moreover, we find, on looking into the comments made by the Rhemish Doctors, and comparing them with the Douay Testament, we see things asserted, in the former of which nothing is said: in the lat-

ter: for instance, it is taught in the notes of the Rhemish Testament, that subjects may throw off their allegiance to their Sovereign contrary to the principles of the British Constitution. I am far from imputing the sentiment in question to any gentlemen present. But to proceed, another question I must ask, is, what qualifications are required by the Church of Rome, definitely stated, giving persons a right to read the Word of God? We are told they must be learned. Then, I would ask, in what branches of study must they be learned?—And I would ask farther, what progress must they have made in their respective branches of information? We are told farther, that the person who reads the scriptures must not make a bad use of them. But how is it to be known what use will be made of them until trial is made? We are told, the persons must be a humble modest kind of people, but how much of these requisites are they to possess to entitle them to this privilege of reading the scriptures? I believe no definite rule has been laid down on this subject—then, it is left to the exercise of private judgment, and here is a recognition of private judgment, most important indeed, when it is left to decide on one of the most fundamental points of controversy between the parties here to-day. The Habeas Corpus Act is mentioned, as corresponding with man's right of reading the word of God, but here is an important difference, the clergy of the Church of Rome have the power individually, of granting or withholding the privilege in question, whereas no individual magistrate, nor any person short of the Legislature itself, can regulate the operation of that charter of our liberty, of which so much has been already said.—I would ask, finally, have we one instance in inspired or uninspired history, of the right of reading the holy scriptures being withdrawn from the laity?—I shall not say for the first few centuries of Christianity. I shall say more—have we the slightest proof whatever of such a step being authenticated, even by the Church of Rome, before the year 1229, when the Council of Tholouse, not a general Council, but a synodical one, made a decree to that effect. Whether that was authentic, or not, I cannot decide, but I may safely challenge the gentlemen on the opposite side to bring forward any one act in the Church of Rome itself, putting in force this power before the period to which I have alluded. I challenge them to produce one instance of its being put in force in either the Jewish or Christian Churches, so far as the history of the Old and New Testaments enable us to decide. Sir, I beg to express my very grateful and respectful acknowledgments for the

patience with which you have allowed me thus to address this meeting. I beg to express my grateful acknowledgments to the Rev. Gentlemen on the opposite side for the exercise of patience which they have manifested towards me. Indeed, it was more than I had a right to expect that I should be allowed to speak so long with so little interruption—and I beg, through you, Sir, to express my heartfelt thanks to all, and every individual present, for the kindness and attention with which they have listened to me. I beg to assure them that not one word I have uttered has been uttered from any other principle than a conscious persuasion of the truth of what I have advanced, and from love to my fellow-creatures; and I assure them again, that my heartfelt prayer for them is, that they may be enriched with all the blessings of salvation, its comforts on earth, and its possessions in heaven. While they are passing through this vale of sorrow, may the Divine Presence attend them, sustaining them in distress and difficulty, and conducting them onward till they are introduced to eternal glory beyond the skies. It is my fervent wish that you may all have every favour which the hand of our common Father can bestow in this world, and the vision of the glory of his countenance in the world to come. I would give to all men that unrestrained right of private judgment which I claim for myself, and though the gentlemen on the other side think and act otherwise than I do, I shall be always ready to hold out to them the hand of common friendship; and had I opportunity, I should be always happy to co-operate with them in works of charity. So far as my limited means would allow, it shall ever be my business to attend in the neighbourhood in which I reside, to the temporal, as well as the spiritual, necessities of the people, indiscriminately to whatever religious persuasion they belong. In conclusion, Sir, *'magna est Veritas, et prevalebit.'* Truth may be despised—may be opposed—but it contains an imperishable germ of greatness and of empire. The acorn falls upon the ground, vegetates in the soil, and presently a seedling-plant appears, liable to destruction from every blast; but notwithstanding frosts and storms, its roots infix themselves more deeply in the earth—its branches extend—its head towers towards the sky—every revolving year adds to its magnificence—till, venerable in the growth of centuries, it stands the father of the forest.—So, religious truth may be accounted contemptible—may be slow in its progress—may be often threatened with annihilation from the sophistries of error and rage of persecu-

tors—but nurtured by an unseem and Almighty influence, its grasp of the human intellect extends—its attributes of beauty and grandeur are unfolded—its head rises in triumph over all its rivals, and ultimately, it appears enthroned the universally confessed monarch of the globe."

Rev. Mr. Lyons replied to Mr. Urwick. We have only room for one quotation. To prove that the scriptures alone were not sufficient, he instanced several things in religion which they said nothing about.—"Again, sir," said Mr. Lyons, "the baptism of infants is admitted in the Protestant church. I know not how the opinions of gentlemen opposite may be upon that subject, but we do not find a single text of scripture to say, that children ought to be baptized; notwithstanding, we admit holding baptism of infants necessary to salvation, [and therefore] that children ought to be baptized. The Protestant church also admits it, because she practises it always: but the practice is no where found in scripture, therefore, we must have it from some other authority."

This debate was conducted with perfect order, and good temper. The report of the speeches will be corrected in a new edition, which is printing at Dublin; to which will be appended, A Reply, by Mr. Urwick to Mr. Lyons. "I feel myself bound to reply," said he, "to all the arguments advanced by Mr. Lyons, and, I pledge myself, to do so, as far as my ability will enable me."

N. B. At the last meeting of the Committee, the sum of twenty pounds was voted, to assist in the cheap, or gratuitous circulation of these published debates.

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*Received by Mr. Ivimey.*

Auxiliary Society, Worcester,			
by the Rev. H. Page . . . . .	£	49	0 0
Campden, Rev. G. Jayne . . .		1	12 0
Collection at St. Alban's, by			
Rev. J. M'Carthy . . . . .		2	13 0
For the "Rye School," by			
Rev. Mr. Smith . . . . .		5	0 0
Mr. Wm. Heelas, Wokingham,			
by the Rev. J. Coles . . . . .		1	0 0
A friend, (two years' subscrip-			
tion) by Mrs. Goldsmith . . .		1	1 0
Auxiliary Society, St. Alban's,			
by Rev. J. Upton, jun. . . . .		2	2 0
Donations collected by the			
Rev. O. Clarke, Taunton . . .		16	0 0
By Rev. Mr. Millard, of Ly-			
mington, the gift of an Irish			
lady, the interest to be ap-			
plied towards a school in			
Ireland . . . . .		200	0 0

# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### WOOLWICH.

IN this populous town, an Auxiliary Society to the Baptist Mission has long existed, having been formed in the year 1813, principally through the exertions of the Rev. S. Davis, now of Clonmel in Ireland, but then a resident of Woolwich. As, however, its sphere of operation was but limited, and the amount of annual contributions much less than it was supposed it would be, if greater publicity were given to the object, the friends of the cause arranged for a public meeting with this end in view. With a liberality and kindness truly honourable, the spacious Wesleyan Chapel was lent on the occasion; and the meeting took place on Wednesday evening, Jan. 12. Olinthus Gregory, LL.D. Professor of Mathematics in the Royal Military College, in the Chair. The attendance was large and respectable; the sum of £14 8s. 11½d. was collected, and among the speakers, whose names we subjoin, were members of no less than six different denominations of professing Christians. Prayer was offered at the commencement by the Rev. R. Davis, of Walworth: the various resolutions were proposed and seconded by the Rev. Drs. Warren and Brown (of Edinburgh); Messrs. Ivimey, Young, Dyer, Sutton, Timson, Pritchard, James, Adams, and Lucy, and Dr. Parker.

### Foreign Intelligence.

#### CALCUTTA.

*Extracts from Mr. Carey's Journal at the Doorgapore Station.*

Nov. 26, 1824.—Paunchoo and I went this morning to Ballee, a very extensive village on the other side the river. We obtained a very good congregation, from

50 to 100 forming a circle about us. Paunchoo commenced in prayer, after which I read a portion of scripture, and addressed them; brother Paunchoo then taking up the subject, and giving them a short, but very consistent and clear account of our Redeemer's birth, miracles, doctrines, and then relating the manner of his death, resurrection, and ascension. He then discoursed particularly of the manner of becoming interested in Christ, shewing the necessity of repentance and faith; then describing some of the principal blessings resulting from faith in Jesus, and the effect which would follow upon the moral character of the believer; he concluded by exhorting them to lay the subject to heart, and disregard the consequences which would result from their former companions; reminding them, it was not change of caste, of food, of raiment, or any of the indifferent customs of civil life, but only a change of heart, and a renouncing of sin for holiness—the whole occupying from two to three hours. Little interruption was experienced during the whole time, more than a little occasional noise by a number of rude boys. At last, as though the effect of the whole was to be done away in a moment, a Brahmun put in a foolish objection, and was so confident and boisterous, that he was at once victorious, and we yielded to his clamour. This unexpected turn prevented our giving away any books; for all, especially the young people, began to turn into ridicule what they had been hearing with seeming attention. So extreme is the levity of the native character, that it is almost impossible to decide with any tolerable accuracy of the effect a religious discourse produces. After a full hour's promising attention, when you begin to indulge a hope the minds of your hearers are at least somewhat solemnized, the folly of one single person destroys the attention of fifty, and sends you hopeless away. However, the common people would be able to gather something, and we must leave the result with him who sent us. In the afternoon, we came down to Sulkea, and obtained a very fair and attentive number of hearers, with whom we continued until dusk.

Sabbath, Nov. 30.—Went to Baranagore this morning with Paunchoo and the old man Comesh. People but few for



most of the time; but increased toward the close of the service. The only objector was a Brahmun of some apparent respectability. He was a little boisterous, and fully intended to do what harm he could by disturbing the attention of the people; but being met with rather more mildness than he expected, and being answered respectfully, he was ashamed to do his worst. After making use of some reproachful language, and stating some common-place objections, as that we were outcasts, *eaters of flesh*, &c. &c. he turned off suddenly, and gave utterance to some awful oaths and blasphemies in English, very shocking indeed to hear. A gentleman in conversation last evening expressed his conviction, that the loose conduct of Europeans was one of the greatest apparent obstructions to the spread of the gospel in these parts—here was a sad proof of it. This man could not have come to the knowledge of such imprecations, if he had not heard them from some one who probably may have employed him as a Sirkar. Oh! that our countrymen, if they will not help, would cease to hinder, and thus procure to themselves an aggravated damnation. "*Whosoever falleth upon this stone shall be broken; but upon whomsoever it shall fall, he shall be broken to powder.*"

December.—Under a large tree on the Chitpore Road, we were able to collect a tolerable congregation, who heard with pleasing attention: some few remained nearly all the time, and objected not a word. A person whom we have met before, attempted to break the attention of the people, but was disappointed, they disregarding all he attempted to say. But a want of interest on my own part in the things I attempted to utter, and an absence of tender affection, seemed to render all I said quite spiritless and dry. In proportion to the congeniality of the frame of our own hearts with the truths we deliver, is our comfort in speaking; and the want of this, though we wear out our bodies in the service of the gospel, deprives the soul of all comfort, and makes missionary work as unsavoury to the mind as the basest drudgery. Nevertheless we must not slacken our exertions on this account, and speak only when we have reason for contentment with the temper of our own spirits, else we might be tempted scarcely ever to speak at all. Besides, sometimes it is felt, that getting into action warms the spirit, and assimilates the temper to the truths we are discussing, and then there is a blessed reward in the work itself. But when a service is begun and ended with but little love to Christ, or con-

passion to the souls of men, we feel as though no progress was made, and that we made work for repentance, instead of that joy and thankfulness which were felt by Paul when he said, "To me, who am less than the least of all saints, is this grace given, that I should preach among the gentiles the *unsearchable riches of Christ.*" After all, let our feelings at the time be what they may, "a necessity is laid upon us; and woe unto us if we preach not the gospel:" but oh! that we may do it *willingly*, and receive "a reward."

This evening we obtained but few people, and they very unwilling to hear. No one admitted sin to be his sin. But it was inseparable from the present dispensation, or *Kallee Joog*. It was fate. It was God. He was the author of all things, and therefore the author of sin. "*Who am I? I speak not, he speaks in me; our conduct, and our condition, and all things, are of him.*"

Yet, after all, there was a decent looking man, who, stopping to the last, says, "I have something to say another time about these things." He had a tract with him that he received several days ago. I am always delighted when any thing comes to light connected with the reading of tracts; for as a multitude of them must have reached the different parts of the country, where Missionaries have never perhaps had an opportunity of preaching, there is reason to hope some good may be effecting by the silent operation of truth, to an extent vastly beyond what we actually know; and in the absence of many known conversions, it is consoling to hope, that by education, and by these silent messengers, penetrating into different parts of the country, where the voice of a preacher had never been heard, God may be silently working, and effectually preparing the way for the more decided and extended reception of the blessed gospel.

OUR female friends, in different parts of the country, who have shewn such a lively interest in the cause of Female Education in India, will be gratified to peruse the following pleasing intelligence contained in a letter, lately received by a friend in Bristol, from Miss Pearce, in reference to the 'Broadmead' School, lately established there.

*Doorgapore, May 22, 1824.*

I have this morning been to visit the Broadmead School with Mrs. Colman, the general superintendant of our Schools, and much did I wish that you and all the friends who kindly support it, could have accompanied us;—the sight would have filled your hearts with joy, zeal, and gratitude. The School was established the 16th of last June, not quite a twelve-month ago; there are thirty-one children from the ages of four to fourteen. The children in the first class can read and spell very well, from a book entitled, "Conversation between a Mother and Daughter," in the concluding part of which idolatry is decidedly opposed. Mrs. Colman has found great difficulty in introducing this book into many of the Schools, but at the Broadmead it was admitted without opposition: this, we would hope, is a token for good. Many of the children repeat considerable portions from this book; it thus forms a kind of Catechism: after they have read a portion, they write the same on their plantain leaves, and thus it is impressed on their memories. The order maintained is very great, considering the habits of the poor little pupils. The School-house looks like a neat barn; it has a mud-floor spread with mats at regular distances for the children to sit upon, for the natives never think of occupying a raised seat; parallel with each mat there is a desk raised a very little way from the ground, on which their books are placed—their plantain leaves they hold in their hand while writing, and use a reed for their pen. The children meet at six in the morning, and stay till ten; assemble again at four in the afternoon, and remain till six. Needle-work has not at present been introduced into the Broadmead School. Mrs. C. likes to have them read and write well before they attend to this. I wish you could see them; the sight is very affecting, and encouraging likewise—the countenances of some secure an interest in the kindly feelings of the spectators, while we cannot but hope the knowledge they are now acquiring, may be productive of a harvest, which shall be reaped with joy in an eternity of bliss.

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BENCOOLEN.

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OUR number for December contained an extract from the last quarterly letter received from this station,

describing the state of the Native Schools established there. We now add the remainder of the letter, in which our brethren give an account of the other branches of their missionary operations. That all should not be equally successful, will occasion no surprise; but our readers will see how necessary it is that fervent prayer should ascend on behalf of those who are toiling to communicate to heathen nations those blessings which, as yet, they are quite unable to appreciate.

WE now take our leave of schools, and beg to call your attention to another subject, of not less importance, that of the translation and dissemination of the scriptures. It has already been stated, that the new version of the gospel of John is finished, with the exception of two chapters. At a meeting of the Bible Society here, in August last, six chapters, all that had then issued from the press, were laid before them; these chapters being considered a fair specimen of the whole. A special committee, consisting of several gentlemen who were considered well skilled in the language, was appointed to examine them, and report upon the character of the new version. The points to which the attention of this committee was principally directed were, the three following: 1st, Whether the version is a faithful one, conveying the true sense of the original. 2nd, Whether it is idiomatic, and quite intelligible, to the natives. 3rd, Whether it deserves, in any respects, to be preferred to the old version. The report of the committee on each of these points is very favourable. They have pointed out several passages, the rendering of which, they think, might be improved; but they state in general, that on a comparison of the new version with the old one, the opinion of the natives was given, nineteen times out of twenty, in favour of the former; and they strenuously recommend, that we should be engaged to make a new version of the whole Bible. Hence you will conclude, that we have not laboured wholly in vain, as it respects the attainment of this most difficult language. We have indeed learned enough to know that we have a great deal more to learn; and that our future progress will be attended with almost insuperable difficulties. Having advanced, we suppose, as far as most Europeans who have studied this language, we have no longer any beaten track before us. We must for

the future make discoveries for ourselves, but we cannot, as travellers commonly do, avail ourselves of a native guide. No native, with whom we are acquainted, is capable of giving us precisely that information which we require. We want to ascertain the grammatical principles of the language, but with these the natives themselves are unacquainted, so far, at least, as to know nothing of system. They speak by instinct rather than by rule; and the study of their own language would be to them the most novel of all studies.

We expect another meeting of the Bible Society in a few days, when the report of the special committee will be read, and resolutions formed upon it. At this meeting, we intend to propose a new version of Genesis to be undertaken previously to that of the whole New Testament. As we feel the necessity of proceeding with diffidence, we should like to make an experiment on the Old Testament as well as on the New, before we commence a new version of both. The book of Genesis will, there is reason to believe, prove very acceptable to the natives. They are already partially acquainted with its interesting contents; and as they will meet with nothing in it to give a severe shock to their Mahummedan prejudices, they will, we hope, read it with avidity.

We continue to distribute copies of the old version of the New Testament, and of the revised version printed in Bengal, which does not differ essentially from the other, but, we confess with much less interest than formerly. Aware that the contents will be but little understood, we dare not anticipate any great benefit from their distribution; on the contrary, we are not without apprehension, that the great ambiguity, which so generally prevails, together with the erroneous sense which some passages will certainly convey, may be productive of evil. The attempt to prepare a new version has led to a more critical examination of the old one; and the result is by no means agreeable to our feelings, as Missionaries. It is indeed a painful reflection, that we are destitute of that most important auxiliary to missionary efforts, an intelligible translation of the Bible. We would gladly avail ourselves of the labours of others, and hope we have no wish to depreciate what they have done, but it is a fact, that instead of having only to raise the superstructure, we have, in a great measure, to relay the foundation. It will require years of labour before the Malays can, in reality, enjoy those facilities for becoming acquainted with the gospel which it has been long thought they enjoyed already; and we scarcely dare to hope, that we

shall live to see the completion of that most desirable work, an intelligible version of the whole Bible in Malay. Under these circumstances we cannot but regret that so much money should have been expended in multiplying copies of the old version, especially in the Arabic character, seeing they can be of little service. Among the native Christians who use the Roman character, the case is somewhat different; they have the Dutch Bible at hand, and also living teachers to give them the true sense of the scriptures. We are aware that these remarks will probably appear invidious, but conscious that they are just, we are little anxious about the light in which they may be viewed at present. The truth must sooner or later become apparent.

If this statement is correct, and that it is, few competent judges will, we think, deny, it follows, that the little success which has hitherto attended the distribution of the scriptures in Malay, can neither excite surprise, nor be considered a just ground of discouragement. The best version of the scriptures would certainly be ineffectual without a divine blessing, but we cannot reasonably expect a blessing to attend what the people do not understand. The gift of tongues is a sufficient proof, how absolutely necessary it is, that divine truth should be conveyed in an intelligible form in order to its becoming beneficial.

On the subject of religious tracts, we have not many particulars to state. The only tract of this description which we possess at present, is that on the "Way of Salvation," of the completion of which we informed you in our last communication. This has been circulated rather extensively, not only along the coast of this island, but also on Java; and some have been seen sent to our Missionary brethren at Penang, or Prince of Wales's island. Mr. Diering states, that at Batavia it was received with great readiness, and he has written for a new supply. At Bencoolen it has not been so well received as some of our other publications, nor is this at all wonderful; it contains truths which are not relished by the unrenewed heart in any country. We intend to prepare another tract or two as soon as we can command sufficient leisure, but time must be allowed for sowing the seed, as well as for its growth after it is sown. Our means of doing good must necessarily accumulate slowly; but the close of every year sees us stand on higher ground than we occupied at its commencement. In writing and printing, patience and perseverance will insure a measure of success; but here human

effort ends. We can sow the seed, but cannot cause it to grow; we can launch the vessel, but cannot insure it a prosperous voyage. How needful is prayer, persevering prayer; and how difficult to abound in prayer in circumstances like ours! A Missionary ought, above all men, to be a man of prayer; but he generally breathes an atmosphere which is almost death to prayer.

We must now call your attention to another part of our Missionary work, that of preaching the gospel; and this, we are sorry to say, is precisely that part in which we meet with the least encouragement. The attendance on public worship in English is very thin, and our prayer-meetings are nearly abandoned. Hitherto, the strong armed man has not only retained possession of his palace, but has, with a few exceptions, kept his goods in peace. There are but a few who seem susceptible of serious impressions; and, with respect to these few, we are constrained to allow that transient impressions are not conversion. The fetters of sin are exceedingly strong, where men form such connexions as almost exclude the possibility of their salvation. They may reform, and become much less abandoned than formerly; but to relinquish all known sin, and to aim at Christian purity, they find too hard a task. Those who constantly attend become more enlightened; conscience in them is more awake; death and eternity excite more alarm. Formerly, persons died here without fear or concern; but we have lately witnessed a very different scene. An aged gentleman, who had lived a very loose life, became, in some degree, an altered man a few months before his death. He regularly attended both English and Malay preaching, but still there was one sin which he could not relinquish. In his last illness he was the subject of better regret, and of considerable alarm. "The lusts of the flesh," said he, "have ruined me." He was sensible of his danger, was desirous of religious conversation, and said, if he should recover, he would purge his house and attend every meeting, but in a few hours after he expired. Whether he was a true penitent or not, we pretend not to decide; but his case forms the first instance of regret and alarm on a death-bed which we have seen in this place. We have better hopes of a young man who has been ill for several weeks, and who appears to be gradually approaching the gates of the grave. There seems in him some evidence of a change. His fixed attention the last few times he was able to attend public worship, shewed the in-

terest he felt in what he was hearing; and the deep sense of sin which he has since expressed, united with his earnest desires to be found in Christ, encourage us to hope that a work of grace is begun on his heart. This is all our success in English, and in the Malay department things are still worse. With the exception of one poor woman who attends regularly, and who has occasionally manifested some little concern about her soul, there is not a symptom of any thing like conversion. In the markets, and other public places, the natives seem tired of hearing us. Their curiosity is now gratified, and having no desire after salvation, they would rather we should be silent than speak to them on so uninteresting a subject.

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### SALATIGA, (*Java*.)

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SINCE our last number was printed, we have received, through the medium of an esteemed correspondent in Holland, a letter from Mr. Brückner. Our readers will know how to appreciate the spirit of humility and patient zeal with which this good man is pursuing his important, but unostentatious labours.

IN the month of September, I received a letter from the Bible Society of Batavia, to this effect;—that I should subject my translation to the examination of one or two able men in the Javan tongue, and, after a favourable report should have been made respecting it, it should be printed at the expense of that society. The persons who are called for this work, are the interpreter to the court of justice of Samarang, and another citizen who understands the Javanese language well too. By this examination, the translation is improved; for those gentlemen make remarks on it, and if these remarks have foundation, or are real improvements, the translation must give way; and we are now busy to write out a fair copy of the translation in order, after it is finished, to present it to the Bible Society of Batavia. This process, I own, appears rather humbling to me, but I do not care for that, if the work is but improved by it, and the spread of the gospel facilitated among this people. We are now advanced with this examination to the end of the epistle to the Romans. The Bible Society of Bencoolen had also come to a resolution,

to print, at least, a part of my translation ; and had, for that purpose, ordered 500 rupees for putting in order the press there, for the same end. These resolutions I received, I think, two days after the letter, from the Batavian Bible Society. I have communicated the reasons which induced me to work together with the Batavian Bible Society, to the society of Bencoolen, and they have been received there as entirely satisfactory ; thus I have been led to give no offence to either party. The Bible Society of Batavia have written for a lithographic press, in order to effect their purpose. They have proposed to me, when all should be ready, that I should come to Batavia, to have the translation printed under my own eyes ; but this is a difficult point to be attended to on my part, which I have not as yet discussed with them. I should be inclined to consider all this as so many beams of light penetrating a thick dark cloud which has surrounded me hither, for which the Lord is to be praised, and which we may consider as a token for good of our future progress in our mission on this island.

Respecting the real effect of my preaching and talking to the natives, little can be said ; some, even of them, seem to have receded, who seemed, when at first hearing the gospel, to be inclined for it ; but, this is a disappointment, how grievous it ever may be, for which each Missionary ought to be prepared ; for when the carnal mind begins to perceive, that the love of sin, and practising all manner of injustice, will not agree with the demands of the gospel, it must feel an aversion against it ; and the more it is urged upon them, the greater the enmity will be. Others seem to have become inclined for the gospel ; but a Javan is little to be depended on, either as to his sayings, or to his steadiness. The almighty power of the Holy Ghost alone is able to raise the feelings of their brutal minds, to that degree which is required to perceive the excellence of the gospel. When these effectual workings shall take place in a more visible degree than hitherto on the minds of these natives, is hidden in the secret counsels of God, into which secrets no human eye can penetrate. That a time of visitation shall come for this brutish race of men also, we are sure, by the divine promises. Our business is to work and pray for it. How I am going on, I hope, will appear sufficiently clear to you from my journals. Sometimes I feel myself happy in my call, without seeing any of the long wished-for effects of the gospel.

## JAMAICA.

SEVERAL letters have lately reached us from our brethren in this island, and the intelligence they communicate is, on the whole, as satisfactory, as, in the present state of the colony, could be expected.

Mr. Coultart had been induced, by a concurrence of favourable circumstances, to purchase some premises that were for sale at a place called Mount Charles, around which were many persons anxious to hear the gospel, and who have shewn their interest in the cause, by subscribing towards the purchase. At Kingston, eighty-eight persons were baptized, and added to Mr. C.'s church in October last.

Mr. Philippo has at length received permission from the chief magistrate, at Spanish Town, to renew his public labours there ; and it is expected that no further impediment will occur, at the next Quarter Sessions, to the regular confirmation of his license. The premises belonging to the Society at Spanish Town are, however, in a very dilapidated state, and a considerable sum will be required to render them at all eligible for the purposes of public worship.

Mr. Phillips, at Anotta Bay, has experienced less opposition and hostility than our other friends have had to encounter ; and his prospects, it will be seen from the following extract, are encouraging.

Our attendance of every class is still good, which is rather an unusual circumstance for the whites. I have heard from respectable sources, (and I partly believe it) that there is already a surprising alteration in the morals of the people here. No place could possibly be more heathenish than this, before we came here : there was no observance of the sabbath, no worship of God at all, but rioting and drunkenness, and every evil work : one of the resident gentlemen told me, that he had been here 21 years, and had only been twice to church in all that period : it is, (besides the want of inclination) so for-



midable to travel long distances in the sun in this hot climate. But I hope more positive good has been effected, than merely improving the morals of the people. This is only like clearing away the rubbish: but we have been instrumental in "planting in the wilderness the cedar;" though, "not unto us, O Lord, not unto us, but unto thy name be the glory." On the first sabbath in this month, we formed ourselves into a Christian church; our number was about forty, who had all been previously baptized by different persons, and of all, I have reason to entertain pleasing expectations. Our church is principally composed of negroes; many more would gladly have come, but I wished to wait a little longer, as I have exercised the strictest scrutiny, and the closest personal investigation. Our or-

dinance was a solemn scene, many were in tears: I felt quite happy in my own mind, and quite at home in my master's work."

At Montego Bay, Mrs. Burchell was safely delivered of a son, about the end of September; but, we are sorry to add, that her health, which has always been delicate, appeared to decline from the period of her confinement, and, at the date of Mr. B.'s letter, (Oct. 11th) her situation was very critical and alarming.

Our Missionaries in Jamaica have peculiar reason to exclaim to their Christian friends in Britain, "Brethren, pray for us!"



*Contributions received by the Treasurer of the Baptist Missionary Society, from December 20, 1824, to January 20, 1825, not including Individual Subscriptions.*

FOR THE MISSION.

	£	s.	d.
Clipston, Collections after Sermons, by the Rev. Messrs. Hall, Page, and Franklin .....	40	0	0
Cardiff, collected at the English Baptist Meeting, by Rev. T. Hopkins .....	8	17	4
Nairnshire, Society for Propagating the Gospel, by Rev. W. Barclay .....	4	0	0
Nairn, Juvenile Missionary Society,..... by Ditto .....	1	0	0
Towcester, Subscriptions by Mr. Barker and Mr. Allen .....	2	0	0
Devonport, Pembroke-street, Collection and Subscriptions, by Rev. J. Wilcox .....	44	17	0
Huntingdonshire, Society in Aid of Missions, by W. Foster, Esq. ....	39	13	2
Monk's Kirby, Collection, by Rev. S. Sutton.....	3	5	0
Sutton in the Elms, Ditto, by Ditto .....	9	0	0
Gloucester, Auxiliary Society, by Mr. G. E. Drayton .....	4	0	0
Dundee, Auxiliary Society, by Mr. Gourlay, Treasurer .....	29	11	6
Inverkeithing, Bible and Missionary Society .....	3	0	0
Devizes, Collection at Rev. J. Biggs's, by Rev. S. Sutton.....	12	0	0
Bratton, by the Rev. R. Edminson :			
Subscriptions .....	14	2	0
Collection .....	3	9	7
Weekly Subscriptions .....	8	17	9
Inber.....	1	8	0
Lacerton .....	7	10	6
	35	7	10
Devonshire-square Auxiliary Society, (Mr. E. Smith, Treasurer)....	11	0	0
Edinburgh, Auxiliary Missionary Society, by George Yule, Esq. ....	20	0	0
Reading, Annual Contributions, by Rev. J. H. Hinton 97 3 6	97	3	6
Penny Subscriptions, by Mrs. Wayland... 5 0 0	5	0	0
Collection at New-street, Henley, by Rev. S. Sutton .....	5	0	1
	107	3	7

	£	s.	d.
Glasgow, Auxiliary Society, by James Deakin, Esq. :—			
Mission .....	138	2	0
Translations .....	389	11	6
Schools .....	43	15	6
College .....	1	1	0
	572	10	0

Including the following Legacies, Donations from Societies, &c.

Collection in the Burgher Church, Lanark, by Rev. A. Harper	4	16	9
Monthly Prayer Meeting, Inverkep, by Rev. Mr. Law .....	1	0	0
St. John's Parish, Glasgow, Association, by Mr. Falconer .....	8	5	0
Kirkintulloch Missionary Society, by Mr. Baird, Jan. 5, 1824	3	0	0
Ditto .....	3	0	0
Ditto .....	3	0	0
Balmano-street, Glasgow, Association, by Mr. J. Wilson, Jun.	1	0	0
Glasgow Youths' Auxiliary Missionary Society, by Ditto, Ditto	20	0	0
Hutchinson Town Relief Congregation Auxiliary Bible and Missionary Society, by Mr. M'Cane .....	10	6	0
Part of a Legacy of the late Mrs. Halyburton, Glasgow, by Mr. R. Duncan .....	125	0	0
Greenock and Port Glasgow, West Renfrewshire Bible Society, by Mr. R. D. Kerr .....	10	0	0
Glasgow Female Association for Oriental Translations of the Scriptures, by Mrs. Deakin .....	36	18	0
Paisley Auxiliary Bible Society, by Mr. R. D. Symington .....	10	0	0
Campsie Bible and Missionary Society .....	8	0	0
Greenock Female Missionary Association, by Mr. John Kerr .....	15	0	0
Legacy of the late Mr. Hugh Wilson, Duntochen Cotton Mills, (Duty deducted), by Mr. Duncan .....	72	0	0
Legacy of the late Mr. Gibson, Stewarton, by the Rev. Mr. Douglas .....	40	0	0
Bible and Missionary Society Relief Congregation, by Rev. Mr. Barr, Glasgow .....	5	0	0
Hamilton Bible and Missionary Association, by Mr. Mather .....	4	0	0
Penny-a-Week Association, Rev. Messrs. Kidston and Brash's Congregation, Glasgow, by Mr. Thomson .....	5	0	0
Thomas Ellis, Esq. <i>Sandhurst</i> , .....	10	10	0
Mrs. Ellis, .....	10	10	0
Mrs. Ware, <i>Clapham Common</i> , .....	10	10	0
Samuel Pope, Esq. The late, by T. Bickham, Esq. .....	10	0	0
Anonymous .....	10	0	0
Robert Prance, Esq. .....	10	0	0
Mr. Scoones, <i>East Malling</i> , by Rev. J. Upton .....	2	0	0

#### TRANSLATIONS.

Dundee, Auxiliary Society, by Mr. Gourlay .....	4	0	0
North Staffordshire Auxiliary Society, by Mr. Kennedy .....	20	0	0
Mrs. Hall; <i>Cheltenham</i> , by Rev. Dr. Ryland .....	10	0	0

#### FEMALE EDUCATION.

Glasgow, Female Education Society, by Mrs. Buchan, Treasurer, for Schools at Serampore .....	100	0	0
Cardiff, Female Society, for "Cardiff School," by Mrs. Hopkins .....	15	0	0
Dundee, Auxiliary Society, by Mr. Gourlay .....	0	8	6

#### TO CORRESPONDENTS.

The thanks of the Committee are presented to a Friend at Dudley, for several Volumes of the Evangelical Magazine, and other pamphlets, forwarded by the Rev. C. Hardcastle; and for similar parcels, to Mrs. Taylor of Shacklewell, and Mr. Avery, Benham.

THE  
**BAPTIST MAGAZINE.**

MARCH, 1825.

REMINISCENCES OF VILLAGE PREACHING.

MY DEAR FRIEND,

As you have expressed so much pleasure in the relation of my intercourse with the Gilmerton people, and especially in the narrative of Mrs. Ramsay, I know not how to refuse your wish to have some particulars in writing respecting that interesting woman. What I now write, however, will only be the outline of her story; which you will be able, in some measure, to fill up by the recollection of many incidents mentioned to you in the course of conversation.

In the winter of 1814-15, whilst a student at Edinburgh, an opportunity was afforded me of endeavouring to be useful, by preaching in the village of Gilmerton. This village is situated about four miles from the city, and contains a considerable number of inhabitants, who are generally people employed in the coal-pits which are in the neighbourhood.\* The place in which the

\* The predominant reason which induces the publication of these details, drawn up some years since, to gratify a beloved friend, is, the hope indulged by the writer, that they may tend to promote Village Preaching amongst the students at college, whose views are directed to the Christian ministry. From observation and experience, it is his heartfelt persuasion, that such engagements on the Sabbath, form the best relaxation from the class-room, keep up that spirituality of mind, which, in this imperfect state, it is the tendency of the legitimate, but engrossing occupations of the session to deteriorate, and provide for after days some of the sweetest pleasures of memory, re-

people assembled was a large room, or hall, in the centre of the village, that would hold, in its unpewed contents, about three hundred hearers. This hall, in the week-time, was used as a school-room, and the master, who rented it, received a stipulated sum, supplied by friends in Edinburgh, for allowing me the use of it on the Lord's-day.—About a mile from Gilmerton, there is another village called Libberton, where the parish kirk of both is situated. This kirk, at the time referred to, was rebuilding, a circumstance which made me more desirous of preaching to the villagers, thus deprived of their accustomed privileges. Libberton was a field of usefulness occupied by a near friend of mine, and, then, a fellow-student, whilst other villages were regularly visited by two of our companions, with whom it was our happiness to associate, as kindred spirits.

About twenty or thirty people were collected on the first day of my visiting this new scene of labour, but Sabbath after Sabbath the congregation progressively and greatly increased. By degrees, I had an opportunity of forming an intimacy with many of the people, and had reason to bless God, on account of several who gave good evidence of their conversion by his grace. After

freshing the heart with the dew of youth, in the recollection of these early labours and successes, amidst the forms and habits of a settled ministry.—*Hæc olim meminisse juvabunt.*



visiting the place regularly for a few weeks, I was able to establish a school for the religious instruction of the children of the village; my time was now delightfully occupied. The public service commenced at twelve o'clock, the usual hour for the country in Scotland, where the minister frequently comes from a distance. At half-past one I had to dine at one or other of the many houses that were open to me; and at half-past two the school commenced, in which upwards of fifty scholars of both sexes seemed to vie with each other in the punctuality and cheerfulness of their attendance on the instructions they received, and in their affectionate attachment to their teacher. This happy intercourse continued to the close of the college-session, when I was under the necessity of leaving my temporary charge; but it was under the engagement of resuming my labours among them on my return to Scotland in the ensuing October.

When the commencement of the next session again brought me to Edinburgh, these dear people received me with the most heartfelt expressions of grateful and affectionate joy. At the conclusion of the public service, on the first Sabbath after my return, a man came to me, and requested I would visit his sick wife, who had been a constant attendant at the hall during the preceding winter, but was now confined to her bed without any prospect of recovery. This man was the husband of Mrs. Ramsay. I need not say, that I readily accompanied him to the sick-bed of his wife. On my conversing with her, she expressed herself to be so wholly delivered from the fear of death, so happy in the enjoyment of the Divine favour, so joyful in the prospect of eternal felicity, that I confess some suspicious arose in my mind as to the

genuineness of her experience. But all doubts and misgivings soon vanished, when I saw the foundation on which her hopes rested, the source from which her happiness was derived, and witnessed the effects which the hope of glory produced, in purifying her sainted spirit. Mrs. Ramsay was then in her thirty-eighth year. About ten years before this period, she had been brought into a state of anxious concern for the welfare of her soul, through the death of one of her children. Her husband was employed as coachman in some neighbouring gentleman's service, and thus the entire weight of household concerns devolved upon her, which, with the care of a young and numerous family, engrossed all her time and strength. Through the distance of the kirk, she could very seldom attend on the means of grace, and the general strain of preaching from the parochial pulpit, was not likely to suit her case. Her distress of mind continued to be very great, and aided by her exertions in the care of her family, which were far beyond her strength, in destroying her health. Though, at this time, she derived nothing but misery from her thoughts of religion, yet she was extremely anxious that no stigma should be cast upon it, as the cause of her sufferings. Hence she did all in her power to conceal the anguish she endured, and the source from which it sprang.

At length, through the preaching at the hall, the means of grace were brought almost to her door. She attended with eagerness from the very first, though the delicacy of her health caused her to suffer much from the severity of the weather. A sermon, preached from Rev. i. 7, gave a new turn to her feelings of alarm. She had before this been possessed of some vague and indistinct notions respecting the necessi-

ty of being brought into the favour of God, and living in his fear, whilst she was tormented by the conviction of having lived entirely neglectful of his claims; and that, even since awakened to a sense of her obligations to love and serve him, she was continually sinning against him. But, under this sermon, she was brought to perceive the situation in which she was placed by the preaching of the gospel: she now saw that the condemnation consisted in a rejection of the salvation of the cross. Her anxiety now was to ascertain whether she was the subject of that faith which worketh by love, purifies the heart and life. She wished to ascertain, whether she felt real love to the Redeemer. Her anxiety on this subject was so intense, that it deprived her of sleep, and she could seldom obtain rest till exhausted nature sunk into repose, when the morning was far advanced. A sermon, preached from John xiv. 21, was blessed to the removal of her uncertainty, and to the great relief of her mind; but she still felt burthened under a load of conscious guilt, which rendered her life miserable. The last sermon preached in the hall that winter, from 1 John i. 7, was the happy means of bringing her to joy and peace in believing. In one part of the sermon, an attempt was made to describe the unbearable sufferings of a wounded spirit. She then felt (as she expressed herself,) as if her own feelings had been laid bare, and when the blood of atonement was brought forward, as speaking peace to the troubled conscience, and cleansing the soul from the pollution of sin, she felt that she had found the balm and the fountain which she needed, whilst Jesus Christ was received as her all-sufficient and only Saviour. The relief which she enjoyed was inexpressibly sweet. After months of severe and painful

illness, she told me, with indescribable expression of countenance and voice, that she would rather, far rather, go through all her bodily sufferings again, than endure the agony of a wounded spirit.—During the summer, when deprived of the public means of grace, she devoted herself to reading her Bible, and other religious books which she was able to obtain. In the month of July she was seized with her last illness, which consisted in a complication of disorders, that terminated in a decline. The progress of the disease, though extremely painful and debilitating, was very slow. About the middle of October she was confined to her bed, from which she never more arose. Her resignation to the Divine will was now severely tried. During the summer she had been anxiously longing for the return of the public means of grace, and now that desired period was just at hand, she was confined to her bed. Her neighbours would again be able to attend that ministry which was endeared to her by its usefulness to her soul, whilst she would be entirely excluded. This she spoke of as her most painful trial: but this, as well as every other affliction, she was enabled to endure with unwavering patience and resignation.

After I had once been to see her, my visits became a continual source of pleasure and support to my mind. On entering Gilmerton, I was accustomed to proceed directly to her cottage, and sit by her bed-side till it was time to commence the service at the hall. The conversation of this dying saint was an admirable preparative for the services of the sanctuary. O! when shall I realize those feelings in their full extent again, which occupied my breast whilst preaching at Gilmerton! The death-bed of my friend was, to me, the portal of eternity; and I preach-

ed as if standing on the brink of the grave. It would be a vain attempt, my friend, to endeavour to present you with a detailed account of her continued meetening for glory. Her humility led her to regard me as an instructor; but, I assure you, that her dying-bed was to me a school of Christian experience; and may I never forget the lessons which were there taught me. Her patience and faith increased in power and splendour as she approached the termination of her sufferings. Her resignation was unwearied; never was a murmur heard from her lips. Those who knew her only as the subject of a protracted and painful sickness, might think of her with pity; but none of those who visited her in her affliction, could long consider her as an object of compassion. She had her enjoyments, and her pleasures were both rational and scriptural, though highly exalted in their nature and degree. Whilst conversing on religious subjects, she seemed almost insensible to pain, and when left alone, her time never passed heavily away, for her mind was occupied with devout meditation. I have told you of her being resigned to the Divine will, in all the afflictions she was called upon to endure; but resignation appears almost too feeble a word to express what was the predominant state of her mind. Gratitude to God seemed to be the prevailing disposition. She spoke of judgment only as it afforded her an opportunity of speaking in more exalted terms of mercy. Often has she expatiated to me on her obligations to her heavenly Father, who removed some sources of trouble, of a family nature, before this, her last great affliction, began.

She was an affectionate wife, and a tender mother, and her soul was bent upon promoting the best interests of those whom she loved. Her neighbours, too, were the ob-

jects of her earnest solicitude. She was always anxious to know if they attended the means of grace, and had frequent opportunities, which she eagerly improved, of cultivating serious impressions, which had been made upon their minds. I remember well, when she was drawing towards the last stage of weakness, and her sufferings were most acute, opium had been prescribed, as the only means of affording her any respite from pain. The next time of my visiting her, on hearing that she could obtain but little sleep, I inquired about the effects of the opium, and found that she had refused to take it a second time. She said, that though it deadened the sense of pain, and procured her sleep, yet its influence so stupified her mind, that she could not think collectedly, nor could she converse with her neighbours who came to see her; and that she had rather endure the continuance of her bodily sufferings, than be precluded from meditation on religious subjects, and from attempting to do some good to those who visited her. Thus she continued to the end. But you know that I did not stay long enough in Scotland to close her eyes: I left about a week before she died. I cannot write an account of my taking leave of her—it was most affecting. O that my God may hear her parting prayers for me, which subdued, whilst they exquisitely gratified, my heart.

I received the account of her death, in a letter from my highly valued friend A—, of Edinburgh, a short time after my return to England. What I now write will be an extract from his letter. “With regard to news, I begin with the spot where the Divine Spirit, through your instrumentality, breathed upon the dead in sin. You remember how ill you left one of them, and may, on this account, be prepared

to hear of her transition to a world of bliss. It was on the following Tuesday to that on which we parted, at about eleven at night, that she exchanged a life of faith and patience for the full fruition of the world of glory. Miss W— was with her at the time of her decease. In a note to Miss M—, Miss W— says, ‘Mrs. Ramsay is now no more. I feel a strange want this morning; her heavenly conversation was a great pleasure to me. She died praising her God. I would not have exchanged my feelings at that solemn moment, no, not for this vain world, and all its empty nothings. I could wish Mr. — knew, but do as you think proper. Her love continued for him till the last moment.’ On the Lord’s-day following, she was interred. Our friends A— and N— were at her funeral, which, N— said, ‘was indeed an affecting one.’—In a letter which I have myself received from Miss W— (a most interesting young woman, the first in Gilmerton to whom I had good reason to hope that the blessing of God had made me useful;) she says, ‘When Mrs. Ramsay died, then I could have wished to have told you all her hopes, and how much she was indebted to you. The last words she spoke were, If ever you see Mr. —, tell him, through our Lord, he saved me from endless misery—likewise, I die in the fullest hope of being with my dear Saviour for ever. May the Lord for ever bless him! Little more could she speak, in low accents praising her Redeemer she adored. When her pure spirit left its earthly dwelling, I stood lonely, I lost a dear friend—I could have followed.’”

Thus have I brought the narrative of Mrs. Ramsay to a close. The sketch of her soul’s history, which is here given you, rapid and imperfect as it is, has excited such a crowd of pleasing and painful recollections in

my mind, as to render it no easy undertaking to fulfil your wishes. If what has been written, however, should increase your faith in the grace of the Redeemer; if it should render the interest you have expressed in my departed friend abiding—if it should enable you to sympathize more closely in the tender affection with which I must ever pronounce the name of Gilmerton, you will richly repay

Your truly affectionate friend,

X.



#### ON THE EXERCISE OF LOVE.

THE scriptures emphatically declare, for our confidence and encouragement, that “GOD IS LOVE;” love in its very essence, love that “passeth understanding.” It is higher than heaven what can we know? Here we are compelled to pause, wonder, admire, and adore. For, if the most profound philosophers are obliged to acknowledge that they can comprehend but little of *causes* separate from their *effects*;—if the most acute metaphysicians cannot understand or explain *abstract* qualities, principles, or ideas; either as to the mode of their existence or operation; and, if the most skilful anatomists are at a loss to account for many of the phenomena of the human frame, things with which we are all, more or less, familiar; with how much greater force will the remark apply to the contemplation of the nature, attributes, and perfections of Him who is “*The King Eternal, Immortal, Invisible, the only wise God.*” “Such knowledge is too wonderful for us, it is high we cannot attain unto it.” “Who would not fear thee thou King of Saints, for unto thee doth it appertain.”

It must then be with the character of God as discovered in his

works, as developed in his ways, and as revealed in his word, that we finite creatures have principally to do; here we can trace his love in some of its modifications, and thereby ascertain something of its excellent nature and wonder-working power. Let us reflect on it *first*, as manifested in *creation*. We are told by the sacred historian, "And God saw every thing that he had made, and behold it was very good." Of this we have abundant proof. Contemplate the world itself as it came fresh from the hands of its Maker, how magnificent, yet how useful! and although sin has deformed and subjected it to a curse, still it retains vestiges of its former grandeur, and marks of its pristine beauty. "O Lord how manifold are thy works, in wisdom hast thou made them all; the earth is full of the riches of thy glory, and so is the great and wide sea."

"These are thy glorious works, Parent of Good!

Almighty! thine this universal frame  
Thus wondrous fair! Thyself how wondrous then!"

Happy those who *so* study nature  
as to "lead them up to nature's God."

The love of God is also displayed in the kingdom of *providence*. He it is who causeth his sun to shine upon the evil and good, and sendeth his rain upon the just and the unjust. The verdure of *Spring*,

"When love warbles in the vocal groves,  
And vegetation plants the plain,"—

the beauties of *Summer*,

"When the green bow'r with roses  
crowned,

In showers its fragrant foliage sheds,"—  
the fruitfulness of *Autumn*, when her

"Yellow lustre gilds the world,  
And tempts the sickled swain into the  
field,"—

and the sterility of *Winter*,

"The leafless wood, the naked field,  
The snow-topt cot, the frozen rill,"

have each their respective attractions; and declare in unambiguous, yet sublime language, the faithfulness, power, and love of God. "He hath not left himself without witness in that he hath sent us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." He hath *this year also* reserved unto us the appointed weeks of harvest, "and our garners are again filled with plenty, affording all manner of store." The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. There is nothing so diminutive as to be beneath the notice of divine love, nothing so great or exalted, as to be independent of its influence. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

But, it is in *redemption* that the love of God appears pre-eminent. Here mercy and truth meet together, righteousness and peace embrace each other. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." The love of "God, manifest in the flesh, was stronger than death, more powerful than the grave, which many waters could not quench, nor the floods drown." It was love that pitied "man in his low estate," it was love that prompted a way for his recovery; it was love that executed the "wondrous plan," and it is to love that we look for the full and final consummation of all that pertains to our eternal salvation. May we, by beholding the exhibition of the unparalleled love of our Divine Surety, be "changed into the same image from glory to glory, as by the Spirit of God."

Having feebly glanced at some of

the excellencies of love, as displayed by the ever-blessed God, let us advert to it as obligatory on us in return. Natural religion teaches us that we are bound to *love* Him in whom we live, move, and have our being; and that we ought to be very *grateful*, seeing he "daily loadeth us with benefits." Every moment comes to us richly laden with good, and every moment should bear away some acknowledgment of our obligations to him; some humble confession of our dependence on him, and some expression of grateful emotions towards him.

The moral law requires, that we should "love God with all our heart, with all our mind, with all our soul, and with all our strength, and our neighbour as ourselves;" so that obedience, to be acceptable, must spring from a principle of love to God; and it may well be asked, who is sufficient for these things, for "all have sinned, and come short of the glory of God." Here then, redeeming love comes in to our aid; Jesus, our great High Priest, has "magnified the law and made it honourable;" and by believing in Him we are justified from all things from which we could not be justified by the law of Moses." Therefore, "we are not without law to God, but under the law to Christ." Debased as is human nature, there are few who do not feel a spark of gratitude towards a *fellow-creature*, when a signal favour has been received. "The ox" also "knoweth his owner, and the ass his master's crib, but Israel doth not know;" God's people "do not consider, nor return unto *Him* according to the benefits done unto them."

"Love so amazing, so divine,  
Demands our souls, our lives, our all."

Reflect on the excellency of this heaven-born principle in reference to its exercise between man and man, in the world at large; which

will necessarily include *enemies* as well as friends. And here it is, that the religion of the Bible infinitely transcends all others, inasmuch as it teaches us to love our enemies; a peculiarity demonstrative of its divine origin. "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." And, "if ye salute your brethren only, what do ye more than others? do not even the publicans so?" The exercise of this grace is fraught with so many advantages to ourselves as well as to others, that it is astonishing, selfish as we are, that we are not found more in the cultivation of it. Like mercy (an emanation thereof) it is twice blessed. *Faith* is indispensable, for without faith it is impossible to please God. Read its glorious achievements as recorded in the 11th chapter to the Hebrews. *Hope* is to the believer's soul, as an anchor both sure and steadfast, and entereth into that within the veil: but these will one day cease, faith will give place to sight, and hope to fruition; but there is *that* in this "more excellent way" which far surpasses the other graces, for "charity never faileth," *that* which possesses a power next to Omnipotent; it disarms revenge of its sting, and lays prostrate the very worst passions of man in his very worst state. "*Amor vincit omnia.*" Genuine love stays not to ask, "Am I my brother's keeper," nor is it at a loss to ascertain "And who is my neighbour;" but casting its benignant eye around, it perceives wretchedness and woe in various forms, and proceeds to alleviate the one, and mitigate the other as opportunity offers and ability serves. The cause I knew not, said Job, I

searched out; and thereby the blessing of him that was ready to perish came upon him. And, although it is compelled to say, with Doddridge,

“But feeble my compassion proves,  
And can but weep where most it loves;”  
still it is not weary in well doing—it is not discouraged by difficulties, intimidated by dangers, or deterred by ingratitude; but presses forward, and “feels a heaven in all it does.” “Whoso hath this world’s good, and seeth his brother hath need, and shutteth up his bowels of compassion, how dwelleth the love of God in him.”

Nor is it indifferent to the *eternal welfare* of others. It reads, “O Israel! thou hast destroyed thyself, but in me is thine help found;” and, viewing the whole human race as sunk in one general ruin, and as all standing in need of the “common salvation;” it hastens to their relief, by devising plans to lessen the sum of moral evil in the world, and rescue men from eternal misery. It perceives that the “old serpent” has inflicted wounds on every soul, and it administers the “balm in Gilead,” points to the “Physician there,” and applies those leaves that are for the healing of the nations. Having done this, it prays to Him who alone can give the increase, that he would shed abroad his love in every heart, by the power of the Holy Spirit.

Secondly, in reference to the *church universal*. Would that we were justified in adopting the language of Paul, “But, as touching brotherly love, ye need not, that I write unto you;” for instead of an exhortation to its *continuance*, we, in many instances, look in vain for its *existence*, even among those who profess to be followers of Him, who “loved us, and gave himself for us;” and hath left us an example that we should follow in his steps. To see those who are outwardly “one in Christ Jesus,” heic

together of the same promises, and travelling to the same eternal home, refuse to discharge the reciprocal obligations incumbent on them, and even “bite and devour one another,” is a sight that might make an angel weep. “If I love not my brother whom I have seen, how can I love God whom I have not seen.” He who is the “faithful and true witness,” has declared “By this shall all men know ye are my disciples, if ye love one another.” Surely the persons of whom we have been speaking, must want one of the most unequivocal evidences of having passed “from death unto life.” There are some who profess themselves Christians, whose tempers are nevertheless so morose, whose manners are so repulsive, and whose conduct is so overbearing, that it is a piece of self-denial, and requires a continual watchfulness to keep on friendly terms with them; however, as even *such* cannot be supposed to have offended “until seventy times seven,” it remains obligatory on their brethren to “*abound* in love yet more and more in knowledge, and in all judgment.” There are others so prejudiced, as to refuse to worship with their brethren; or so opinionated as not to co-operate with them in plans of usefulness, because they did not happen to originate with them; or because there may be those engaged therein who have done them a supposed, or it may be, a real injury. But, shall the *enemies* of Jesus merge all their differences, and cordially coalesce to do evil? Shall a Herod and a Pilate forget their animosities, and unite to arraign, condemn, and crucify the “Lord of Life and Glory,” and shall not his disciples “learn to be kind one to another, tender hearted, forgiving one another, even as God, for Christ’s sake, hath forgiven them?” If there be, therefore, any consolation in

Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies; fulfil ye my joy, that ye be like-minded, having the same love, being of one accord of one mind.

What a lovely sight does a *family* present, each member of which is actuated by this ennobling principle, when

“ ’Tis not the coarse tie of human laws,  
Unnat’ral oft, and foreign to the mind,  
That binds their hearts, but harmony itself,  
Attuning all their passions into love;  
Thought meeting thought, and will preventing will,  
With boundless confidence; for nought but love  
Can answer love, and render bliss secure.”

And what an imposing sight would the “ churches of Christ” present, did but their members walk in love towards one another; and were but each individual willing to make sacrifices for the good of the whole,—where nothing is done through strife or vain glory, but in lowliness of mind each esteeming another better than himself.

“ The fellowship of kindred minds  
Is like to that above.”

And what a different aspect would the *world* exhibit, did but this principle universally prevail; or did we in all cases but do unto others as we would they should do unto us. “ And now abideth faith, hope, charity, these three, but the *greatest* of these is CHARITY.” Amen.

Salisbury, Sept. 25, 1824. G. S.

### On Admission to a Christian Church.

THE following remarks were drawn up before the question to which they refer appeared in the Magazine. I was glad to see the subject started, and waited the result of a reply to the questions on the subject; that reply appears to me very unsatisfactory and unreasonable. An elder has attempted to remove what he conceives to be

an evil, by introducing another far greater evil, both in its nature and in its consequences. Surely the state of those churches is not to be envied, a *majority* of whose members are incompetent to judge of the qualification of new members; it appears to me a very serious reflection upon our churches, to suppose this a case of probable occurrence. I wish this suggestion may not arise from a mistake in “ An elder’s” mind, with respect to what are the *real*, indispensable qualifications of church members. To deprive any of the members from voting on these occasions, is extremely unreasonable and unjust, as well as dangerous in its consequences. Who is to draw the line of distinction between competent and incompetent judges? By what law is such a distinction to be enforced on the one hand, or borne on the other? but “ an elder” has confessed his ideas to be mere matter of opinion, but, surely something more is necessary than *matter of opinion*, on a subject so intimately connected with the peace and order of Christian churches, as the introduction of new members. “ An elder” would exclude those members from the privilege of voting on church affairs who have been recently added to our churches, is it not a well-known fact, that some of our young people and young members too, are better acquainted with the laws and discipline of Christ’s church, than some of those who have been *long* standing in a profession of Christianity. How would he act in some of our newly formed churches, where all the members are recently converted to the faith—(but it is not my intention to examine “ An elder’s” statement at present, though he may possibly hear from me again upon the subject.) I proceed to copy the observations that I have had by me, for some time, on the



subject, if they are thought worthy a place in the Magazine.

I shall propose three questions for the sake of answering them ?

1. What is required of a person as a qualification for baptism ?

2. What is necessary in order to church fellowship ?

3. What connection have these with each other ?

It is universally admitted, in our Baptist churches, that a credible profession of faith in our Lord Jesus Christ, is essential to a candidate for baptism. We find none in the New Testament baptized without it. On this point I need not enlarge. A question connected with this subject is, Whether any thing more than a confession of faith is necessary ? To which I reply, If a person be a believer in Christ, he may, and ought, to be baptized, on application to a proper person ; as soon as he confesses himself a *believer*. Another question is, To whom ought this confession to be made ? I answer, To the *person* who is to administer the ordinance to the candidate. I mention this, because it is the custom of some of our churches, to have every candidate for *baptism* brought before *them*, to be examined by *them* ; that they may dictate to the minister who he ought to baptize, and who he ought not ; and it not unfrequently happens that genuine believers in Christ are prevented from being baptized in his name, because the church which examined them have not been satisfied with their views of certain doctrines, or they are deemed not sufficiently informed with respect to their peculiar views of divine truth ; or, perhaps, their experience does not rise to a certain standard, they are a little too legal, or they have not been *long enough* acquainted with divine things, they must, therefore, stand over for a

time : thus many are made sorry, whom Christ has made glad. Many are prevented from doing what they *know to be their duty*. In such cases, I have sometimes asked for New Testament precedents, and have received for reply, "It is the custom of our church." But we ought to have a thus saith the Lord, for the articles of our creed and the rules of our practice, "to the law and to the testimony." Did Philip take the eunuch to Jerusalem, or to any other place, that he might be examined by the church ? Did he submit his case to their judgment, in order to know if he were a proper subject for baptism, or not ? No : he was too well acquainted with his Lord's commission to hesitate, and on the authority of that commission he was bound to baptize the eunuch as soon as he had a confession of faith from his lips. Nor did that confession extend to a relation of his experience, nor to his doctrinal sentiments, but simply to his view of Jesus Christ. "If thou believest with all thine heart, thou mayest." To which the eunuch replied, "I believe that Jesus Christ is the Son of God," and on that confession (the sincerity of which he had no reason to doubt) he was baptized, Acts viii. 37, 38.

Before what church was Saul of Tarsus brought, in order to give an account of his experience that he might be baptized ? As soon as Peter was convinced that Cornelius and his friends received the record of God concerning his Son, they were baptized. Nor did the three thousand Jerusalem converts stop to relate their experience before they were baptized in the name of the Lord Jesus. Nor do we find a single instance in all the New Testament, of persons being requested to relate the *dealings of God with their souls*, in order to be admitted to the ordinance of baptism. If a minister

of the gospel be satisfied that a candidate for baptism is a believer in the Lord Jesus, he ought to baptize him.

2. What is necessary in a candidate for church fellowship. First, that he be baptized! no one on New Testament principles can be admitted to church fellowship who has not been baptized. Our Lord's commission supposes it. The practice of the apostles and primitive Christians, proves and confirms it. And this is the authority upon which we consider it of importance to act, we cannot feel satisfied with those who reduce the present enquiry to a mere question of convenience, in defiance of Divine authority, and apostolic example. But on this subject I need not enlarge, it is a subject that has undergone an extensive discussion of late. I proceed, therefore, to observe, that every church has a right to expect in a candidate for *church fellowship*, a similarity of sentiments as it regards the peculiar doctrines of the gospel; for how can two walk together except they be agreed, it is important that they should be of one heart, and of one soul; striving together for the faith (doctrine) of the gospel. Finally, says Paul, be ye all of one mind; "Behold how good and how pleasant it is to dwell together in unity." Yet, where the mind of a candidate is not sufficiently informed as to enable him to distinguish the doctrines and peculiarities of the different sects of Christians, this ought not to be a bar to his being admitted to church fellowship, as he will generally be trained in those views of religious doctrines that distinguish the church to which he joins himself. If a person's creed be already formed, he will not be forward to join a church of different sentiment. If, therefore, a person believe the gospel, he is fit for baptism; if he be a

baptized believer, he is fit for church fellowship. If his subsequent conduct be inconsistent with his profession, he, of course, falls under church discipline.

3. What connexion is there between baptism and church membership? I have been led to ask this question, because, from the proceedings of some of our churches, I have been led to think they deem them to be one and the same thing. Have you not, Mr. Editor, sometimes heard of persons baptized into the church at A, or baptized, on a profession of faith into the church at B; this is an incorrect mode of expression, and we know from whence it was borrowed; not from the New Testament, there we read of persons being baptized into Jesus Christ, of putting on Christ, and of persons giving themselves to the Lord, then to his church, &c.

Being baptized on a profession of faith in our Lord Jesus Christ is one thing, and joining any particular church is another. We acknowledge that all believers should be baptized, and that all who are baptized should join some particular church. Hence we infer, that those individuals are wrong, who are convinced of the importance of baptism, and know it to be their duty, and yet live in the neglect of it, because the church in their immediate neighbourhood differs from them in the views they entertain of the peculiar doctrines of the gospel. This arose from the above error, that baptism and church membership are the same thing. If a Christian cannot feel satisfied with the peculiarities of Christians in his neighbourhood, it is no reason why he should not be baptized, any more than that he should not read his Bible, &c.

As soon as Ananias was satisfied that Paul was a believer, he baptized him, Paul's joining the church

was a subsequent act. It is a believer's duty, on being baptized, to take the earliest opportunity to join some church, whose sentiments he deems consistent with his view of New Testament principles. Yet it by no means follows, that believers can be justified in waiting till their creed is formed, or till they find a body of Christians of precisely the same creed with themselves, before they are baptized. If these considerations be favourably received, you may expect to hear from me again, on a subject intimately connected with the above remarks.

JOHANNES.

*Aylsham, Oct. 26, 1824.*



*On original Compositions for the Pulpit.*

MR. EDITOR,

It has afforded me much heart-felt satisfaction to observe the number of seminaries supported, for the purpose of aiding young men in their studies, preparatory to their engaging in pastoral duties. Many valuable ministers of the gospel have been successively drawn from these places of sacred retirement, to scenes of public labour, in which they have long shone as lights in the world. A host of worthies have laboured in God's vineyard also, whose services have been succeeded by results the most important for eternity, who have not enjoyed academical advantages. Both classes have my prayers and best wishes. I am not, however, without apprehension, that some who have engaged in the work of the ministry may have injured the cause they desire to serve, by an impropriety which I would notice in this paper. A short anecdote will place my meaning fully in your view. Being on a journey lately, an evening from home was spent with a brother mi-

nister. A worthy labourer in God's vineyard was mentioned, and it was observed by my friend, that he had perused a large volume of manuscript sermons written by the deceased, and he was sorry to add, that more than one of the sermons were borrowed from authors, with whose writings he was familiar. We both censured the practice, and then conversed on other topics. Afterwards I felt a little inward compunction on this subject, recollecting that I had, in *one* instance, done something like this; and a degree of relief also, that I had hearkened to him who said, "Go, and sin no more." My reflections on this subject ask your kind acceptance.

The evil of delivering sermons which have been copied from the writings of others, is manifold. Many, in our congregations, are persons of considerable reading, and will almost inevitably detect the plagiarism, and that, too, before he can proceed far in exhibiting the thoughts of others as his own. This may be a minor evil, nevertheless it is an evil. Such discoveries will be related to individuals, who could not have made them; reputation will be wounded, and the minister will not have credit for what is his own. When a sermon of a superior order is preached, there will be a keen look out, and a strong suspicion of theft; and when the preacher is below mediocrity, he will be considered as delivering original composition. Moreover, when sermons are obtained by the mere exercise of reading and memory, ability for composing a judicious discourse will be, if not destroyed, yet rendered nearly useless. The powers of the mind improve and brighten by exercise; and will as naturally decay and shrivel up when not properly employed. In preparing for pulpit exercises, we ought to be much engaged in examining the theme on which we mean to dwell,

passing every sentiment before the understanding and the judgment, applying the whole to the heart; and constantly should such a search after divine truth be connected with fervent prayer to the Spirit of wisdom and grace, for his holy unction and divine assistance. But how incompatible all this is with merely committing to memory another man's sermon, need not be told. A parrot may be taught to repeat an exercise; but the minister of Jesus Christ is to declare that only which he has *handled* and *felt*. He who ministers in holy things is, if duly qualified, "Apt to teach." A retailer of another person's sermons is "Apt to repeat;" a qualification which I am not aware that the apostle of the Gentiles ever mentions.

When sermons are not originated by the speaker, it may be fairly presumed that, on his own mind, the impression is very feeble, and on the great body of his hearers, if possible, still more feeble. So far as the repeater is concerned, the thoughts are raw, crude, and indigested; and, consequently, his mind is not likely to be imbued with the truth, or sanctified by its influence. How, then, can he hope to affect the heart of others? A man who can communicate his thoughts with tolerable ease, will, by closely studying the pages of inspiration, constant prayer, and writing a pretty full syllabus of most of the sermons he delivers, soon acquire a facility in composing his sermons, and having the matter within him, it will be forth-coming to advantage in the time of need. It is, also, a very serious question, in my own mind, whether the repetition of a sermon, wholly or principally borrowed from another person, be not a daring outrage committed against truth and integrity? In the national establishment it is an understood practice, and volumes of sketches of sermons are prepared for the purpose; but

among dissenters from that establishment, we calculate on hearing a minister deliver discourses which we may properly call *his own*. Ministers, in general, also wish congregations to have that idea of their sermons; and he who is the most dextrous at pluming himself with borrowed feathers, would blush at exposure. He would consider himself as charged, by such an exposure, with theft, idleness, or incapacity. Does not the man, then, who acts such a part as is censured in this paper, wish his audience to believe a falsehood? These observations, Mr. Editor, are not designed to be attached to any individual; no, the writer is an enemy to personality: nor should such a tale be told in the ears of our *lay brethren*, but, unhappily, it is no secret. If we are much engaged in prayer for divine wisdom, persevering in our study of divine truth, and honestly desirous of doing the will of God, and serving our generation, we shall not lack furniture for the profitable discharge of the duties of our holy function. Let the blame attached to this freedom not be laid on any individual but him, whose own signature shall declare that this paper is original.

J. M.

*Shipley.*

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*The Importance of the Example of Parents, in regular Attendance at the House of God.*

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"HAD it not been that my father had set us the example of regular attendance at our chapel, where should we have been to-day?" said a young lady on Sabbath last: "we should have been every-where, and no-where." "True," I replied, "but as it now is, you have cause for unfeigned gratitude to God, and affection for your father." As it now is, (I said, in silent reflection,) how

different to many, yea, to most families. One brother is a respected deacon of the chapel referred to; another has devoted his life and fortune to the dissemination of divine truth; another, though deeply engaged in commercial pursuits, is equally engaged in promoting the gospel where he exports our manufactures. A sister is an ornament to the religious society with which she is associated; and the author of the remark not less so!

"We should have been every-where, and no-where," I repeated in solitude, after leaving the house of my friend; "yes, you would have been *some-where*. Not far from the pew where you sit, you may observe another family, in the apparel of sorrow and grief, indicative of domestic affliction and loss. This attendance is but of late. Formerly they went 'every-where and no-where.' The children, as they grew up, consulted only their own inclination, in reference to the Sabbath. The elder son was just entering on the years of manhood; he chose his own companions, and with them spent the Sabbath in carnal amusements and sinful pleasure. To advice he felt no disposition to pay any regard; and especially so on the fatal day, when, with a drunken crew, he was amusing himself in a boat excursion. By accident, in *that* ill-prepared situation, he sank in the mighty waters! This is the cause of that grief, and this the heart-rending consequence of going "every-where and no-where." He is *some-where*; and so would my beloved friends have been *some-where*, but God only knows where that is.

The same evening, when the above remark was made, another circumstance occurred, to deepen the impression it had made on my mind. After the usual services of God's house, I was desired to visit

a person apparently not far from eternity. I went. In quitting the house, the father of the family accompanied me home. "My poor prodigal son, Sir, is returned." Is returned! I replied; why, I saw him not in your house. "He was in the other room, Sir." To avoid reproof, or shame, or advice, or all of them together, he had *concealed* himself during my visit. Where does he spend his Sabbaths? I inquired. "Why, every-where, and no-where," was the purport of the answer; "he has been a sad lad, indeed; I know not what will become of him!" I tell you what, my friend, (I seriously added,) set the example yourself. I have heard with delight to-day of the effect of a father's good example. If you regularly attend the house of God yourself, your children will probably do so; and if they were otherwise disposed while under your care, you should absolutely require it; and, by and by, they would probably attend from habit. And who knows but that, if they are brought under the word and gospel of God, it may be blessed to their present and eternal welfare, as in the family I referred to? If you set not the example, and allow your children, on the Sabbath, to walk the streets, or fields, to seek their own companions, and to go "every where and no where," what can you expect but prodigal sons? In the opposite case, they might bless your memory when you are in the dust.

Reader! if you are a parent, where are your children on the Sabbath? Is there not enough in the above cases, both to warn you of your children's ruin, and to encourage you to bring them regularly and steadily to the house of God? Awful and infinitely important is your charge and responsibility.

N—C.

P.

## Miscellanea.

### MENNONITES.

#### LETTER, No. II.

*Amsterdam, Sept. 1, 1820.*

THE port of Rotterdam was where my last landed us, but at so late an hour, that we did not retire to rest before midnight. Next morning we sought direction from on high, how we should best proceed, to open a door for the mission in Holland, and then took our arrangements for the day. We called first upon Mr. Mescaert, named in my last, who gave us a very amiable reception. After some interesting conversation, and stating the object of our visit, we next repaired to a Mr. Mouniers, pastor of the Walloon church, and under whose roof I had passed ten most agreeable months. He was from home, but Mrs. M. shewed us every mark of attention, and pressed us to take up our abode. From hence we proceeded to Dr. Anderson's, one of the ministers of the Scots church. The Dr. received us kindly, and took a lively interest in our object, made us a tender of his best services, and engaged brother Ward to preach for him, as did also Mr. Wood, the English Independent minister, the same day.

Next day gave rise to further deliberations. Brother W. never having been on the Continent before, was at first strongly in favour of personal applications for funds; but a residence of nearly three years in Holland, afforded me reasons for advising a different course; and which reasons, when stated, were deemed by him of sufficient weight to relinquish his first idea. It was then agreed, that we should on this tour, confine our operations, wholly to giving publicity to the mission, in all its branches, by printed documents, and personal communications. This mode of proceeding seemed the more suitable, as brother Ward's departure for the United States was already near at hand, arising from the unexpected length of our passage across the North Sea.

An address to the public was next drawn up and submitted to our friend

Mr. Mescaert, who kindly undertook to correct it for the Dutch press. In this instrument were inserted the names, and places of abode of sundry friends, as receivers for the Mission. A copy was sent to the Pastors of different denominations, in, and around Rotterdam, and to such of their congregations, as were thought best disposed. Meantime brother W. preached for Dr. Anderson, in the forenoon of the first Sabbath, and in the evening for Mr. Wood. Considering the few British then in the place, the attendance was good, both services.

But during this time, as we were at the head-quarters of the Netherland Missionary Society, it was natural that we should have some intercourse with its leading friends. I, therefore, introduced brother W. to my friend Mr. Ledeboes, who has long been the main spring of this excellent institution, and who, indeed, as concerning love for all good men, and readiness to every good work, deserves to be esteemed the Gaius of Rotterdam. On being informed of our intention, to apply to this said Society, in aid of the Translations, he advised as most eligible, that we should address a letter to the Committee of Finance, and he would present it. At the request of brother W. I drew up one and submitted it to him before I made the translation. The Society being on the eve of holding its monthly prayer meeting, we were invited to attend. An occasion considered by Mr. L. as favourable for presenting our letter, as the Committee usually met for purposes of business, in the vestry, before the service commenced. We were there at the time appointed, and on being presented by Mr. L., were received with every token of Christian affection. Our letter being read, the chairman, who had been an officer in the Dutch navy, then rose, and in a very lovely manner, expressed for himself and colleagues, the pleasure our visit had occasioned them; assuring us at the same time, that the request preferred should receive attentive consideration, and, if entertained

by them, would be reported upon to us accordingly. After business, we retired into the church, which was numerously and respectably filled. To speak within bounds, there could not be fewer than one thousand present. A Mr. De Vries, one of the Rotterdam ministers, delivered the address, and in the course of which, adverting to the good work in India, gave his audience an agreeable surprise, by adding that he had the satisfaction to see Mr. Ward from Serampore, then present.

The Baptist church is not far distant from where the meeting, mentioned higher up, was held. It is constructed to seat not more than five hundred; but it is a pattern of all that is tasteful, neat and clean of its kind. It has about two hundred members, and is under the pastoral charge of Mr. Mescaert, a true friend to missionary enterprise. He has been long an active member of the Rotterdam Missionary Society, and has in his turn preached its annual sermon. To prevail upon one so well known and beloved by his own, as well as other Christian denominations, to accompany us on our tour, would be, we considered, a great point gained. Tho' he declined our wish in this particular, from circumstances, however, over which he had no controul, yet he wrote off to a brother minister in the Texel, whom he thought the person most likely to supply his place. This step, also, failed. We knew however that we might count upon the presence of him who hath said, "Lo, I am with you alway!"

After having put into requisition our circulars for Rotterdam and its neighbourhood, we proceeded direct to Amsterdam; but, before taking leave of the former of these places, it would be unjust not to make most grateful mention, of the kindness and hospitality shewn to brother W. and myself, from the worthy and pious of all Christian denominations, in general, and from Mr. Mescaert and his friends, in particular.

On our arrival at the Hague, my friend, Dr. Carp, we found from home, as also his colleague, Mr. Mackay, as such, we merely left a circular, with our best respects, together with a request, that the Dr. would allow us to nominate him in our circulars one of the receivers for the Hague. He was

pleased with the request, and readily complied with it on his return, but died soon afterwards. Some money, however, was found a short time after the good Dr.'s decease, in a purse, with a label to it, shewing it to be destined for the use of the Baptist Mission. We left the Hague about two o'clock, and on the same evening arrived in Amsterdam, where I must now leave you, until my next, which will give you our first gloomy, but afterwards pleasing, prospects for the Mission in that large, highly interesting, and opulent city. Meantime,

I am always  
Yours truly,  
W. H. ANGUS.

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### *Familiar Illustrations of the Sacred Writings.*

#### No. II.

Exodus xxxii. 20. "And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it."

How to account for the gold being thus ground to powder, may appear difficult, seeing that the modern art by which it is done was not then, probably known, or, if known, could not be well practiced in a wilderness. We read however, in Acts vii. 22, that "Moses was learned in all the wisdom of the Egyptians." Egypt might then be furnished with men skilled in chemistry; and Moses might, of course, be instructed in that science; upon which supposition we may account for his conduct. The late Dr. Gordon tells us, that, conversing with Dr. Rush, of Philadelphia, upon it, he informed him, that by a certain chemical preparation, gold might be incorporated with a liquid which, by such mixture, would become exceedingly bitter, so that the drinking of it would be extremely nauseous, and prove a severe punishment to all who were compelled to take it.

Malachi iv. 2. "But unto you that fear my name, shall the Sun of Righteousness arise, with healing in his wings."

THE late Mr. Robinson, of Cambridge, called upon a friend just as he had received a letter from his son, who

was surgeon on board a vessel then lying off *Smyrna*. The son mentioned to his father, that every morning, about sun-rise, a fresh gale of air blew from the sea across the land, and from its wholesomeness and utility in clearing the infected air, this wind is always called the Doctor. "Now," says Mr. R. "it strikes me, that the prophet Malachi, who lived in that quarter of the world, might allude to this circumstance, when he says, 'the Sun of Righteousness shall arise with healing in his wings.' The psalmist mentions 'the wings of the wind; and it appears to me, that this salubrious breeze which attends the rising of the sun, may be properly enough considered as the wings of the sun, which contain such healing influences, rather than the beams of the sun, as that passage has been commonly understood."

Leviticus ii. 13. *With all thine offerings thou shalt offer salt.*

SALT implies confederation, as it was the seal of a covenant,—*communion*, as it was a bond of friendship;—*sanctity*, as it was inseparable from sacrifice; and *perpetuity*, from its properties of preservation; a covenant of salt signifying not only a confirmed agreement, but an indissoluble engagement; the use of the symbol in the sacred writings implying eternity. COLLIER.

Folkestone. J. B.

#### A STRIKING ANECDOTE.

THE late Mr. Toller, of Kettering, was preaching on the peculiar blessedness of Christian connexions, founded on 1 Pet. iii. 10; if we are rightly informed, it was on the occasion of the recent marriage of a member of his congregation; and was made the means of conversion to an aged couple, strangers in the town, who had been led by accident to Mr. Toller's place of worship. It appeared that the hearts of both were very deeply impressed, so much so, that after they had retired to rest, it prevented their sleeping; yet the one was quite unconscious of what was passing in the other's mind, till at length a mutual discovery took place of the state of feeling which had held them awake; on which they, as by a common impulse, arose, and, for the first time in their lives, united in heartfelt supplication to him who hearth prayer.

VOL. XVII.

#### CHRISTIAN FORTITUDE.

I CANNOT now, in my old age, abandon the principles for which I early contended; nor, in order to procure freedom during a few years, will I betray that sacred cause for which I have suffered so much, and am still willing to suffer.

Better for me to enjoy in this solitude the approbation of my conscience and my God, than to return into the world with the burden of apostacy and guilt, to disgrace and embitter the remainder of my days.—*Reply of the Elector of Saxony to Charles V. 1584.*

#### INFANT SALVATION.

As to young children, and those who have never attained to ripeness of understanding, we have solid scriptural reason to conclude that all such are saved. I believe that Jesus took away the sins of all those who die in infancy. Perhaps the kingdom of heaven is in a peculiar manner filled with such, for our Lord says, "*of such is the kingdom of God.*"—*John Newton.*

#### PRAYER ANSWERED.

"*Leave thy fatherless children with me, and let thy widows trust in me.*" I have known wonderful proofs of the faithfulness of the Lord in answering the prayers of parents who left young and helpless families behind. A friend of mine, in the west of England, (a faithful, laborious minister, but who, I believe, never was master of five pounds at one time) was dying. His friends advised him to make his will; he replied, "I have nothing to leave, but my wife and children, and I leave them to the care of my gracious God. Soon after this he died happily. But there appeared no prospect of support for his family at this time. The Lord, however, stirred up a man who had always despised his preaching, to feel for the deceased minister's poor destitute family; and he so exerted himself, that he was the means of £1,600 being raised by subscriptions for them; and the clergy of Exeter, who had never countenanced his preaching, gave his widow a house and garden for her life, so that she lived in far greater plenty than in her husband's life time. Why was all this? It was in answer to the prayers of the good man, who had committed his wife and family to that God

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who could supply all their needs, and who, he knew was able to open doors of relief for them.—*Ibid.*

*Loyalty of the Protestant Dissenters, in the year 1745.*

IN a short account of some of the proceedings of the deputies and committee, appointed to take care of the civil affairs of the Dissenters, printed 1768, it is said, under the year 1745, "The unnatural rebellion breaking out in the north, the COMMITTEE resolved upon a circular letter to be sent to their Dissenting brethren in the country, to excite their utmost zeal and readiness in support of his Majesty's person and government; and received answers thereto full of loyalty and zeal."

The following is a copy of their letter.

"Sir,—The COMMITTEE of the Protestant Dissenters in and about London, having taken into their consideration the present dangerous situation of affairs in these kingdoms, by reason of the unnatural rebellion raised against his Majesty King George, in favour of a Popish Pretender, supported by the power of France, the natural and avowed enemy of the religion, liberty, and trade of this country, have unanimously come to the following resolution, viz.—*That it be recommended to the body of Protestant Dissenters, to express their utmost zeal and readiness to join with any number of his Majesty's subjects, in order to support his Majesty's person and government in the present time of danger, in any legal way that shall be thought most effectual.*

"I am therefore directed by the COMMITTEE to communicate to you the above Resolution; and they earnestly desire that you would use the utmost of your influence with all your friends to induce them to act in the most zealous manner agreeable thereto.

"Benjamin Avery, Chairman."

*Want of Serious Conversation lamented.*

"I HAVE not known," said an aged Christian to me lately, "any period for fifty years past, when there was so little conversation about spiritual subjects as at the present. Christians meet and converse about the "interest," at such and such a place; or, about the reports of different religious societies; but there is no heart for experimental topics. If they are introduced, they are, as it were,

intruded, and are evidently unacceptable. I do not wish that, in general companies, experimental religion should be the exclusive subject for discourse; lest we should violate our Lord's injunction, and "cast our pearls before swine;" but surely, Christians should not speak of the Lord Jesus Christ as if he were a stranger!"

I felt condemned, and was compelled to assent to the truth of these remarks, secretly exclaiming, "*These things ought not so to be!*" What is the best mode of correcting this evil? How can serious conversation be best introduced and supported? A TRANSGRESSOR.

*We submit the following Letter addressed to us by a Correspondent to the consideration of those who write for our Work as worthy their attention.*

GENTLEMEN, February 4, 1825.

I am a well wisher to your Magazine, and have long supported it, so far as the purchase of it goes; nor have I been negligent of its perusal.

It has lately occurred to me as very likely to raise your Journal in public estimation, if your Contributors would generally permit their initials to appear, together with the places of their residence; so that they may be at once identified if persons of deserved celebrity: and if not, I see not what inconvenience could accrue, I mean when the initials fail to remind the readers in general of any particular person. I assure you I have read some of your articles with double attention, and additional gratification, when I have known the esteemed writers; and I think other persons, with few exceptions are in this respect like minded with me. I should have felt less satisfaction than I have participated in reading your two last numbers, had certain names been entirely concealed. If you choose to avail yourselves of this well intended hint, you are welcome to promote the object of this letter, either by its insertion, or by any means of your own selection.

It is needless to add that, in some few cases, names will be, and ought to be concealed—also, that my remarks have no reference whatever to your Reviews.

OBSERVER.

P. S. Not yet knowing your pleasure, I forbear the insertion of my own initials.

## Obituary and Recent Deaths.

### CHRISTOPHER BARNES.

Those pages in a Magazine which are devoted to the memory of the pious dead, are often the most instructive and profitable. We are aware that something interesting in the life and character, is requisite to render a subject of this description generally acceptable. To say nothing more than, *he was born—he lived—and he died*, and give the dates, would be to say little. Yet the writer remembers an instance in which nothing more than this, recorded in Genesis v. was made the means of conversion to an inveterate infidel. Even the name of a deceased friend, when recorded, and incidents in his life, scarce considered worthy of a stranger's attention, appear very interesting to the eye of friendship. We are therefore continually in danger of measuring the extent of regard due to the characters we venerate, by the standard of our own minds, already enlarged with sentiments of affection. The person whom this obituary introduces into public notice, had many cordial friends in his immediate neighbourhood. The interest they will take in his obituary is already secured: and we entertain a hope, that, even by others, this narrative will not be considered an incumbrance on your pages.

Christopher Barnes, the son and only child of Christopher and Mary Barnes, was born in October, 1769. His father, a man eminent for humble piety, was seized with a fever, and died about eight weeks prior to his birth. Thus, from the moment of his birth, the subject of this memoir was fatherless. His infant lips never learned to lisp the words, *My father*, till he uttered them in calling upon that God in whom the fatherless findeth mercy, and who has encouraged us to say, "*My father, thou art the guide of my youth.*" How great the loss, both to the widow and the child! But God performed his promise, Jeremiah xlix. 11, in providing for both, by the kindness of a paternal uncle, Mr. James Bury, a deacon of the church at Accrington, and father of the benevolent individual of that name, late of Pendle-hill. Mr. Bury

took his sister and her son to *his own home*, and shewed particular attention to impress the infant mind of little Christopher with principles of piety. Greatly to his satisfaction, the boy early began to shew that divine grace had prepared his heart for the reception of the good seed. He went regularly to the house of God, and was attentive there. At the desire of his uncle, he used, on the Sabbath evening, to repeat the texts, and as much as memory could retain of the sermons which he heard. Let parents and guardians imitate the example of Mr. B. Let children imitate the obedience and attention of little Christopher. He early began to pray, not confining himself to the form which his mother had taught him, but making his requests known to God, in language of his own. His religious impressions became deeper, and his judgment more mature, under the ministry of Mr. Benjamin Davies, whom he highly esteemed, and by whom he was baptized, in April, 1786. When he wished to become a candidate for baptism, it was urged as an objection, that he was *too young*. He emphatically replied, "I am not too young to die." You know, my young reader, that he said truly. And though he lived several years afterwards, yet he never repented that he served Christ so soon. If you have not yet sought the Lord, I wish that you may remember, you are not too young to die. After being received a member of the church at Accrington, May 7th. 1786, he continued through life an honourable professor of religion. His brethren perceived in him a lively concern for the welfare of the church, and a mind judicious and discriminating. He was therefore chosen to be a deacon, and ordained to that important office in the spring of 1797. Being diligent in his attendance on prayer-meetings, as *every Christian should be*, and frequently speaking a little on some passage of scripture, it was judged that he possessed ministerial talents. The church, having tried and approved his qualifications for the ministry, called him to exercise them in public, about the end of 1797. For some time he preached occasionally at Accrington and else-

where, with acceptance and usefulness. One, who was seriously impressed by his instrumentality, is now a Wesleyan missionary in the West Indies; and several in the vicinity of Accrington, yet live to attest the success attending his unassuming labours, and some seals of his ministry, we believe, are fallen asleep in Jesus. His talents fitted him for a more extensive sphere of usefulness than he occupied. At one time, when the church was destitute, many of the members wished him to become the pastor. Others manifested a contrary opinion, and, rather than cause any division, he actually declined preaching for a few years. Whether this was justifiable or not, our knowledge of circumstances is insufficient to decide. At all events, his concern to preserve peace was laudable. Towards the conclusion of life, however, he regretted, that he had not been oftener, and more actively engaged in the work of the Lord. With the exception of the few years already mentioned, he was an occasional preacher nearly twenty-seven years, and a deacon the whole of the time. In this imperfect state, it can scarcely be expected that any officer, in a Christian society, will give universal satisfaction. Our brother, we believe, always acted with disinterested and conscientious regard to the welfare of the church, and the glory of God. When he perceived any of his brethren dissatisfied with his management of affairs, or saw the church in any unpleasant circumstances, the greatest burden of the distress lay on his own heart, so much so, as, at times, to deprive him of nightly rest, and injure his health. His Christian character was very exemplary. No instance is recollected, in which he needed the reproof, or admonition of the church, for any thing that appeared disorderly. His zeal was conspicuous, yet not ostentatious; and, even during the period he desisted from preaching, that zeal being prevented from flowing in its former channel, sought out a new one, and excited him to employ his ardent mind in the establishment of a Sabbath School, in which he afterwards took an active part, notwithstanding the resumption of his former ministerial labours. The last sabbath he was able to attend public worship, he taught his class. The affectionate concern he felt and manifested for the religious instruction of

the children, was acknowledged by themselves; for, at his funeral, none were more sincere mourners than they. The children belonging to his class appeared as though they mourned for their father. The afflictions with which this good man was visited, were many and painful. Early in life, he was nearly burned to death. The interest that he took in the welfare of the church, made him lament the afflictions of Zion as his *own*. He suddenly lost his wife, in January, 1817, an account of which is given in the Baptist Magazine, for May, in the same year. Besides many domestic, and other trials, that we forbear to specify, which, through grace, were sanctified to him. His prayers and sermons shewed, that few had finer feelings than he, and few could enter into the sufferings of others with more genuine sympathy. In February, 1824, he was seized with an inflammatory complaint. The writer visited him frequently during the progress of his illness, which continued eight or nine weeks. His mind was generally calm, not often elevated; he considered himself a lost sinner, but looked to divine mercy, through Jesus Christ, for life everlasting. On one occasion, this ground of hope which the gospel affords was mentioned: Yes, (said he,) here is substance! all, all besides is shadow! When the dying experience of Messrs. Booth and Fuller was related to him, he said, That is not my experience, (i. e.) He had no rapturous feelings, but a good hope, with which he could "*plunge into eternity.*" His concern for children was very great. When they were mentioned, in prayer, by his friends who prayed with him, his earnest *amen* in the midst of the prayer, evinced how much he longed after them in the Lord. His conversation, while in health, was spiritual and edifying, and, as may be supposed it still retained that character on his death bed. Some of his expressions will not soon be forgotten by those who visited him, or ministered to his necessities. To the writer, who called on him when he was greatly troubled with the hiccup, and other harbingers of dissolution, he said, "Oh! it is fine standing in a pulpit, and speaking on some sweet passage concerning death, compared with struggling in the conflict, as I am now doing." To a young man, who enquired how he was, he replied, "I am not without

gain, and I am not without *comfort*." To his son he expressed his satisfaction, in having been enabled, while well, to choose the good part, and walk with God; adding to this effect, "How miserable should I have been *now* without Christ, and having the hope of salvation to seek, under this *weight of disease*." Reader, pause, and reflect on this last sentence. But the time drew on that Christopher should die. We fondly hoped there was a prospect of recovery, but he relapsed, and then hope expired. Towards the last, his son enquired how he felt his mind. His reply was, "Peace—peace." He died April 21st, 1824. "Mark the perfect man, and behold the upright, for the end of that man is peace."

According to his desire, a funeral discourse was preached at Accrington, from Genesis l. 24, "I die, and God will surely visit you." A text remark-

ably suitable to his character, and expressive of his serenity in the prospect of approaching dissolution, his ardent affection for surviving brethren in the Lord, and his firm reliance on the promises of God.

May the reader, and the hearer, and the writer, be found imitating his work of faith, his labour of love, and his patience of hope. Blessed is the man whom his Lord, when he cometh, shall find so doing.

*Tottlebank, July 2, 1824.*

J. H.

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WILLIAM DAY, Esq.

DIED, on Lord's day, February 7, William Day, Esq. Treasurer of the Baptist Home Missionary Society. He was in the seventy-third year of his age. A memoir of this worthy man is preparing for the Baptist Magazine.

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## Review.

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*A Sermon on Slavery, preached at Kettering, by John Keen Hall, M. A. p. 58, Hamilton, &c.*

It is with unfeigned pleasure we observe that the debt of discussion yet due to the nature of Slavery seems about to be paid. During many centuries of our history that debt was in a state of constant accumulation: as on this subject entire inattention prevailed. When at length the enormities of the slave trade had compelled attention, the writings of those persons who commenced, or who conducted to a triumphant issue, their attack on that horrid system, diffused light over this so much neglected part of morals, and gave it some place among the objects of enquiry and thought. The discussions of that period, however, were not sufficiently general, as the writers against the slave trade almost wholly confined their attention to that subject. Directing their exertions to a specific practical object, they brought forward the principles which they desired to have recognized, in a case deeply interesting to humanity, unaccompanied, however, by intimations in what extent these principles were applicable. Designing to induce

their countrymen to enter on the road of improvement, they thought their object most likely to be accomplished, if they avoided any present explanation of the length of the journey, even if their own hopes went all the length of what in this case undoubtedly was the ultimate and proper destination. It might not be difficult to adduce instances in which this cautious policy was carried to excess, but that the present time is one, which instead of requiring the invidious notice of a particular failing in these distinguished philanthropists, rather calls on us to emulate their virtues—their warmth of benevolence, their intrepidity in advocating the cause of the oppressed—their preference of public spirit above private interest—their unwearied industry and resolute perseverance in a good cause. Upon very few of our race, in an equal degree to what appears in the slave trade abolitionists, has the privilege been bestowed of becoming benefactors to the world. The example they have set will exert an influence beyond their own time, and be a source of animation and encouragement, to the philanthropists of future, and, probably, most distant

ages. Upon the decisive legislations against the slave trade, there ensued a great withdrawal of attention from the case of the enslaved part of our species, or at any rate, discussions became far too occasional, too much limited in extent and variety of adaptation to meet the public exigencies, and the tone of public feeling became proportionally deteriorated. So evidently was this the case, that, when again thoughts were entertained of advancing in the career of benevolence, and imitating the noble examples already set, the public mind was not at once in a state to embrace the enterprise. Even among the virtuous parts of the community some were positively averse,—many were undecided. That those who were labouring under an almost epidemic malady, as having their principles corrupted by the doctrine of a vicious expediency in morals, should, by well contrived alarms, have been deterred from a prompt embracing of the proposal, admits not of wonder, but even others of juster general views partook of the apathy and were slow to bestir themselves.

It is now become evident, that a great improvement in the state of public feeling has taken place, an improvement from which the happiest effects may be expected, provided the labourers in the cause relax not in their efforts. To add fuel to the holy flame which is beginning to kindle, to invigorate the movements of benevolence, which are visibly taking place, to assist the defenders of the rights of justice, when a question involving those rights in an almost unparalleled extent, is, though hopefully, yet critically situated, we scruple not to affirm, one of the most important directions in which talent can be exerted.

The excellent discourse we have at present to recommend to our readers, examines the question of the legality of slavery on scriptural ground. After giving a brief view of the contents of the discourse, we shall, also, make some remarks which have been suggested by the present state of the general question. Should we, in doing this, extend the present article beyond our usual length, we shall rely for our excuse, on the favorable disposition with which our readers may be

considered to regard our anxiety, not to appear indifferent in this momentous and interesting cause.

The three propositions of the discourse are, “that slavery admits of no scriptural defence,—that it is in its nature and tendency repugnant to Christianity,—and that, it is therefore, our duty zealously to promote every judicious measure which, may lead to its early and complete abolition.” Excluding from the proposition, the slavery which has been incurred by crime; the author examines the topics on which arguments have been attempted to be founded in favour of slavery which are the antiquity of slavery as subsisting in the families of the Hebrew Patriarchs,—the sanction of the Mosaic law,—and the conduct in relation to this subject of the inspired founders of the Christian Religion. Fully allowing, the existence of a kind of slavery in Patriarchal ages, Mr. Hall shows its utter dissimilarity to that of modern times, and its consequent utter unfitness as any sanction to recent practice, were it allowed the authority of an intended precedent. This, however, he justly refuses to grant, in the following manner.

“But were it necessary to admit that the servants of these distinguished ancients were forcibly detained in ignoble bondage, it would become us to censure these acts of tyranny, and not to adduce them as an example; and to express our deep regret that the splendour of their excellence should be clouded by such gross defects. They were exalted indeed by faith and virtue, but yet, they were far from perfection. The eternal principles of justice are a surer guide than the proceedings of the most eminent saints, and were it a fact, that Abraham himself was a dealer in men, I should regard it, not as a justification of the odious traffic, but as an indelible blot upon his otherwise illustrious name.”

The topic of the toleration of slavery by the Jewish law, is next treated. In respect of which, after distinguishing the different kinds of slavery, and shewing, that any state to which a Jew was liable could scarcely allow the name: he admits, that from other nations, the Israelites were allowed to have bond-men, and bond-maids. Before, however, any conclusion could hence be derived, the intention of the

Divine Legislator is to be remembered, who, accommodating his dispensations to the successive states of the world, by no means intended the Jewish code to be final. Before it was fitted for such a purpose, important changes were necessary. Against this statement of our author, it would be vain to attempt opposition.

“Had the law of Moses been as perfect in its nature as it was exalted in its origin, it would have superseded all subsequent legislation, and instead of being merely local and temporary, would have demanded the implicit regard of every age, and of every nation. It would have delineated every crime, and have affixed to each the just and immutable penalty; and the state which, under the pretence of improving, should presume to change its regulations, would be guilty of rebellion against God.”

A difference here, is also pointed out, between mere connivance and inunction, which is justly intitled to regard.

The still more serious allegation that Christianity itself, is not inimical to slavery, yet remained to be examined. In this part the discussion is more extended, and we have a luminous and forcible exhibition of important principles. But as our author has remarked, that in order to rescue the scriptures from a dishonourable imputation, and to obviate a difficulty, which would impede philanthropic exertion, we must consider the nature of Christianity—the specific design of its author—and the peculiar duties, which devolved upon its primitive teachers—it will be seen that we can do little more than thus to indicate those topics. We cannot deny ourselves the pleasure of an extract on the design of the Christian Revelation.

“There are many, who do not sufficiently recollect the specific design of the Christian revelation, and who appear to imagine, that it expressly denounces every existing wrong. Christianity will, indeed, where it prevails, extend a regulating influence over all the departments and institutions of society; not by a direct interference, but by enlightening the human mind, and improving the heart. The scriptures are only one, not every source of knowledge; and permitting reflection and reason to accumulate their stores from every quarter, and to act

with all their native vigour in destroying the evils, and augmenting the enjoyments of our temporal condition; they render to these powers an invaluable service, by extending the sphere of their vision, by widening the range of their exertions, and by conveying them into those regions of truth, which unassisted, they could not possibly explore.”

The conduct of the Apostles and primitive teachers in abstaining from the notice of these topics, is amply explained, and their silence shewn to afford no ground for inferring their favourable regard to the principle of slavery in any of its applications. In conclusion of this part it is stated,

“The Apostles acted as a Missionary ought now to act, if situated under a despotic government, or labouring amidst the chequered population of the Western Islands. There are many truths, which, in such circumstances, it would be not merely imprudent, but sinful, to preach. Were he to assert, as is true, that the negro has a right to his freedom, his doctrine would be replete with evils. The misguided man, if allowed to continue his dangerous ministrations, would live amidst the caresses of the slaves, and the execrations of their masters; the former, he would make hypocritical and worthless Christians, the latter, determined and bitter foes both to himself and the gospel.”

Having, thus far acted on the defensive, Mr. H. becomes in turn the assailant—and with great force and conviction illustrates Christianity as inimical to slavery, because in its nature a violation of justice,—on account of its inhumanity,—and as exerting a tendency altogether contrary to the influence of the gospel. We shall not do the injustice of attempting to epitomise the glowing sentiments of these interesting pages.

In enforcing the consequent duties, we have this appeal:

“Let us, then, individually perform our duty. Meditate on Slavery; contrast it with your own freedom, until the condemning sentence which your judgment pronounces, is confirmed and enforced by every passion. Let this subject blend itself with your habitual thoughts and feelings; let it exercise your pity, your sympathy, your benevolence, your hatred. Awaken similar emotions in all your associates. Converse on it with your friends in the language of deserved exe-

cration; seize every opportunity, summon every power, and impress upon all around you a just, a deep sense of its wickedness. Act under the full conviction, that, to destroy this revolting system, is a part of the business of life. Discourse on it, ye parents, among your children; and while they sport around you in the joyful consciousness of freedom, oh, think of those whose offspring are born to the chain! Here is a theme, on which the speaker ought to expatiate, the writer to employ his pen, the artist his pencil, which demands the noblest efforts of the indignant poet, and the holy cloquence of the messengers of mercy. It is time for the ministers of truth to sound an universal alarm, and in aid of this consecrated cause to wield, with all their vigour, those sacred weapons, which, though they are not carnal, are mighty through God."

Brief and imperfect as is this account of the discourse, it will, we trust, be sufficient to induce our readers to peruse it for themselves, which is the only end we have in view, nor can they in that case, fail of deriving pleasure and profit from a composition certainly of rare merit, and in the production of which abilities of no ordinary occurrence were required. It would be gratifying to us, were we at liberty to dilate on the pleasure we have received, and to attempt to investigate its sources in the qualities of the performance. We cannot, however, content ourselves, with saying less than that the discourse in regard to its method is characterized by perspicuity—to its argument by conviction. In the style combined with much animation and force, there every where prevails natural ease and simplicity, which are always the least equivocal signs of just taste in composition; nor is the degree of those qualities much inferior to that in which they appear in the established classics of the language.

For the purpose of doing justice to the interest of the discourse, it is proper to advert to a difficulty in the subject, which, controversially viewed, has a difficulty, although, one which seems paradoxical in the mention, namely, its case. When a writer finds it exceedingly easy to satisfy his argument, it is usually proportionably difficult to satisfy his reader's attention, which, wanting the stimulus of curiosity, is wont to decline.

Spumantemque dari pecora inter inertia  
votis,  
Oplat aprum, aut fulvum decendere monte  
leonem.

There are regions in which slavery is dreadful; but, they are not those of argument, especially scriptural argument. Nothing in this latter view can well be imagined more impotent; as a source of suffering, nothing more dreadful. It presents little to exercise the intellect, but much to oppress the heart. As a practical system, the pirate, which has lately infested the West Indian Seas, is, in miniature, a faint representation of its barbarity, and the consternation it diffuses; in an argumentative view, it is but the same pirate in distress, when every hand on board vainly labouring to avert an inevitable catastrophe, is an object of commiseration rather than fear. Or like a marine monster of the same coasts, which, however, dreadful in its native element, if ashore, would be an easy victory to an assailant.

We congratulate Mr. Hall, that like his coadjutors, in the cause of slave emancipation, he will, no doubt, have merited censure in the eyes of certain judges, because, he has not felt it a duty to restrain a generous indignation, which the view of slavery excites. Those persons, who in order to justify their practice, require in morals, maxims opposed to all the axioms, which the reason and conscience of men have ever received, in order to meet their taste in discussion, require also, a similar innovation, in the most approved critical laws. It would, doubtless, be of advantage if they could procure their new canons to be ratified. It has not escaped their notice, that if the signs of the emotions, which rise in a generous mind, at the view of a shocking enormity, and which he will naturally express if he be called to depose respecting it, could, by being stigmatized as declamation, be associated with qualities which are seen in a weak performance, their beauty would be clouded, and their energy annulled. We deem it, however, a sufficient guard against this artifice of no great depth, only to intreat our readers to bear in mind the true nature of declamation. That quality, be it remembered, is not to be inferred from the exhibition of a hideous object, but if that have

been represented hideous, which is not truly so, it consists not in drawing a picture of a gigantic monster, but in thus depicting what nature has formed small, and with well proportioned members. A discourse being the production of a human mind, ought to represent human feelings in relation to the subject on which it is employed. That it is not *human* nature, which would be evinced, by writing without emotion on slavery, we venture to affirm. Whether it be above or below our readers, must for themselves determine.

In the perusal of this piece, we have been forcibly reminded of a species of merit, for which our epic bard has been extolled. Milton is judged to have been peculiarly successful in depicting the impiety of the arch-fiend's character, without having, however, polluted his pages with dangerous blasphemies. The present subject is not so contrary in nature, as to dissallow comparison, and Mr. Hall has abstained from shocking us with the details, while his exhibition of the principles of slavery, will not fail to leave an impression of its nature, such as no details could accomplish.

It was our intention to add in this article, some remarks of a more general nature on the great question of emancipation, but we have little remaining space, and have already taken much liberty with our reader's attention. We may, however, be permitted to express the great satisfaction we feel at the evident proofs that the cause of the slaves is making progress. Founded as slavery is upon a violation of eternal justice, its ultimate overthrow is what no good man can doubt: but the signs that the event is at hand, may yet be regarded with delight. The public mind, with respect to this subject, has too long been in a state of comparative stagnation. At present, feeling begins to flow, and ere long the rapid torrent will have evinced the weakness of all that is opposed to it. Among the signs of this improved state of feeling, we observe, with peculiar pleasure, that the ministers of religion are taking up the cause. With party politics the minister of Christ would desecrate the pulpit, were he to concern himself; but as justice and truth are ever principles which he has to inculcate, so he will

inculcate them in reference to the actual state of society, without partiality or fear. In the former instance, when the slave-trade controversy was before the public, the great aid furnished by ministers of the gospel, who promptly lent their assistance, has been distinctly noticed by the historian of that event.

Another pleasing fact is, that a resolution has extensively been formed, consuming only the products of free labour. The state of mind such a resolution evinces, cannot but be the object of the warmest approbation. The practice has, moreover, the recommendation of being on the safe side; and should no intimation of its inexpediency be made by those whose accurate acquaintance with the subject entitles their opinion to deference, exertions to promote the practice in his several circles will have become an imperative duty on each.

While, however, the state of things at present is most encouraging, as to the issue of this controversy, the need of active exertion is not diminished. In the presumptions, that this horrible violation of humanity and justice is about to be brought to a close, we may rationally rejoice; the supposition that it has already virtually ceased,—that if now left alone, it will decline of its own accord, would be a fatal mistake. Great exertions are made to produce in the public mind a delusion of this nature, and from a motive which it is not difficult to understand. What has already been done, is represented as sufficient, and that without further legislation the practice will be given up. A great improvement in the minds of the colonists is pretended, and that they have adopted those more liberal views which will cause them, of their own accord, to abandon an ignominious and cruel system. Representations of this nature can mislead none but such as wish to be misled on this subject. So contrary is it to truth that any favourable change is evinced in the conduct of the colonists, that it is impossible to imagine what additional steps they could take to show their settled determination to oppose the slightest innovation on their system. An improvement in their views, as they are situated, would soon become apparent. Bene-



ficial effects, like rays from a luminous body, would issue from it in all directions. The wretched slaves would soon become sensible of the mitigated rigours of the bondage under which they groan. Especially would there take place an alteration of their state with respect to the facilities of mental improvement, and religious instruction. The persons, however, who make assertions of the improved spirit of the colonists, will have at least the prudence to recede from these tests of the truth of their statement; as investigations on this subject are ill adapted, they are aware, to do service to their cause. An ordinary acquaintance with human nature, may be sufficient to convince any, that, as private interest is the ground of the attachment to slavery, those who regard it as the source of their profit, will never voluntarily allow it to decline. The power of vital religion and, in some instances, even the natural sentiments of morality have raised individuals above the most unfavourable circumstances, who therefore have readily sacrificed their private gains to the sentiments of justice, or the commands of revelation. Such instances may still be expected. That a large body of men should simultaneously concur in taking such a step, unless by means of the prevalence of religious principles among them, as it is an event which no history records, so it would be folly to expect that it should hereafter occur. The magicians of old brought their books to the pile, and relinquished a lucrative imposture; and the reception of the gospel which caused them to do so would, in this case, be followed by similar effects. Such an event, however, though within the divine power to accomplish, is far too improbable to be allowed to enter into human calculation. The active opposition hitherto uniformly made by the planters, is the usual effect of their circumstances, and will, no doubt, continue to be evinced. The defence of the system will be their great concern. They will palliate its enormities in their representation. They will accommodate their tactics to the position of the warfare. They will labour for the entire preservation of the system. Instead of the abhorrence of it which its wickedness deserves, they will contem-

plate its removal as the greatest calamity which they are able to dread. Credulous anticipations, that slavery will expire of its own accord; that its conductors will spontaneously relax in the rigours of oppression, as involving the expectation that private interest will cease to be with the mass of mankind, the most cogent motive of which they are sensible, are no less characterized by folly, than the indulgence of them would be fatal to this great cause.

We trust our readers will not fail to avail themselves of the recently augmented aids for acquiring and diffusing information of the actual state of the system. Few labourers in this cause merit more thanks than those whose investigation has enabled them to give full and precise information, and derived from the highest sources, in point of authority, respecting the various aspects of the condition in which the miserable slave population is placed. The perusal of their works, is a duty which all, capable of exerting an influence in this cause, (and who is there not included in such a statement) owe to themselves, to the community, to the unhappy victims of oppression, whose true situation so great pains have been taken wickedly to misrepresent. The effect of their acting on this suggestion we are at no loss to anticipate. It is indeed difficult to say, whether they will most have their wonder raised at the unblushing impudence of the assertions made on this subject, and of which they will see the falsehood demonstrated; or, their pity moved at a condition which, after all the dreadful portraits which have been given of it, is still at every fresh view found to afford hitherto unnoticed proofs of degradation and wretchedness. It may justly be thought, that a state must be bad which even its advocates, instead of a denial of its wretchedness, would think of defending, by saying, there are other states more deplorable; but even this kind of defence is shewn to be untenable. Among all the forms of slavery which exist, or which history describes the modern system, is still found exhibiting a bad pre-eminence; no other admits maxims equally cruel, or so fully denies to its objects all the claims of humanity.

Were the cause of emancipation

one which instead of resting on self-evident principles of justice, must be judged of by the character of its chief promoters, it would still have strong claims on our support. No individuals have attained a more established reputation for a distinguished purity of moral conduct, both in public and private life. It is with unspeakable pleasure we add, that not a few of them have the reputation of most decided piety. Obloquy has endeavoured to assail them; but the public has known how to appreciate the attempts, and has well understood the motives of those who wished to defame. There are no persons to be found in whose hands the planters themselves might with greater safety leave their interests, assured of their receiving all practicable attention. It is not in an enterprise of malevolence these persons have engaged; were such their motives, they might well, so far as our West India territories are concerned, deem their labour superfluous. Were it a fiend-like hatred of the species by which they are actuated, in those wretched abodes of oppression, they might find wherewith to satiate their malevolence. But the spirit of their enterprise is of a quite opposite nature, they desire that, if possible, none should suffer; that any class of persons, any individual, should be injured, would be regarded by them, as detracting from their triumph.

We must however come to a close. A suggestion has recently often been made by those who have long contemplated all relating to slavery, of a peculiarly serious import—it is that, without emancipation, there is even danger that the slave trade might return. The very mention of such a possibility may well strike the mind with indescribable horror. In the removal of that infernal traffic, it is the boast of our country to have taken the lead; nor exists there in the firmament of British glory, another brighter light, or of more benign influence. In that great transaction, the country was seen performing an act of national justice, and setting an example to the nations of Europe, and of the world. Other nations received her example, and trod in her steps. If in some of these there are afflictive signs of a disposition to return to this dreadful traffic, our pre-

sent conduct, as a nation, is certainly ill adapted to repress such a tendency. To qualify conduct, to be an example whether in an individual, or a nation, consistency is above all things necessary, a quality, which we certainly shall not exhibit, while with one hand we are seen averting bondage from the innocent—with the other, rivetting the chains of those who, already though equally innocent, are enslaved. That these cases differ only incidentally, and in all important principles are identical, every one perceives. We wish not to urge a point, on which we confess ourselves to speak on authority, rather than on judgment. Whether the measure of emancipation include in its effects this additional blessing of averting the return of the slave trade, which, as a beast of prey is rendered voracious by abstinence, would return with increased horrors, we are not able to judge: without this its object is sufficiently important. The deliverance of seven hundred thousand human beings, from the degraded condition of slavery, and a deliverance of their oppressors, from a condition scarcely less pitiable, is an object sufficiently great. In this cause, let none refuse his aid; but with becoming earnestness, and fixed perseverance, let each one exert himself, assured, that whatever opposition be made, the cause of righteousness will in the end prevail.



1. *New Sacred Melodies*, by W. J. White, of St. Albans. 3s. 6d.
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We have paid attention to these compositions of Mr. White, and are pleased with their general simplicity; many of them are, we think, deservedly styled, *Melodies*. The scientific singer will not, perhaps, be much enraptured with them; but we think, that many, especially of the *first book*, strongly recommend themselves to our *Devotional Assemblies*.

*The African Slave, a Tale, founded on fact. By Aunt Sarah. Birmingham, Richard Peart.*

A VERY pretty little reward book for the children of our Sunday-schools; well fitted to inspire and to cherish that abhorrence of the slave-trade, which every Christian ought to feel and to promote. And, if the children read it to their parents, they will convey instruction of the most interesting kind concerning the way of salvation, and the true character of those who walk in it. Many a white man will hear it, and blush, and receive reproof.

We would, however, respectfully suggest to *Aunt Sarah*, that if she meets with such a Christian Negro again, it will be far better to give precisely what he says, in his own words, and in his own way, and then subjoin her own reflections. We are jealous of these little tales *founded on fact*—not knowing how far they are so—and we think an intelligent child should be encouraged, in every instance, to ask, 'is it true?'

*A Key to the Bible, containing an Epitome of every Book in the Old and New Testament. By Question and Answer, adapted to Children and Youth. By T. Timpson. Oflor.*

THIS is a little work of considerable merit, which will be very acceptable to the teachers of Sunday-schools. And, indeed, parents, when teaching their own children, may with advantage use it. It is characterized by the simplicity which is of inestimable value in all elementary books; and it breathes every where a sweet savour of Christ.

A short extract will shew the writer's manner.

Question 31. "What is most remarkable and worthy to be remembered in the book of Genesis?"

Seven things; of which, no book besides can inform us truly.

32. Repeat those things.

1. The creation of all things in heaven and earth.

2. The falling of our first parents from innocence and happiness by sinning against God.

3. The promise of a Saviour.

4. The great age to which men lived in the first ages of the world.

5. The drowning of the world for the wickedness of men.

6. The confusion of languages.

7. The calling of Abraham, and the separation of his family, to preserve true religion till Christ came."

In the 39 books of the Old Testament, there are 929 chapters—in the 27 books of the New Testament, 260 chapters. (Mr. Timpson has put down *three hundred*.) In general, however, there is a great regard to accuracy, and we earnestly hope this cheap little tract will be often reprinted, with improvements.

*The Christian Remembrancer. By Ambrose Serle, Esq. Author of Horæ Solitariae, The Church of God, &c. With an Introductory Essay. By Thomas Chalmers, D.D. Whittaker, 12mo.*

MR. Serle was one of the friends of the late philanthropic John Thornton. This book was first published by the author in 1786, and met with a warm reception, most deservedly, from the Christian world. Dr. Chalmers strongly recommends it. And, in his essay, he has given us a fine specimen of his wonderful power of amplification, by expatiating through five-and-twenty pages, on a single thought derived from 1 Cor. xv. 2. 'By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.'

We give one extract from this 'Remembrancer,' which was not more necessary, in Mr. Serle's time, than it is now. It is taken from p. 257, where he is writing 'on the marriages of real Christians.'

"It is the voice of reason and religion, that piety must not be yoked with profaneness, nor the true believer with an infidel. When persons have broken through this rule, they have always done it to their own sad cost; as abundance of examples can testify.

"Some have ventured upon this transgression from mere carnal motives, pretending, at least, to hope, that they might be the instruments of bringing the other side to God. Many instances, indeed, occur where both parties have married before they knew the grace of God, and have afterwards been called by it; but the example, perhaps, is not easily to be found, where a believer, acting directly against the rule of God, for temporal ends, hath been blessed with the spiritual advantage of a partner's conversion, but on the contrary, hath been vexed with trouble and mortification to the end of life. It may be expected, that God will be faithful to his own word, and that they who wilfully violate his order, cannot do it with confidence in his blessing.

"When the marriage-contract is made graciously, and with grace, there is every reason to hope for success. The less water of earth, and the more wine of heaven, there may be at the feast, so much the better."

## LITERARY INTELLIGENCE.

*Just Published.*

Progress of Dissent.—Observations on the most remarkable and amusing Passages of that Article in the last Number of the Quarterly Review. By a Non-Con. Price 1s. 6d.

Life of the Rev. Philip Henry, A. M. By the Rev. Matthew Henry, V. D. M. Enlarged with important Additions, Notes, &c. By J. B. Williams, F. A. S. Price 14s.

Considerations addressed to the Eclectic Reviewer, in Defence of those who maintain that Baptism should precede Communion: occasioned by his Address "To Correspondents," in the Eclectic Review for December, 1824. By Joseph Kinghorn. Offor. Pp. 37.

The Dawn of the Reformation: or, The Lollards. "And he cried mightily with a strong voice, saying, Babylon the Great is fallen, is fallen! And I heard another voice from heaven, saying, Come out of her, my people." *St. John.*—Handsomely printed in one Volume 18mo. with a beautiful Portrait of John Wickliffe, the Reformer. Price. 3s. 6d.

The Persecuted Family: a Narrative of the Sufferings endured by the Presbyterians in Scotland, during the Reign of Charles II. By the Author of "Helen of the Glen." 18mo. 2s. with a fine Engraving.

*In the Press.*

A Manual for Church Members, by Dr. Newman of Stepney.

Sermons, Expositions, and Addresses at the Holy Communion; by the late Rev. Alexander Waugh, A. M. Minister of the Scots Church in Miles's-lane, London. A short Memoir of the Author will be prefixed. 1 Vol. 8vo.

Dr. P. M. Latham has in the Press an Account of the Disease lately prevalent at the General Penitentiary, 8vo.

Mr. Ivimey intends to complete his "History of the English Baptists," in FOUR VOLUMES: three of which are already published. The *fourth* Volume, continuing the History to the End of the Reign of George III. will be put to Press, as soon as the Author has obtained a sufficient Number of Subscribers, to secure him from pecuniary Risk. Subscribers' Names will be received by the Author, or the Publisher of the Magazine. Price to Subscribers, 12s.; 8vo. Pp. 600.

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## Intelligence, &c.

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### IMPOLICY OF SLAVERY.

In an admirable paper, published by the Anti-slavery Society, whose office is at 18, Aldermanbury, the *impolicy* of this horrid traffic is fully demonstrated: a view of the subject, which will probably produce a stronger effect on the nerves of those who trade in the *bodies and souls of men* than either its inhumanity or impiety.

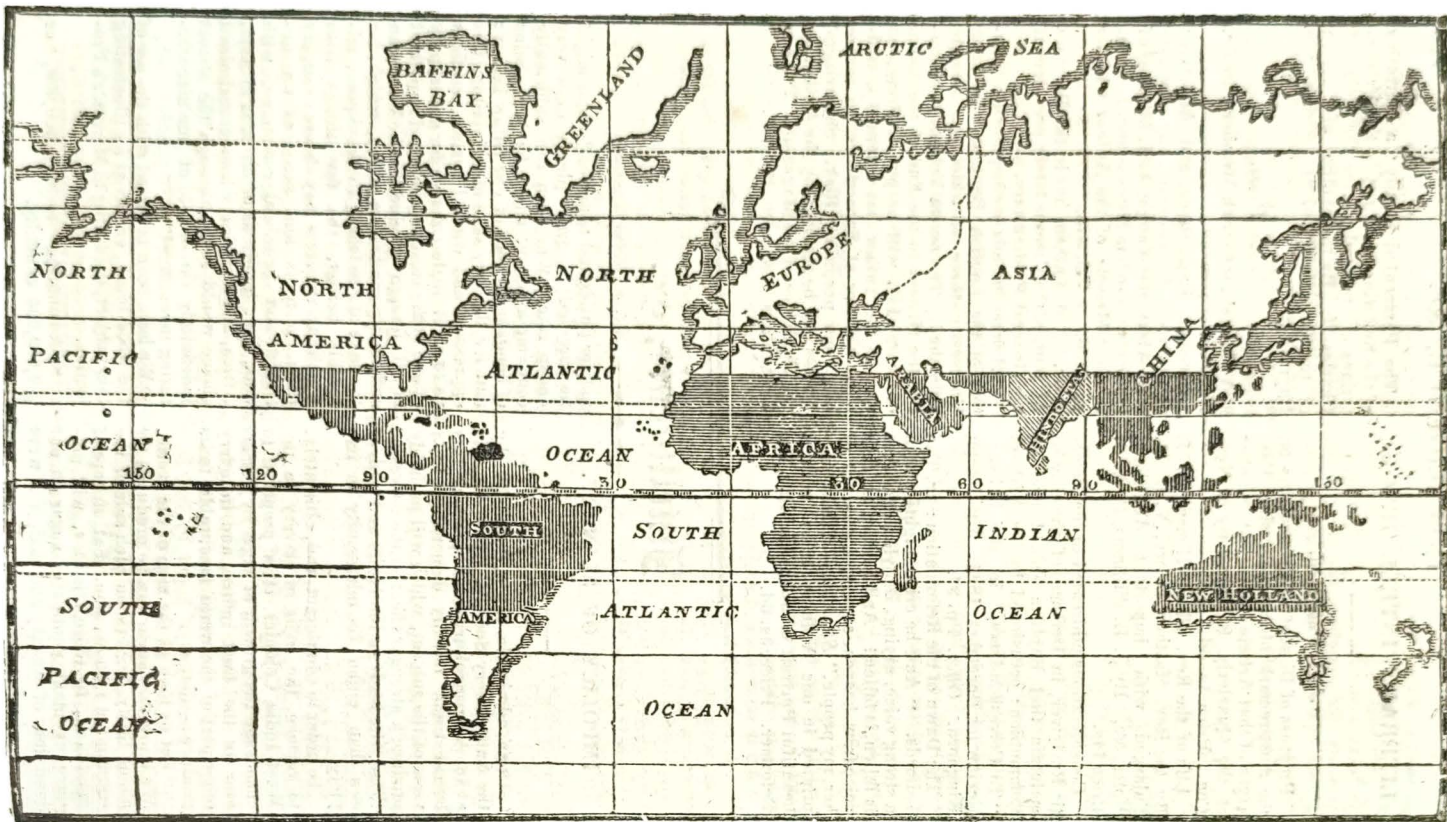
In order to counteract, and, ultimately, to remove, the evils of slavery in the West India Colonies, it is proposed to encourage the growth of sugar by *free labour* in the East Indies, and in every other part of the world favourable to its produce:—they say,

"Let us look at the map of the world. We know that sugar can be produced for about thirty degrees on each side of the equator; we know, also, that an acre of good land, in those climates, will produce as many pounds of sugar as our land does of wheat; and that, if it were

not for duties and bounties,\* sugar might be supplied in great plenty at a very cheap rate. Who then can sufficiently condemn a policy, which holds in chains of bondage 700,000 of our fellow beings; and for the very sake of maintaining this oppressive and wicked system, confines us to a few little colonies for our supply of one of the most valuable and important of all foreign productions! Who can sufficiently condemn a policy, which, for the sake of furnishing to these poor, miserable beings, the few things with which their masters may choose to supply them, restricts and sacrifices an unforced and beneficial commerce, with tens, nay, hundreds of millions in Asia, Africa, and America, whose unrestrained choice would range through the almost indefinitely varied field of our manufacturing inventions!"

We have been favoured with the use of the wood-block, engraved for illustrating this subject, according to Mercator's Projection.

\* Amounting to £1,500,000, or £2,000,000 annually.



## EXPLANATION.

"The shaded part of the map, including 30 degrees on each side the equator, represents the countries suitable for the growth of sugar, so far as climate is concerned.

"The parts *entirely* black represent the colony of Demerara, &c. on the Continent of South America, the Island of Jamaica, and the West India Islands, under the British flag; and are the countries to which we are at present confined for the supply of sugar, except by paying higher duties on that article from other quarters.

"The part horizontally shaded includes nearly the whole of Africa, from which we are prevented obtaining sugar by the devastating effects of the slave trade, and also by prohibitions for the support of slavery in the West Indies.

"The diagonal shading represents Hindostan, from which our trade in sugar is restricted and limited by high duties.

"The perpendicular shading (covering nearly the whole of the Continent of South America, the whole of Mexico, Arabia, China, New Holland, the Indian Archipelago, other islands, &c.) represents the large extent of territory from which we can derive no sugar, owing to prohibitory duties.

"All these duties and prohibitions, restricting or prohibiting us from trade in sugar with those vast territories, and consequently from the advantages of a proportionate increase in the consumption of British manufactures, to an extent that would give employment to the destitute population of Ireland and Great Britain,—all are imposed for the exclusive protection and support of slave cultivation in the West Indian colonies; colonies which form but insignificant specks in the map, in point of extent, as indeed they are insignificant and inadequate with reference to the prospective increase of commerce commensurate with the unrestricted operations of British capital, enterprise, and industry."

The following extract is from a paper circulated by the Committee, dated 9th of February, 1825, in answer to numerous applications addressed to them for their opinion on the propriety of abstaining from the use of sugar raised by slaves: "The Committee believe it to be in the power of the friends of emancipation, by giving direct encouragement to the increased production of sugar by free labour; in no long time so to lower the cost of the article, as to make it the clear interest, not only of the whole population of the United Kingdom, but of all Europe; to give a preference to such sugar, and thus to lead them, of themselves and

spontaneously, to contribute their assistance in depriving the existing system of slavery, in the Foreign as well as in the British colonies, of its main support; and thus also to put a final period to the Slave Trade, which, to the indelible disgrace of certain European powers, and in contempt of their solemn engagements, still prevail under their flags on the coast of Africa."

## CRUELTY OF THE SLAVE TRADE.

EXTRACT from the "Royal Gazette and *Sierre Leone Advertiser; Freetown, Saturday, Nov. 20. 1824.*"

"The French slave-trade has lately most considerably increased in the rivers Bonny and Old Calabar. Several new vessels have arrived, and many laden with full cargoes of human victims have left under the white flag, and manned by Frenchmen, although the capital embarked is ostensibly Spanish. In order that our readers may judge of the barbarity and want of feeling evinced by these subjects of an enlightened nation, which publicly disavows such horrible and infamous conduct, we desire to make known that *Le Louis*, commanded by one Oiseau, on completing her cargo of slaves in the Old Calabar a few weeks since, without the slightest spark of humanity in him, thrust the whole of these unfortunate beings between decks, (a height of only three feet,) and closed the hatches for the night. When morning made its appearance, fifty of the poor sufferers had paid the debt of nature, owing to the confined, diseased, and putrid atmosphere they were condemned to respire! The wretch coolly ordered the bodies of these miserable victims of his total want of human feeling, to be thrown into the river, and immediately proceeded on shore to complete his execrable cargo by fresh purchases of his fellow-creatures. To detail all the information we have received relative to the enormities committed by these dealers in human flesh, who feel they are protected by the nation they claim, and the flag they hoist, would horrify any but slave-dealers, who seem naturally callous to every feeling which ennobles mankind: suffice it to say, they are heart-rending, and would disgrace the most unenlightened savage."

*Formation of a New Church at  
Bradford, Yorkshire.*

THE confined limits of our work have prevented us till now from inserting this long,

but interesting account of the formation of the new church at Bradford. In these transactions, we discover how dissenting churches might be "multiplied;" if their ministers and members walked "in the fear of the Lord and the comforts of the Holy Ghost." The conduct of Dr. Steadman, and his people, furnish an exemplary instance of Christian zeal, creditable to themselves, and worthy of being universally imitated.

SIR,

THE pages of your miscellany recorded, a few months since, the opening of a new chapel in Bradford, Yorkshire. It may be gratifying to some of your readers, to be informed of the measures which have since been adopted, in pursuance of the original design of its erection. And, as there are some peculiarities connected with this case of rather an interesting nature, perhaps a more detailed account than is usual may not be deemed superfluous.

On Wednesday, October 27, 1824, a public meeting was held in the above chapel, for the purpose of forming a church and recognizing a pastor. The Rev. J. Acworth, M. A. of Leeds, read the scriptures and prayed. The Rev. I. Birt of Manchester then stated the object of the meeting, and explained the nature of a gospel church; after which, at his request, the following application to the original church for a dismission, was read. "To the baptized church of Jesus Christ meeting in Westgate, Bradford, under the pastoral care of the Rev. Dr. Steadman, grace, mercy, and peace be multiplied unto you abundantly through our Lord Jesus Christ:—

"DEAR BRETHREN,—The period is now arrived to which we have all been looking forward with the greatest interest. God has heard our prayers for the increase and prosperity of this church, and has said to us, in a manner very distinct and intelligible, 'Enlarge the place of thy tent, and let them stretch forth the curtain of thine habitation.' We have seen the population of this town and neighbourhood rapidly increase, the labours of our pastor greatly blessed, our numbers, as a church, greatly augmented, and our place of worship filled. Impressed with a sense of duty to do something more for the eternal welfare of our fellow-creatures and fellow townsmen, to attempt something farther for the extension of our Redeemer's kingdom, we have, with the assistance of many valuable friends, erected another place of worship. We have seen the foundation laid, and the top stone brought forth, with gratitude; and on the 5th of May last, the

place was publicly opened for divine worship under very favourable auspices; since which time, the word has been regularly and acceptably dispensed by our esteemed brother, B. Godwin, to a very interesting congregation, a great proportion of which are young people, many of whom have voluntarily come forward to assist in teaching the children in the Sunday school, of whom there are already upwards of two hundred. The blessing of God has, we trust, attended the ministry of the gospel; several are enquiring the way to Zion, and some are ready to make a public profession of the Saviour's name. Since it has been unanimously resolved by our brethren that it is desirable that a church be formed in our new place of worship, we, the undersigned members, who have, for the most part, regularly attended there since its opening; have, after serious deliberation and earnest prayer, agreed to request our dismission from you to form a new church, that we may, with greater effect, pursue the important object we have in view. In making this request we have no doubt, but the desire is equally felt both by you and us to remain, as we always have been, closely united in the bonds of brotherly affection. The cause in which we are engaged is the same, our object is the same, though distinct as societies, we shall, we trust, ever feel one in heart; nor can we see a connection dissolved which has been productive of so much happiness and spiritual advantage, without expressing our warmest affection for our beloved pastor, whose zeal and disinterestedness throughout the whole business, have only increased our regard. It is, also, a cause of unspeakable satisfaction to us, that every step of the procedure has been marked by so complete an unanimity of opinion and feeling, and so fervent a spirit of prayer. We conclude, by making our request, that we whose names are undersigned, may be dismissed from the church, in order, with all convenient speed, to form a new church in the place of worship lately erected in Bridge-street, Bradford. And now, brethren, allow us to request your continued supplications, that the presence and blessings of our God may ever be with us, that we may be steadfast, immovable, always abounding in the work of the Lord, that the little one may become a thousand, and the small one a strong nation."

(Signed by twenty-three members.)

*Vestry, Zion Chapel, Bradford, September 30, 1824.*

After which, the dismission was read as follows. "To their beloved brethren



and sisters above mentioned. The church of Jesus Christ baptized upon a profession of faith, assembling in Westgate, in the town of Bradford, in the county of York, sends Christian salutation:—

VERY DEAR BRETHEREN AND SISTERS,—  
 “In compliance with your request signified in your letter now before us, we hereby dismiss you from our communion, with a view to accomplish the object specified in your application to us—that of joining a Baptist Church, which shall assemble for divine worship at the newly-erected place in Bridge-street, in this town; an object which lies as near our hearts, as it does near to yours. And we take this opportunity of expressing our most decided, and most cordial approbation of all the steps that have been taken, from the commencement of the undertaking in which you are engaged, both in the erection of the building, and in all the subsequent measures pursued, whereby the undertaking has been conducted to its present stage.

We desire to tender our service, and our warmest thanksgivings to our Lord and yours, that he has condescended to succeed and to honour us to such a degree, as to make us the means of planting another church in this increasingly populous town, founded on those principles, which, we are fully persuaded, are most conformable to his mind and will. Instead, therefore, of feeling regret, we dismiss you with joy; and, instead of our esteem and affection towards you being lessened, we feel them increased, by your embarking so zealously in a cause from which so much honour is likely to rebound to our adorable Redeemer; and so much good to accrue to our immortal fellow-creatures.

We are gratified with the expressions of your love and esteem for us, and our pastor; and we assure you of the continuance of our regard for you. We hope we shall ever feel a lively interest in your welfare; shall always sympathize with you in your trials; and shall be ready at all times to render every assistance in our power, when such an assistance may be needed. Though two churches, we trust that, by the grace of God, we shall ever be one in heart and in design, and always co-operate with the greatest cheerfulness in whatever may contribute to our mutual good, and to the advancement in the world of the kingdom of our adorable, our common, our much-loved Lord. We desire, also, to express our thankfulness, that God has provided you with a pastor, in the person of our beloved brother Godwin, whose labours have proved so acceptable among you, and

before whom such encouraging prospects of usefulness open; and we earnestly pray, that he may be enabled to labour successfully for years to come, and that you may ever profit by his ministry, and esteem him highly in love for his work's sake. And now, brethren, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them that are sanctified. Pray for us, and rest assured, that we shall ever pray for you. And remain, beloved brethren and sisters,

Yours in our common Lord,  
 Signed by the pastor and members, at our church meeting, Oct. 10, 1824.”

The dismissal of Mr. and Mrs. Godwin from the church at Great Missenden, Bucks. was also read. The persons who were about to unite in church-fellowship, all sitting together in the table-pew, then rose up, at Mr. Birt's request, to signify their intentions, and, having given each other the right hand of fellowship, were then recognized as a distinct Christian church. One of the members, on behalf of the rest, then declared their unanimous choice of Bro. Godwin, to be their Pastor, who signified his acceptance of their invitation. The Rev. J. Trickett, of Bramley, then implored a blessing on the union which had taken place. And after singing, the Rev. Dr. Steadman preached from Acts xii. 24. The Rev. J. Allison of Idle, then concluded in prayer.

In the evening, public service was commenced by singing; after which, the Rev. W. Bottomley, of Bingley, engaged in prayer. Dr. Steadman then delivered an address on the office of deacons, and the choice of three persons to that office was signified by one of the members on behalf of the church. After which, prayer was offered by Dr. Steadman, with imposition of hands. The Rev. J. Mann, M. A. of Shipley, then preached from Micah iv. 1, 2; and Mr. Godwin closed by prayer the interesting services of a day which will long be remembered.

Since the above period, the church has gone on prosperously. The congregation and the school have increased: ten have been added by baptism, and several more are expected.

The most undiminished harmony subsists between them and the church from which they sprang; which is likely, in a little time, to have as many additions as will equal the number of those who have been dismissed.

Both churches rejoice in the prosperity of Zion, and unite in devoutly acknowledging that “This is the Lord's doing, and it is marvellous in our eyes.”



## CASE OF DISTRESS.

A Menonite Baptist Minister from Prussia, the Rev. Benjamin Jantz, in peculiarly distressing circumstances, is now in London, who is come to England for the purpose of soliciting some pecuniary assistance from such of our friends as have the means of relieving so interesting a people as the Menonites.

This case comes well recommended, not only from the people with which he is immediately connected, but from other respectable persons on the Continent, who are willing and disposed to assist him to the utmost of their power, in conjunction with the friends in England.

Mr. Jantz expected, on coming to England, to meet with the Rev. W. H. Angas, with whom he became acquainted, in Mr. Angas's late tour among the Menonite Baptists, who, no doubt, would have espoused his cause, to introduce his distressing case to the religious public at large; but Mr. Angas is recently returned to the Continent; he has been written to on the subject, and a reply is every day expected, which reply is deemed desirable previously to any application being made on behalf of Mr. J..

This valuable and useful labourer in the Lord's vineyard has been a gratuitous pastor for fifteen years, of a poor flock, consisting of nearly two hundred members: over which the great Head of the Church has made him overseer.

He has been engaged in trade to a considerable extent, for the maintenance of his family, and the assistance of his people; but the depressed state of property and trade in Prussia has been the cause of his losses, and consequent distress of his family, and many of his pastoral charge.

Mr. Jantz labours under the great disadvantage of not being able to speak the English language.

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*London Baptist Building Fund.*

To the Editor of the Baptist Magazine.

DEAR SIR,

Many of your readers will be gratified to learn, that the London Baptist Building Fund meets with very general encouragement. Though the Committee have not yet ascertained the result of many of their applications, and find it, indeed, a matter of considerable difficulty to procure an accurate list of those friends who have been usually contributors to Country Cases, yet the amount of subscriptions already is nearly £800. According to the rules of the Society, a quarterly distribution will be made in April next, to such amount as the aggre-

gate of the subscriptions will warrant; and, as a considerable number of cases have already been presented, the Committee are particularly desirous that those Christian friends who favour the design, would signify the amount of their intended subscriptions as soon as possible to the Secretary, Rev. James Hargreaves, 6, Fen court, or to any member of the Committee. It is very probable that, notwithstanding the anxiety of the Committee to circulate their addresses as generally as possible among the contributors, some names may have been unintentionally omitted, in which case a line, as above, would be esteemed an additional favour, and all information respecting the Society promptly furnished. It is hoped that a statement of the Cases assisted in April, will be inserted in your Magazine for June.

Feb. 14, 1825.

J. H.

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*Loss of a valuable Manuscript of the late Rev. A. Fuller.*

By the late fire at Bristol, which consumed the printing-office of Mr. J. Fuller, we regret to learn, that a manuscript written by his late revered father, containing *Expository Remarks on the Book of Job*, was destroyed: as also 100 Volumes of his printed works. Nearly the whole edition, too, of Dr. Ryland's Manual, entitled "*Christianæ Militiæ Viaticum*," and a new edition of the Sermons of the late Rev. Mr. Toller. Mr. Fuller was insured to nearly the extent of his pecuniary loss; but the loss of the manuscript, which he had intended to publish, is irreparable.

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ORDINATIONS, &c.

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CUBBERLEY, NEAR CHELTENHAM.

On the 29th August, 1823, a small Meeting-house, for divine worship, was opened, and the Rev. Messrs. Brown and Jenkyn Thomas, of Cheltenham; and White of Cirencester, preached to numerous congregations.

The gospel was first introduced to this village by Mr. Thomas Davis, a laborious itinerant, under peculiar circumstances. An individual in London sent him a parcel of tracts, with an injunction that they should not be distributed in any of the villages where he had previously distributed tracts; this induced him to explore Cubberley, about five miles from his abode, and he went with exhortations from house to house with his

tracts. The following week, two or three persons came from Cubberley to a neighbouring village, where Mr. Davis preached. The number increased in the following weeks; and, at length they asked him to preach at their village. This he agreed to do, and after a few months, a kind individual offered a piece of freehold land for a meeting-house; and another offered to make the conveyance and trusted gratuitously: as there were symptoms of good being done, and as there was a populous neighbourhood, it was accepted; and Mr. Davis undertook the erection of a meeting-house. The place cost altogether about £180, of which the sum of £21 17s. 6d. only now remains unpaid; and, as our esteemed friend Davis has travelled several hundred miles already, the friends confidently hope, by this appeal to a benevolent public, that his useful time may be spared from again travelling to get up the remainder, as he must necessarily go to a considerable distance; and as he preaches in five dark villages, great part of them must be destitute whilst he is absent.

Subscriptions will be thankfully received by the Rev. John Brown, and the Rev. Jenkyn Thomas, Cheltenham; the Rev. D. White, Cirencester; Mr. T. P. Ross, Attorney, Chalford Hill; Thomas Thompson, Esq. Brixton Hill; or Mr. Ross, Attorney, No. 3, New Inn, or at Hammersmith.

*Ordination of the Rev. C. Morrell, at Malton, Yorkshire.*

ON November 4, 1824, Mr. C. Morrell was ordained pastor of the Baptist Church at Malton, Yorkshire. Mr. M'Pherson, of Hull, commenced the services by reading and prayer; Mr. Harness, of Burlington, stated the nature of a gospel church, asked, of the church and their minister, the usual questions, and received their answers. Dr. Steadman, of Bradford, offered up the ordination prayer, and delivered an affectionate charge, from 2 Tim. iv. 5: Mr. Norman-ton, of Driffield, concluded with prayer. The services of the afternoon were commenced by Mr. Hithersay, of Hunmanby; Mr. Thonger, of Hull, preached to the church from 1 Thess. iii. 8; and Mr. Foster, of Scarborough, concluded: Dr. Steadman preached again in the evening.

The Baptist interest at Malton is yet in its infancy. The agents of the Itinerant Society, a few years ago, perceiving the supply of the means of grace to be vastly disproportionate to the number of inhabitants, commenced their exertions in this place, which, attended with the blessing

of God, have resulted in the formation of this interest. The church is yet small, but is receiving frequent additions. In connection with the above services, a new Chapel was opened for divine worship, which is well attended. After the most strenuous local exertions, a considerable debt yet remains, for the liquidation of which an appeal must be made to the benevolence of the religious public.

*Ordination of the Rev. B. Fuller, at Harston, Cambridgeshire.*

Mr. B. Fuller, late student of the Bristol Education Society, was, on Thursday, November 11th, 1824, publicly recognized as the pastor of the Baptist Church at Harston, Cambridgeshire.

Mr. Drake, of Cambridge, commenced the interesting services of the day by reading and prayer; Mr. Compton, of Isleham, gave a concise and judicious account of a Christian church, asked the usual questions, and received Mr. Fuller's confession of faith; Mr. Hopkins, of Linton, offered up the ordination prayer; Mr. Edmonds, of Cambridge, gave a very affectionate and most impressive charge. Mr. Wilkinson, of Walden, addressed the people with much affection and ardour; Mr. Pepper, of Melbourn, gave out the hymns; Mr. Pyne, of Duxford, concluded by prayer; and Mr. Thodey, of Cambridge, preached in the evening of the day.

The services of the day were highly interesting and profitable; many, we believe, felt it good to wait upon the Lord. May the solemn engagements of the day be long remembered by all who were present.

**ANDOVER, HANTS.**

ON the 29th December, 1824, a new Meeting-house was opened for the use of the Baptist Church in Andover, Hants. On this occasion, sermons were preached by Messrs. Saffery, of Salisbury; Hinton, of Reading; and Saunders, of Frome; the devotional exercises being conducted by Messrs. Burnett, of Lockerly; Coxhead, of Winchester; Yarnold and George, of Romsey; Welch, of Newbury; Russell, of Broughton; and Davies, of Whitchurch. The services were well attended, and the collections amounted to £40. After several years of cherished desire and fervent prayer, this church was formed January 12, 1824, with the assistance of the Rev. Philip Davies, of Whitchurch. The offer of an eligible situation, has induced them to build a plain, sub-

stantial meeting-house, adapted to contain about three hundred persons, and to permit the erection of a gallery. In Andover, with the kind assistance of our independent brethren, and in the immediate neighbourhood, more than £200 have been raised towards the building; and when the case is presented to the public, it is hoped that favour will be shewn to a young interest of encouraging prospects, arising in the midst of so considerable a population.

#### STOCKWELL, SURRY.

ON the 1st of February last, a Baptist Meeting-house was opened in Stockwell, Surry, raised by the exertions of between twenty and thirty members of distant Baptist churches residing in the neighbourhood of Stockwell; when three impressive sermons were preached: by the Rev. Edward Andrews, LL.D. of Beresford Chapel, Walworth, in the morning, from Joshua v. 13, 14; by the Rev. James Hargreaves, of Little Wild-street, London, in the afternoon, from 1 Peter iv. 11; and by the Rev. John Stevens, of Meard's-court, Soho, from Acts xiv. 7, in the evening. A considerable congregation is expected to attend, and a small church will shortly be formed. A proportion of the expense incurred in the erection of the meeting-house yet remains to be defrayed; and contributions, in aid of its funds, will be thankfully received, by Mr. Thompson, 425, Strand; or Mr. Gardner, Ironmonger, 17, Chapel-street, Stockwell.

#### THE COMPREHENSIVE PRAYER.

*"That I may—be found in him."*  
Phil. iii. 8, 9.

Good Lord! one request I prefer;  
O send me not empty away!  
It is, that in Christ I may be,  
When both heart and flesh shall decay!  
Found in Christ, I nothing shall need;  
Though nothing besides I possess!

#### NOTICES.

##### *Berks and West London Home Missionary Society.*

DECEMBER 14, 1824, a Meeting was held at Reading, to consider whether any measures could be adopted to promote union and co-operation among the Baptist churches immediately *westwards* of London: when it was resolved to attempt the formation of a Home Missionary Society for the district. On this subject we are requested to insert the following

#### NOTICE.

The Meeting for the formation of the proposed Berks and West London Home Missionary Society, will be held at the Meeting-house, Eagle-street, London, on Wednesday, March 9, 1825.

The provisional Committee will meet in the vestry, at ten o'clock in the forenoon, when any persons interested in the regulations to be proposed are at liberty to attend.

At two in the afternoon will be held a PUBLIC MEETING FOR THE FORMATION OF THE SOCIETY.

And at half-past six in the evening, a sermon on its behalf will be preached by the Rev. J. H. Hinton, of Reading.

THE Rev. Mr. Jackson, late of Wantage, has accepted the pastoral charge of the church at Ashford.

I know he my wants will supply,  
His grace is a portion to bless!

If found but in Jesus, at last,  
I shall triumph o'er Death and his sting;  
His shield safe protection afford;  
And his power the victory bring!

Like Noah, preserv'd in the ark,  
While tempests were raging around:—  
So grant, that in life and in death,  
I may in the Saviour be found!

I.

#### Calendar for March.

- |  |   |
|--|---|
| 2. Moon passes Jupiter VII morn.   | 19. New Moon IV. 23 aft. Too far north to cast her shadow on the Earth. |
| 4. Full Moon IX. 21 aft. Too far south to pass through the Earth's shadow. | 21. Moon passes Mars IV. 45 morn.                                       |
| 8. Ceres south O. 58 morn. Altitude 55° 55'.                               | 23. Moon passes Venus. VII. 30 aft.                                     |
| 12. Herschel south VII. 55 morn. Altitude 15° 59'.                         | 25. Moon passes Saturn O. 30 morn.                                      |
| 13. Moon passes Mercury X. 45 aft.   | 27. Sun (as to longitude) between the Earth and Mercury, VI. 16 morn.   |
|  | 30. Moon passes Jupiter, VII. morn.                                     |

## Irish Chronicle.

From an Irish Reader, to the Rev. W. Thomps.

Ennis, December 14, 1824.

REV. SIR,

You are already aware that I spent part of the first month of this quarter unwell; but, by the grace of God, I was soon enabled to resume my labours, and, as usual, go from house to house, and read and explain the scriptures to the inhabitants of this town, &c. I am now returning from a tour, in which I went as far as Clonmel; and I trust the Lord has helped me, for I thank him I had instances of his blessing on my humble efforts. At Ballabuy I was at a man's house, who was in the habit of reading the scriptures; there followed me a man who was in the habit of reprobating every one that said any thing in favour of them; we accordingly began to speak of the scriptures, and the Lord blessed my words so far as that this man humbly asked me if I would get him a Douay Testament. On the 18th of November I was at the Court-house change, and read and explained three chapters to a very attentive people. I then went to a man's house in Chapel-lane; we were talking of the dean, and of his having burnt tracts and Testaments. I shewed him several passages in favour of reading the scriptures; he told me he had a Testament, with notes, &c. I asked him to shew me the book; he did so with seeming reluctance, and shortly after requested that I would retire; which I did. On the 22d, I was at the Court house, as usual, reading to a great number of people, who seemed, and were sensibly affected, blessing God, &c.; but when I read the parable of Dives and Lazarus, it is impossible to describe the sighs, &c. which burst from them, blessing God, and giving thanks to his name; but I was interrupted by a man who asked me my profession. I told him it was such as the book in my hand, with the assistance of God, taught me. He desired the people not to hear me, and that there was not a word about the Virgini Mary in my book. I mention these circumstances, to let you see that the wicked one is not without emissaries. But the people were so disgusted with his conduct, that they cried out against him, and were likely to fall out with him; but

I interfered, and requested them to take no notice of what he said.

These are but singular instances, and very few I meet that are not willing to hear, and the great question is daily increasing, the flame spreading, and I trust the day is fast approaching, that all, from the least to the greatest, will praise and know the Lord.

Another instance of great use there is in sending into the highways, &c. and inviting the miserable to the marriage of the Lamb.

As I was going to Newmarket, I met a genteel-looking man mounted; we talked on religion. He dismounted, and walked with me from Clare to Newmarket. I first thought he was a priest; but I found by our conversation he was a Roman Catholic gentleman from Limerick. He told me he had a Bible in his house, but he never gave himself any uneasiness about religious controversy; that he looked on the clergy as the stewards, and that they must give account and be answerable for the people. I told him Paul said, "Let every one prove his own work, and then shall he have rejoicing in himself, and not in another;" and the prophet said, "The son shall not bear the iniquities of the father," &c. Ezekiel xviii. 20. This led him to a minute inquiry, and, consequently, me to an explanation of every part of popery; he declared he never knew there were such things as I told in the Bible, and he determined to read and judge for himself for the future.

May the Lord Jesus enable every labourer to cry aloud, and spare not; and to show those who are kept in the region and shadow of thick darkness, and who are striving to save themselves, and trusting in a priestly arm of flesh, that by the righteousness of the law there shall no flesh be justified: and that without him, who is the way, the truth, and the life, we can do nothing. May they recollect that our righteousness is as filthy rags; and that, not by works of righteousness, but according to his mercy, he saved us.

These are the heartfelt wishes of, Rev. Sir, your obedient and sincere servant and friend in the best cause,

STEPHEN RYAN.

N. B. The man who interrupted me, by saying, there was not a word about

the Virgin Mary, when I read the first of Luke and 33rd verse—this champion of darkness said, he should not reign over them. Such was the height of his prejudice!



To the Rev. J. West.

Boyle, Dec. 18, 1824.

REV. SIR,

In a few days after sending my journals, I went off to the county of Leitrim, where the Lord gave me an opportunity of being useful. I inspected John Mancham's evening school, where there was upwards of forty adults present, together with three men, that came to hear me read the Irish Testament. I examined the scholars in their reading, and as they were getting on, I was asking questions, and showing them the meaning of what they read. They all paid the greatest attention, and several times expressed and considered themselves happy, and blessed the Society for sending them such an opportunity of learning the scriptures. At nine o'clock we dispersed the scholars; but the men that came to hear the Irish read, stopped with me until twelve o'clock, and I endeavoured to shew them the sinfulness of man by nature, and read the following passages to prove the subject: Rom. v. 12—19; Eccles. vii. 29; Isa. i. 11; Rom. xxxiv. 14; Jer. iii. 25; Eph. ii. 3. I read these, together with several other passages, which I thought were sufficient to shew them their own inability, and then shewed the full redemption by Jesus Christ. They all seemed very well satisfied, and parted very friendly. The following morning, one of the men came to where I lodged, and walked with me two miles of the road, conversing with me on the scriptures: those men were Roman Catholics. I hope the Lord will soon bring them out from the mystery of iniquity. The following night I went to Robert Moor's evening school: this school exceeded my expectation, for I found a good number present; but what I more rejoiced in was, finding seven men employed, five of whom were reading in the Spelling-book, and two in the Primer. Some of them said, that they hoped to be able to read the Testament when I should come there to inspect again. After I inspected the scholars, I began to read and talk to them about the salvation of their souls, and the efficacy of the blood of Jesus, that cleanseth from all sins. They seemed to be very attentive to what they heard, and

when I was going off to my lodging, some of them went with me, and stopped until it was very late.

I endeavoured to point out the passages that shewed them the promises and tender mercies of God towards sinful creatures; they seemed very much affected, and parted with me very thankful.

Rev. Sir,

I remain yours truly, &c. &c.

P. BRENNAN.



To the Rev. J. West.

Ardnare, Dec. 20, 1824.

REV. SIR,

There is a great deal of popish persecution against our schools in several parts of this country at this period, because the priests did not succeed in putting and keeping the great luminary the Bible under a bushel, expecting, by that means, to keep the rising generation equally as ignorant as their predecessors were; but this effort has proved abortive.

The schools in my walk this month, beginning in the neighbourhood of Ballina, and ending in the neighbourhood of Swineford, were in number and progress beyond my expectations.

In my travels among the schools, I met with a popish lady, an acquaintance of my own, and after a short conversation, she told me that she had great respect for my family, and that she hoped that I would die a good Christian. I prayed that she and myself would be enabled, by the grace of God, to live and die good Christians. But there are many that do not understand what Christianity means. She then said that the ignorant would not be punished, as they knew no better.

My answer was, that the gospel was preached in all directions to every creature in their own tongue, without money, and without price; therefore, that no person could plead ignorance in these latter times. I then endeavoured to direct her attention to that great offering of Jesus Christ, that hath perfected for ever all them that are sanctified. She next asked me, "Did I know what Christ said to Peter?" I said "Yes, and this is it, Get thee behind me Satan, for thou savourist the things that belong to men, and not the things that belong to God." This was not the answer she expected, as she wanted to give Peter the prerogative over all the apostles, &c.

I then endeavoured to shew her from the scriptures, that she did not believe what Peter said, Acts iv. 12. "Neither

is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." I told her that Peter said at another time, that the gift of God could not be purchased for money.

I met with many spiritual friends in the parish of Killmatigue.

R. MULLARKY.



To the Rev. J. Wilson.

Collooney, Jan. 19, 1825.

REV. SIR,

I have read and expounded the Irish scriptures the present month, as usual; and on my way from Ballymote, in the village of Whitegate, I read in John Conlan's, who was confined to his bed since last spring, with the rheumatism; I asked him several questions, and he answered and told me, that he always hoped to be saved by his prayers, confessions, penances, hearing mass, and the ointment. I endeavoured, in a simple manner, to shew him his error, from the scriptures I read, (and a better hope,) this poor man seemed anxious that I should converse with him on this subject, and said, that he knew in his heart that he performed the above duties but very imperfectly; that if a better way was proved to him, he was open to conviction. I told him I could adduce no stronger proof than the word of God, which I was then reading for him; how we dare not appear before him in our own righteousness, for if he were to enter into judgment with us (in this way,) we must be cast into hell. I then pointed out to him the encouragement which his word gives to poor perishing sinners to hope for acceptance with him, through the merits of the Saviour, who is set forth as a propitiation, through faith in his blood. This poor man seemed to be filled with hope and consolation, and to receive the visitation of his affliction with a cordial resignation. When he blessed God for ever having heard his word, he requested that I would visit him again, which I have done, and found him steadfast in hope, in prospect of a happy eternity.

I read in John Carty's house, who has not attended the mass these three years past. I asked him the reason for so doing. He told me he had many, many reasons; that he knew many priests, who opposed the scriptures strenuously, because they testified of them, that their deeds were evil. And the generality of them, said he, are so avaricious,

that their whole aim is to make money of the people; and, for his part, that he would not be prevented from reading, and hearing the scriptures read, by either priest, bishop, or pope, as long as he had to live. He then gave me a general invitation to read frequently for himself and family, and that no man should be more welcome. There is a priest M'N. come here lately, who is beginning to bark at the schools, by the bishop's order. Though I have heard the inhabitants of Glan remark, that they would not heed him, nor remove their children from Gallagher's school, where they were so well instructed. I am also able to state, that the anxiety of the poor, for the education of their children, is daily increasing, and extends to every part of the country where the Baptist schools are established

J. O'BRIEN.



Rev. W. Thomas to the Secretaries of the Baptist Irish Society.

Newmarket on Fergus, Jan. 20, 1825.

MY DEAR FRIENDS,

The teachers appear truly grateful to the Society for the regular and punctual payment of their salaries. They often pray for those kind friends who contribute to promote their comfort, and education and communication of that knowledge to those who enjoy it, without which they should live or die in the most deplorable misery and ignorance. Such is the character of the Baptist Society, that I could obtain numbers of teachers from all parts running to enlist in its service. I anticipate the time, for it will surely come, when the funds of the Society will admit of their service; when the power of darkness, and the influence of popery shall fall as lightning from heaven, and the thick clouds of superstitious ignorance shall be dissipated before the glorious rising, and bright shining of the Sun of righteousness. I have been out the last ten days; and during the last week, the Lord enabled me to preach seven times in different counties and places. Twice at Clonwello, and at Mount Shannon in the county of Galway, where I am always well attended; at Moynoe, principally to Roman Catholics, I felt great liberty in preaching to them, and hope I did not shun, nor hesitate a moment to speak the truth, through fear of personal danger. Preached at Tomgrany; since the popish officer came to command the detachment there, he would not

allow me to preach in the barrack; and the soldiers appeared afraid of his disapprobation to come to hear me in the police barrack which I immediately got. I was well attended, principally by the police, &c. Preached at O'Brien's bridge; the room was crowded with soldiers and some of the inhabitants. Preached at Doonass, and on board a ship in Limerick, the cabin was greatly crowded. I have had a great deal of conversation with several persons in public and private, endeavoured to dissipate their prejudice, and to direct their attention to the "one thing needful." I am convinced the Lord is able to bless the humblest efforts made in his strength, that is my encouragement, and we have reason to bless Him, he does when we are least aware of it. John Bready one of the Society's school masters, has been stoned. So has poor Pendergast been hooted and stoned, and the people were cautioned to have no communion with him, neither to give him employment; his nearest relatives forsook him; and after all he gave the priests, one of them, who owes him for making clothes, had the injustice to call for him publicly on the altar to pay him his *dues*, and as he did not appear, denounced him; said a great deal to the people, who are too apt to believe what the priests say, called him and others a variety of names, such as heretic, swadler, new-light, Bible teacher, &c. though he is a mild, inoffensive man, and of excellent moral character; he is in terror of his life. And if any man could have obtained heaven by his penances and performances, he might have done; but, I trust the Lord has taught him, that "by the works of the law shall no man living be justified."



*From an Irish Reader, to the Rev. J. West.*

*Boyle, Jan. 20, 1825.*

REV. SIR,

This month I had the same walk that I had the last month, the county of Leitrim, where I visited both the day and evening schools; and although the opposition against the word of God is great at present, I am happy to say that I found many anxiously employed in perusing the same, like the good Bereans of old, comparing what they hear from the priests

with the word of God, to see whether these things were so. I visited John Denison's evening-school, where I found thirty-three present, all reading the Testament, and the most part of them Roman Catholics. I endeavoured to impress on their minds the necessity of being acquainted with the word of God, for that it is the standard of truth wherein the knowledge of eternal life is to be found; they all seemed to pay attention to the subject, and often thanked God for the opportunity. The following night I went to Mr. Moore's school, where I was much rejoiced to see a number of old men employed in reading the holy scriptures, some of them wearing their spectacles, and grey headed. I got them to read several chapters in the New Testament that I selected for their future meditation. I did not leave the school-house until after ten o'clock, but reading and conversing with the people that came to the school. Before I left the house, a woman came in and said that it was a happy day for her when the school was established. I asked her, what did she benefit by the school? she told me, that it kept her husband from card-playing, and whiskey drinking, and that she has every comfort in him since he began to read the scriptures; the school-master told me, that there was a great change in this man's conduct since he began to come to the evening school, this, indeed, is sufficient to shew that the word of the Lord is not returning to him void, but prospering in the things whereto he sent it. On my return home, I met a man on the road, who travelled with me several miles; I began to speak to him about his latter end, and directed his attention to a crucified Saviour; he seemed very much affected in hearing me speak about the day of judgment; "Oh," said he, "if I knew what would prepare me for that day to be one of the number of God's elect." Then I took out the Testament and read for him the thirty-sixth verse of the third chapter of the gospel by St. John; "He that believeth in the Son hath everlasting life, and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." He seemed very much troubled when he heard the sentence of God against the unbelievers, he told me that he lived on my way to Sligo, and requested of me not to pass that way without calling to see him.

# Missionary Herald.

## BAPTIST MISSION.

### Foreign Intelligence.

#### CALCUTTA.

THE following extracts from the journal of the Missionary brethren, stationed at Doorgapore, in the month of December, 1823, contain some very vivid representations of the native manners and customs, and certainly present ground of encouragement as to the ultimate effect of labours of the kind here described.

*December 9, 1823.*—Our attendance at the place of worship by the road side continued pretty good for about two hours; and many remained most of the time, and heard attentively. The steadiness with which they heard was very encouraging, and my strength for speaking much better than it frequently is. I never expected to be able to speak so long with such little fatigue. What great reason for thankfulness have I and my dear brethren, who have been so often, and so severely afflicted, that our lives should yet be spared, and our general health as good as it was two or three years ago! May our lives, thus literally “redeemed from destruction,” be devoted with increasing zeal and thankfulness to the service of “the glorious gospel of the blessed God.”

*December 10th.*—These two or three days past we have had good congregations, though nothing worthy of remark has occurred. I am happy to observe the disposition to hear the word of God is not in any degree less than it was five or six

years ago. And there is this evident advantage in favour of the spread of the gospel, that, generally speaking, especially in these parts, there is some acquaintance with its general contents; so that the meaning of the Missionary is apprehended with considerable facility. This is perceivable by the way in which they sometimes frame their objections. If, for instance, a discourse is commenced by negative remarks, such as, that salvation is impossible by the worship of idols, ab-lutions, pilgrimages, and numerous austerities, you will not unfrequently hear it objected: “Well, Sir, granted: you say that salvation is to be obtained by Christ:—where is your proof of this?”—“He was born in such a country, after such a manner, of such a person:—you say he died, and that now he is in heaven,” &c.—“We do not want a salvation by faith, we want what we can see,—something present, not future,” &c. &c. Often there is a painful degree of levity, and sometimes blasphemy, mixed with what they advance, yet the materials will be supplied more from what they have heard or read, than from the present subject of discourse, which frequently proves, beyond a doubt, that *Truth* is on the march. (The gracious Lord accelerate its progress!) If we go to a village where little or nothing is known of the truths of the gospel, as the effect of school exertions, or former preaching, the trouble of making the people comprehend your object, is, at least, twice or thrice as great. The people in such places are often exceedingly attentive; but after the utmost silence has continued, it may be for near an hour together, a person would be grieved and astonished to perceive how very little has been effected. You perhaps inquire of one of the most attentive of your hearers: “Well, my brother, what have you been hearing now,—what do you think of these things we have been speaking of?”—“Who knows, Sir? God only knows. As he has made us, and placed us in the world, so we are,



and so we must be: let his will be done. He will do with us what he likes, whether it be to send us to heaven, or to hell."—"But, are you not a sinner, and do you not need salvation?"—"Aye, who can deny that?"—"Well, how will you be saved?"—"We, ignorant people, how can we know that? Ask them who know how to write and read, they will tell. Good and evil, sin and holiness, are all from him,—who can obstruct his purpose?"—"Can you alter day and night, and change the seasons?" says another, "that you come here turning people's minds?" One says, "What have you done by it all? You never will do it."—(A more moderate one:) "It may be, but not now."—"They say nothing that is wrong, no one can deny it; but it will not speed as yet, nothing goes down now but sin."

At Sulkeah this afternoon, I saw a fair picture of Hindoo comfort. A poor old woman, probably not less than ninety years of age, unable to stand or sit, was brought and laid upon the cold ground, by the side of the river, to die. An old filthy rag was her covering, that we should hardly throw over a dog. A strong healthy fellow stood by her, a relative I suppose, well clothed, to attend upon her, if it could be called attending, as unconcerned as though it had been a beast lying at his feet.—Why don't you take care of the poor creature, and not treat her as a beast?—"Take care of her, what's that to do? her time is come, all is up with her now: what more can be done?"—We have brought her to Gunga—what more?" Her forehead was thickly plastered over with the mud of the river. A small vessel with water, with a little cockle-shell for a spoon, was all the apparatus for nursing! The cold and fog of the night may be expected to accomplish the desire of those who conveyed her there.

About two or three steps off, sat a being, who once might have been human, all but absolutely naked, covered with a coat of ashes from his head nearly to his feet. "Who are you?" said I.—"A god," was the reply.

This was the place where, as I was able, I attempted to make known the gospel. But, as is too commonly the case with me, with but little effect, I fear. An old Brahmun, whom we met last week when we were in the same neighbourhood, was very loquacious and troublesome. He was very deaf, and talked much louder than I could possibly do. I could only be patient, and beg him to finish as soon as he could. He would deem it a pollution to hear or touch our

books.—A thousand sins in a moment were done away by "calling upon Hurry!"—"How, then, do you Hindoos remain such sinners?"—"Hold, I tell you how it is: the sin that is passed, that is atoned for; but then it comes again, as the mind is unclean and unsteady; therefore we constantly call upon Hurry." Being alone, and having but little strength to spare in disputing, I tried to set others, who were standing by, to quiet him, and endeavoured to utter what I was able about the doctrines of the gospel, especially the atonement, and regeneration, as being indispensably necessary to human salvation, and yet unprovided for in the Hindoo system. My antagonist happened to say, that a lie was a sin, for which there was no atonement. I replied, that as they were in no common degree addicted to lying, certainly they, the Hindoos, must, according to his own words, be in a very forlorn condition.

In the morning also, our number of hearers was tolerably good, as it has been for several days past.

16th.—While Paunchoo was gone to Calcutta, I occupied the place of worship upon the road side: and though the number of people was not great, yet their attention was pleasing, and continued unbroken for nearly an hour together. The questions were such as rather subserved the truth than otherwise, being put in a temperate manner, and being of a nature that led not to strife, but afforded an opportunity to state divine truth more fully, and with better prospect of success.

17th.—The people heard with some degree of attention, especially some of the poorer sort of them. Among others, three Coolin Brahmuns came up, and remained some time. These men have a number of women in different places, whom they marry, (if marrying it may be called,) leave with their own parents and friends, visiting them now and then, as they happen to be favourites, or to be so circumstanced as to afford the hope of their being well remunerated for a day or two's residence with them. The Coolin Brahmuns, therefore, are among some of the most lazy and debauched of all the natives. A Brahmun of another cast joining our little company, behaved so insolently, and vociferated with so much violence, as to leave little hope of silencing him by any thing I could say. "You go about in this way preaching Christ,—have you seen him? How do you know men can be saved by him at all?—Have you ever seen any people who have obtained salvation?—Who are they?—Where are they? It is all a lie, and you are abo-

minable for going about destroying people's cast, and turning things upside down;" and much more to the same effect; and all spoken with so much rapidity and abuse, as hardly to deserve a reply, or indeed to admit of one: yet such a man mars the fairest opportunity often of speaking to others, who, but for him, would hear with pleasure. Yet to pass their observations without attempting to say something, is supposed to proceed from pride or anger. The great point to be gained at such a time is to secure the attention of the people; and if this can be done, the less the factious objector is noticed, the better, as his pride is gratified if he can succeed in diverting the Missionary from his object, and the people from a desire of hearing. The former may be done in more ways than one. If you are altogether patient, and continue silent, his design is accomplished: if you follow the objector, and answer *all objections*, you are led too far out of your way, and the return to the subject is difficult. Besides, in that case, the ears of the people are occupied with what is false and injurious, but pleasing to their minds, vitiated as they are. To call them back again, therefore, to attend to the gospel, is not easy: as you return to the subject of discourse, they turn off, and with a significant throw, stroking their long black hair, and with a jerk of the left arm, bringing their cloth into closer contact with the neck and chin, exclaim, "O, its late! we can hear no more, let us go."—In going over the water this afternoon to preach at Sulkeah, we fell in company, at the ghaut, with Gunga Ram, a man of Barahnagore. He has been noticed in former journals. He is a man of no common shrewdness; but being formerly a man of loose habits, he has reduced himself almost to poverty by gambling, a vice to which the natives are very strongly and generally addicted, perhaps owing to the quantity of time upon their hands. Gunga Ram was, five years ago, a strong opposer. Now he always either hears with silence, or advocates our cause. His brother, who died last year, was still more favourably affected towards the gospel, and there is some reason to believe he felt, in some degree, its power. For some time previous to his decease, he came frequently to converse with Paunchoo. The last time he came, a few days only before he died, he inquired if it was possible for him to be saved, if he believed, and was not baptized, and publicly professed Christ, as he was very ill, and might not be baptized; but that he believed in Christ, &c.

He was told, that faith was the only absolute requisite to salvation; that baptism was the profession of that faith; but where the opportunity was wanting of making that profession, the Lord nevertheless accepted us. We trust that this was the case with him.

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### HOWRAH (near Calcutta.)

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THE following letter, from Mr. Satham to Mr. Dyer, contains some pleasing information of the progress of the gospel at the station occupied by him. The joyful experience of the poor woman, apparently on a dying bed, affords an additional proof of the value of that "Bengalee Bible," which some have been so eager to decry, as grossly erroneous, and even unintelligible.

Howrah, May 26, 1824.

DEATH has been making great ravages among the European population of Calcutta, but all the labourers in the Lord's vineyard have been mercifully spared.

The public mind is much agitated in consequence of the war with Burmah; a large expedition from the three presidencies has sailed. Perhaps the termination may be a door opened for the gospel. We have been much in anxiety respecting the Missionaries there, but we now believe they are all safe. Whatsoever the enemies of Missions may say, it is my firm belief that never was there so bright a prospect of the fulfilment of that promise, which says, "The heathen shall be given unto thee," as at the present moment. A vast deal of superstition and prejudice has vanished—much anxiety is manifested to hear the word, and the most respectful attention paid whilst it is preached. We had a very encouraging scene here lately. I have built a neat Bungalow chapel in the high Benares road, near the spot where the native schools are, and on the day it was opened, (5th of May,) brethren Yates and Pearce came over to my house, with our native brethren Paunchoo and Bhagshee: and a very large congregation assembled. Two sermons were preached; after which brother Yates baptized a Mussulman mounshee in the Ganges, before my door; it was a most delightful day, we all felt

cheered, and much refreshed. Ho (the convert) appears indeed to be a new creature; he possesses the spirit of humility in a great degree. He came to my house constantly prior to his baptism, as well as attended the brethren in Calcutta, and Paunchoo at Doorgapore. I cannot describe the looks and amazement of the Mussulmans, who crowded the water side, when they beheld one of their teachers come down to the water to be baptized. They expected it was an Hindoo. It has caused a great deal of inquiry amongst them since, and I hope this will be the first fruits of a plentiful harvest. I am now building another native chapel at the back of the English chapel here, for the convenience of the natives in this part of the village, as Howrah and Sulkeah extend more than two miles in a line, and contain a crowded population; but this latter place of worship will be peculiarly suited to the accommodation of a number of Portuguese females, who can speak only Bengallee, and who are averse to mixing with our English congregation. There are some amongst them with whom I am peculiarly pleased. One poor old woman was sick a few days ago, and sent for me; she appeared to be very ill indeed, yet calm and resigned. On my asking her how she felt with regard to entering on an eternal world, she said, "It will be a happy change for me." I asked the grounds of such a hope. She clasped her Bengallee Bible, which lay by her cot, and said, "I find Christ here, Christ in my heart, and Christ is in heaven. He died for poor sinners like me. I know he is able to save me. I believe he will;"—and then she prayed so sweetly, that I could not forbear crying out, "Oh that my latter end may be like hers!" She has since, however, been mercifully restored, and is now able to attend worship on the Lord's-day; she said, as she had no friends or relatives living, she wished to make her will, to prevent the little property she had from falling into the hands of the Zemindar, and wished to leave it to me. I told her, as that was the case, and she felt so much of the value of the gospel, it would be well if she would bequeath it for the purpose of aiding in the spread of that gospel. She was much pleased with this, and gave directions accordingly to leave it to the Baptist Missionary Society. My English congregation is very encouraging—many appear to be seeking the way to him—others appear under conviction; three have been baptized. Blessed be God for the won-

derful things he hath done for me, whereof I have reason to be glad!

I cannot conclude without telling you that this morning I have seen a whole family of natives, consisting of grandfather, father, mother, and three sons, all evidently seeking the way of salvation. They were first aroused to a sense of their condition by a tract left at the house of a neighbour, which he threw indignantly into the road, and one of the boys, about fifteen years of age, carried it home. They read it—came for more;—I gave them the four gospels—and I do hope that time will shew it has not been in vain.

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### KINGSTON, (*Jamaica.*)

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A letter lately received from Mr. Coultart mentions that one hundred and thirty-three persons were baptized and added to the church under his care, on the 25th of December last. He was then in hopes of being soon permitted to resume the weekly service in his chapel, which had been forbidden for some months, during the late period of agitation and alarm in the colony.

Mrs. Elizabeth Knibb, widow of our late friend Mr. Thomas Knibb, died at Northampton on the 31st of January last. In her last hours she felt the value and sweetness of those truths which the gospel only reveals. One little orphan, not yet a twelvemonth old, survives; to receive that care and instruction from others, which, in the mysterious providence of God, his parents have not been permitted to afford him.

We add to this brief notice a slight sketch of the character of the late Mr. Knibb, as given in a letter to a friend in Bristol; not merely as an act of justice to a departed servant of Christ, but as it suggests some useful cautions to others who

may be engaged, now or hereafter, in the same honourable labours.

"There are some important bequests left by the pious dead on their ascent to glory, as a common right to survivors, especially to those who accompany them to the place of their departure; they, I think, should be anxious to obtain the descending blessings, and exemplify their power. If I could say the departed spirit of the deceased had fallen upon me, and rendered me an equal savour of God in Christ, I should be glad: his Christian temper, his strong attachment to his Maker, his entire devotedness to his cause, and his unwearied zeal and great humility, I would esteem more highly than all terrestrial things. I feel how much it is my duty to be in earnest with God until I be clothed with the same mind, and glow with the same fervour, and illustrate the Divine example in an equal, and if possible, in a still greater degree than the deceased.

Mr. Knibb arrived here in the beginning of January, 1823. We were total strangers but for a few minutes: during his residence with us, I was delighted and benefitted by his example. I feel justified in saying, I never saw a more amiable Christian or a man with fewer faults. I always felt grateful to God for sending him among us, and I fear I shall regret his removal as long as I occupy this station.

The school and the duties of the church, which for some time devolved entirely upon him, required a very peculiar character; and every one who knew the deceased, allowed that he had been formed by the Divine prescience for his last important occupations. The school prospered under his superintending care, although made up of such rough and tangled materials; and no wonder, for he nourished it with his own life, and nursed it with holy and incessant solicitude and prayer. His affection for his numerous little culprits was too strong to allow him to inflict any severe punishment upon their bodies; he aimed to effect a reformation in their souls; and though perfectly inaccessible, except from above, though formidably mailed in sin, yet these difficulties only acted upon him, as they should act upon all others, as excitements to more frequent prayer and unremitting labour. - It was a pleasure to see him in the school; no one could suppose his labours, though excessively fatiguing, were irksome to him; he was performing no task, all was delight; all full of bliss to him. It was obvious that

most, or all of the children, loved him greatly; they met around the bed before his remains were placed in the coffin, and wept over his altered face as though their hearts had turned to tears. They brought to mind that affecting lament of the favoured prophet's disciple, "My Father, my father! the chariots of Israel, and the horsemen thereof!"

His impression in the pulpit was evidently (I must please myself with his image which is still before me) that of a man who had left the world behind him, eternity full in view, his spirit ready for its flight, but longing and pleading like Abraham for a guilty population.

When he arrived here he was in excellent health; his mind had acquired new vigour and his zeal new energy, from the change of country, and from the scenes which were presented to his view. He perceived the condition of the people, their moral condition I mean, and wished, and hoped, that the whole of what was necessary to enlighten and evangelize them, could be speedily set on foot at least; if not so speedily accomplished.

His benevolence misled him. He was induced to under take too much; consequently his energies were detached to the setting on foot and carrying on of too many things at once. Thus he destroyed his strength by dividing it, created too many sources of care, and when debility came upon him, was additionally fretted by being compelled to relinquish a great portion of the labour he had undertaken. No doubt in all he did he aimed at the glory of God. God grant us such another, a better I think we cannot have."

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### *American Baptist Mission.*

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### BURMAN EMPIRE.

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OUR readers will have observed, by the interesting letter from Mrs. Hough, inserted in our number for January, that she and her companion in tribulation were comforted by the attachment and piety of Moung-shwa-ba, one of the Burman converts; whose name is familiar to all who have read Mrs. Judson's

valuable account of that Mission. From an American publication which has lately reached us, we insert the following letter, addressed by this intelligent disciple to the venerable Dr. Baldwin of Boston. From the date at the close it will be seen, that it was written some months previous to the commencement of hostilities.

Moung Shwa-ba, an inhabitant of Rangoon, a town of Burmah; one who adheres to the religion of Christ, and has been baptized—who meditates on the immeasurable, incalculable nature of the divine splendour and glory of the Invisible, even the Lord Jesus Christ and God the Father, and takes refuge in the wisdom, and power, and glory of God, affectionately addresses the great teacher, BALDWIN, a superintendent of Missionary affairs, in the city of Boston, of America.

BELOVED ELDER BROTHER.—Though in the present state, the places of our residence are very far apart, and we have never met; yet by means of letters, and of the words of teacher Yoodthan, (Judson) who has told me of you, I love you, and wish to send you this letter. When the time arrives in which we shall wholly put on Christ—Him, in loving whom we cannot tire, and in praising whom we can find no end; and shall be adorned with those ornaments which the Lord will dispense to us out of the heavenly treasure-house that he has prepared, then we shall love one another more perfectly than we do now.

Formerly I was in the habit of concealing my sins, that they might not appear; but now I am convinced that I cannot conceal my sins from the Lord, who sees and knows all things: and that I cannot atone for them, nor obtain atonement from my former objects of worship. And accordingly, I count myself to have lost all, under the elements of the world, and through the grace of the faith of Christ only, to have gained the spiritual graces and rewards pertaining to eternity, which cannot be lost. Therefore, I have no ground for boasting, pride, passion, and self-exaltation. And, without desiring the praise of men, or seeking my own will, I wish to do the will of God the Father. The members of the body, dead in trespasses and sins, displeasing to God, I desire to make instruments of righteousness, not following the will of the flesh. Worldly

desire and heavenly desire being contrary, the one to the other, and the desire of visible things counteracting the desire of invisible things, I am as a dead man. However, He quickens the dead. He awakens those that sleep. He lifts up those that fall. He opens blind eyes. He perforates deaf ears. He lights a lamp in the great house of darkness. He relieves the wretched. He feeds the hungry. The words of such a benefactor, if we reject, we must die for ever, and come to everlasting destruction. Which circumstance considering, and meditating also on sickness, old age, and death, incident to the present state of mutability, I kneel and prostrate myself, and pray before God, the Father of the Lord Jesus Christ, who has made atonement for our sins, that he may have mercy on me and pardon my sins, and make me holy, and give me a repenting, believing, and loving mind.

Formerly I trusted in my own merits, but now, through the preaching and instruction of teacher Yoodthan, I trust in the merit of the Lord Jesus Christ. The teacher, therefore, is the tree; we are the blossoms and fruit. He has laboured to partake of the fruit, and now the tree begins to bear. The bread of life he has given, and we eat. The water from the brook which flows from the top of Mount Calvary, for the cleansing of all filth, he has brought, and made us bathe and drink. The bread of which we eat, will yet ferment and rise. The water which we drink and bathe in, is the water of an un-failing spring; and many will yet drink and bathe therein. Then all things will be regenerated and changed. Now we are strangers and pilgrims; and it is my desire, without adhering to the things of this world, but longing for my native abode, to consider and inquire how long I must labour here; to whom I ought to show the light which I have obtained; when I ought to put it up, and when disclose it.

The inhabitants of this country of Burmah, being in the evil practice of forbidden lust, erroneous worship, and false speech, deride the religion of Christ. However, that we may bear patiently derision, and persecution, and death, for the sake of the Lord Jesus Christ, pray for us. I do thus pray. For, elder brother, I have to bear the threatenings of my own brother, and my brother-in-law, who say, "We will beat, and bruise, and pound you; we will bring you into great difficulty; you associate with false people; you keep a false religion; and you speak false words." However, their

false religion is the religion of death. The doctrine of the cross is the religion of life, of love, of faith. I am a servant of faith. Formerly I was a servant of Satan. Now I am a servant of Christ. And a good servant cannot but follow his master. Moreover, the divine promises must be accomplished.

In this country of Burmah are many strayed sheep. Teacher Yoodthan pitying them, has come to gather them together, and to feed them in love. Some

will not listen, but run away. Some do listen and adhere to him; and that our numbers may increase, we meet together, and pray to the great Proprietor of the sheep.

Thus I, Mounng Shwa-ba, a disciple of teacher Yoodthan, in Rangoon, write, and send this letter to the great teacher Baldwin, who lives in Boston, America.

N.B. Translated from the Burman original, Sept. 23, 1823.

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*Contributions received by the Treasurer of the Baptist Missionary Society, from January 20, to February 20, 1825, not including Individual Subscriptions.*

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FOR THE MISSION.

	£	s.	d.
Legacy of the Rev. Wm. Smith, late of Shrewsbury, by John Tagg, Esq. Executor (£100 late Navy 5 per Cents. Duty deducted).....	101	11	6
Legacy of William Creighton, Esq. late of Kilwinning, by Rev. George Barclay .....	50	0	0
Legacy of Miss Child, late of Blandford-street, London, by Miss Child .....	47	10	0
Legacy of the late Mrs. Anna Maria Cooper, by Mrs. Balfour, Dublin (£20 Irish)	18	5	5
Kingsbridge, Collection and Subscriptions, by Rev. John Nicholson	12	1	3
Shortwood, Provisional Fund, by Mr. Blackwell, 1823 and 1824.....	20	0	0
Essex Auxiliary Society, viz.—			
Loughton Association, Midsummer	5	6	10
Christmas	5	10	3
	10	17	1
Harlow, Collection, by Rev. S. Sutton £18			
Juvenile Society for Schools	2		
	20	0	0
	30	17	1
Martham, Baptist Church, by Rev. George Gibbs.....	1	3	7
Dartmouth, Auxiliary Society, by Mr. Larwill .....	7	10	0
Coleford, Collection and Subscriptions, by Mr. R. Winterbotham....	19	0	0
Bluntisham, Donations, by Rev. Samuel Green.....	4	0	0
West York Assistant Society, by Michael Thackrey, Esq.:			
Bramley .....	9	9	7
Leeds .....	39	14	6
Ditto (for Female Schools) .....	11	3	7
	60	7	8

North of England Auxiliary Society, per J. L. Angas, Esq. Newcastle, Treasurer:

			£	s.	d.
Broughton,	by Rev. S. Rustan.....	17	14	4	
Rowley,	by Mr. T. Angas.....	3	7	6	
Broomley,	by Rev. W. Fisher.....	4	8	0	
Hamsterly,	by Rev. D. Douglas.....	9	16	0	
North Shields,	by Mr. Rennison.....	8	5	0	
Tottlebank,	by Mr. E. Harbottle.....	10	2	2	
Maryport,	by Rev. C. Kitchen.....	9	15	7	
Sunderland,	by Mr. A. Wilson.....	24	0	0	
Newcastle, at Rev. R. Pengilly's:					
Annual Subscribers, &c. ....	11	14	6		
Missionary Prayer Meetings....	2	11	1		
Penny-a-week Society, by Miss Angas .....	14	0	0		
			28	5	7
				115	15
					4

Of the above Sums, £26 12s. is in aid of the Translations.

#### TO CORRESPONDENTS.

THE thanks of the Committee are returned to Mr. Williamson, of Sharnbrook, and Friends by him, for two Boxes of Books and Pamphlets; and to Mr. Hepburn, Senior, of Long Lane, for a number of Magazines, &c. for the use of the Mission.

The friends who enquire, with so much Christian kindness, after the Missionaries at *Ava*, are respectfully informed, that no intelligence has reached us of a later date than Mr. Statham's letter, inserted in the present Number.

Mr. Mann's letter from Shipley has been duly received, but it is presumed the local Treasurer's account was made up, previous to the payment mentioned therein.

The sum of £2 15s. from Evesham, will be regularly acknowledged with the other contributions from thence and its neighbourhood.

THE  
**BAPTIST MAGAZINE.**

APRIL, 1825.

*Remarks on the Quarterly Review, for April 1824, relating to the  
Memoirs of Scott and Newton.*

IN the Quarterly Review for April 1824, there is a paper on the Memoirs of Scott and Newton, p. 26—52, which can by no means be considered as a *review* of those publications, since it takes very little notice of the life of either. Indeed, the only thing to which the writer refers in Mr. Scott's Life, is the account he gave of a child, whom he lost when she was very young; on which the Reviewer animadverts, as he suspects it would have weight, with those who consider Regeneration as distinct from Baptism, whom he charges on that account with heterodoxy. He is unwilling to admit this child to have experienced any change, but what may be ascribed to the *effects of very early education*; and he seems to consider Mr. Newton's later conversion, after years of profligacy, as attributable to the same cause. He does not profess to ascribe them to their infant Baptism; and indeed it is probable that Mr. Newton's was as irregularly administered, as that of the archbishops Tillotson and Secker!

The case of Mr. Cowper is introduced early in this paper, p. 26, and again adverted to in p. 48. But surely it ought to be remembered, that this amiable man was first afflicted with insanity, before he had the least acquaintance with evangelical religion; while to it he afterwards owed all the happiness of the

most comfortable period of his life. And when his malady returned, his distress was owing *not* to any sentiment of Calvinism; but to the violent impression on his mind, of an idea as *uncalvinistic*, as it was "unreasonable and unscriptural." Yes; it was directly opposed to one distinguishing article of his creed, as an acknowledged Calvinist. He still admitted the doctrine of perseverance; as to all other persons in the world, who ever had believed in Christ; but he considered his own as an exempt case, such has never had a parallel; for in the midst of his despair he continued to believe, that he once loved God, and that God once loved him, but conceived himself to be the only one that God ever cast off. With what shadow of justice can this impression, which was an outrage on Calvinism, be charged upon that system?

As to Mr. Newton, this Reviewer says, with reference to his mother's instructions, "We own that *we* should not be inclined to expect effects so negative, from such positive discipline, or to ascribe so much to the prayers, and so little to the instructions of a parent." Yet he adds, "We are much mistaken, if her lessons had not fostered in him an indolent dreary imagination, little suited to the real duties of life."

Now I was intimately acquainted



with both these ministers, for many years, and aver that I never knew men more laboriously engaged in all the duties of a christian life. Mr. Newton first invited me to visit him at Olney, in 1768; and from thence to his death, I always esteemed him, and Mr. Hall of Arnsby (father to Mr. Hall of Leicester) as my wisest and most faithful counsellors, in all difficulties. Mr. N. introduced Mr. Scott, very soon after his embracing evangelical sentiments, to my father, old Mr. Hall, Mr. Fuller, and myself, describing him, I well remember, as "the man, who he hoped would prove the Jonathan Edwards of Old England." My intimacy with him also, lasted till his death.

And verily, as these men were attentive to all the real duties of life themselves, so were they most earnestly concerned, in the whole course of their ministry, to inculcate practical religion, in all its branches, on their hearers. Though a Dissenter myself, yet I heard them both often enough to ascertain this: and their publications prove it, to those who had not the blessing of their personal acquaintance.

The Reviewer introduces a far longer account of Madam Guyon, than he has given of Mr. Scott, with what end he best knows. Certainly the established church was never blessed with a man, who more zealously and judiciously opposed Antinomianism than Mr. Scott. Nor could any one be more unjustly charged, with respect either to his ministry or his numerous publications, that they had a "tendency to divert the Christian's attention from right conduct, founded on pure faith, to a religion of feelings . . . which will not need the evidence of good works." P. 48.

Another piece in this volume, p. 242, contains a similar nameless inuendo against the Calvinistic Dissenters, as fostering "that pride

which may trust to the imagination to furnish evidence of personal election, and thus inflate the soul into a presumptuous Calvinism." True Calvinists, whether in the establishment or out of it, are careful not to encourage any one to believe his election on the ground of impressions on the imagination. We maintain that no man can ascertain his election any other way, than by proving that he has actually obeyed the call of the Gospel; nor can he prove that he has done this, or that he is a true believer in Christ, but by his following after holiness.

This Reviewer says, p. 27, "much error in belief and practice has arisen from not attending to the distinction, which sounder divines have observed, between the *extraordinary* and the *ordinary* operations of the Spirit." But surely our ablest Calvinistic Divines have insisted on this distinction, as carefully as himself. We consider all pretensions to the *extraordinary* influence of the Holy Spirit, in modern times, as arrogant and tending to real enthusiasm. We warn our hearers against giving heed to impressions on the imagination, and making them the ground of their hope of safety; and against all new discoveries or directions, not already contained in the written word. We wish *all* the most zealous Arminians in the kingdom were equally guarded against the idea of an immediate witness to their justification, or sanctification, or even their being made perfect in love.

I humbly conceive that the assurance of *faith*, (properly so called) respects the testimony of God concerning his Son, and the excellence, glory, and all-sufficiency of the plan of salvation by him: for this every one has ample ground in the express declarations of the Gospel. He may well believe that Christ is able to save unto the ut-

termost, and he may be equally assured that he will in no wise cast out any one who comes unto him for salvation. But the assurance of *hope*, (which respects the personal interest of an individual in his salvation,) is not to be attained without Christian diligence: since it must be founded on a careful comparison of the character of true believers, as delineated in the word of God, with our own exercises of the heart, and their practical influence on the life. When grace indeed is in lively exercise, a formal induction of evidences may not be needful to the enjoyment of this inestimable blessing; but when this lively hope is not obtained by regular self-examination, yet it would bear the closest trial. As a person with an ear for music, may judge of the goodness of a composition, without a formal process; but still his taste would be justified by exact rules; and even if *he* could not explain its particular beauties himself, a more scientific person could easily do it for him. Or as a mother may know by internal consciousness, that she has a strong affection for her child, without an enumeration of proofs; but she could produce them easily enough, if it were requisite. Is it enthusiasm to suppose sincere love to God may be as sensibly felt? We think not, though if a man pretended to love God, and was not concerned to keep his commandments, we should set him down for a liar, who had not the truth in him.

We think, however, that the *ordinary* influences of the blessed Spirit are infinitely more valuable, especially to the subject of them, than his *extraordinary* influences. It is a far happier thing to be a true *saint*, than to prophecy like Balaam, or to work miracles like Judas Iscariot. But though the ordinary influences of the Spirit can be known only by their effects,

in drawing the soul to Christ, and conforming it to his blessed image; yet by this effect they may be satisfactorily known.

Man is far off from God by nature, he is very far gone from original righteousness. And he that has returned to God, in the way of his appointment, may justly conclude that he has been led by the Spirit: for Christ expressly declared, that no one can come to him, except the Father who sent Him draw him. But if the Spirit has led the soul to Christ, he will also cause him to run in the way of God's commandments. He that sincerely depends on Christ's obedience unto death, as the ground of his justification, will also regard his obedience as the pattern of his sanctification. "He that saith he abideth in Him, ought himself also so to walk, even as He walked." These are not concessions we make to stop the mouths of our adversaries, but important truths which we earnestly inculcate on all our hearers. My dear departed friends were used to insist upon them continually; and God is witness that we do the same.

The Reviewer says, "*man* cannot distinguish between that love of God, of virtue, and of man, which proceeds from human principle and motive, and that which flows from the influence of the divine Spirit," p. 27. Will the Reviewer abide by his implied concession, that there is such a thing as the *latter*? Surely then it must be distinguishable by the immediate subject of it; and may become so, in a greater or less degree, by the judicious spectator. If a man loves God supremely, under a scriptural view of his moral character; as displaying all those excellencies which can excite veneration, esteem, delight, and gratitude; if he is charmed especially with the brightest manifestation of his perfections, in the redemption

that is in Christ Jesus; if the love of the Saviour constrains him to depart from all iniquity, and to live not to himself, but to him who died and rose again; if the love of virtue or true holiness be sincere, universal and intense, such as never can be satisfied till the soul is perfectly freed from sin, and conformed entirely to the divine image; if the love of man be disinterested, universal, and having respect principally to their eternal welfare, while we shew its sincerity, by alleviating their temporal wants and distresses, according to the ability God has granted us; then we are not afraid nor ashamed to ascribe it to the influence of the Holy Spirit.

The Reviewer says, p. 51, "Let our aspirations be intense, provided they are not esteemed supernatural in their *sources*, or made unpractical in their *effects*." Against the latter we should contend as earnestly as ever he could do; but God forbid we should refuse to give the whole praise of whatever is spiritually good, to him who worketh in us, both to will and to do according to his good pleasure. If ever we performed any good works, we will confess that "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

We pretend not to search the heart, and expect to find ourselves sometimes mistaken, as to those whom in the judgment of charity, we supposed to be renewed in the spirit of their minds. But, while we admit, that God alone infallibly knows them that are his, yet we feel ourselves bound to treat those as real Christians, who appear to bear the fruits of the Spirit. As to such men as Newton and Scott, with whom I was intimately acquainted for so many years, I can no more doubt of their eminent and prac-

tical piety, than of my own existence.

This Reviewer seems indeed to think, that the loss of all relish for the ball-room and the theatre, indicates as morbid a state of feeling, as the seclusion of the cloister, or the pains of the scourge: (p. 51.) As to myself I never felt any inclination for either; but I trust we may be fitted to glorify God upon earth, and to enjoy him in a better world, without trying any preparatives of this kind.

I verily fear the Reviewer only turned over the memoirs of these blessed men, to seek some ground for cavil; and must consider him as criminal in no small degree, in thus labouring to conceal from his readers, the continual attention they both paid to holy practice. This is peculiarly prominent in the Memoirs of Mr. Scott.

The Reviewer seems to agree with us, in his statement of the *extraordinary* operations of the Holy Spirit, p. 27; but in p. 29, when he refers to Mr. Scott's little daughter, he uses that term in a very different sense; as if there could be nothing special, and remarkably worthy of notice, in what we call the ordinary influences of the Spirit; so as to prove, *by their effects*, that they were the real cause of true conversion, and of all that is spiritually good in the human mind.

The great question is, do not the Scriptures in general, and especially the writers of the New Testament, lead us to this conclusion, that God can, and often does, effectually influence the mind of a sinner, so as to turn him from the love of sin, to the love of holiness; and from confidence in self, to faith in Christ? What else is the meaning of circumcising the heart to love the Lord; of creating a clean heart, and renewing a right spirit: of taking away the heart of stone, and giving

a heart of flesh; putting his fear in the heart, and writing his law upon it? What meaneth the Spirit's convincing of sin, of righteousness and judgment; taking of the things of Christ and shewing them to the soul: opening the heart, to attend to the things spoken by his ministers; turning men from darkness unto light, and from the power of Satan unto God; commanding light to shine out of darkness, and shining into the heart, to give the light of the knowledge of the glory of God, in the face of Jesus Christ; rescuing from the power of darkness and translating into the kingdom of God's dear Son; and quickening those who were dead in trespasses and sins? Is not Christ exalted, as a prince and a Saviour, to give *repentance* as well as remission of sins? Is it not affirmed, "By grace are ye saved, through *faith*, and that not of yourselves, it is the gift of God?" Did not the Saviour say, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit?" Are not real Christians repeatedly described, as walking not after the flesh, but after the Spirit? Does not the apostle say, "Ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any one have not the Spirit of Christ, he is none of his." Is it possible to explain these expressions, as referring only to some occult change produced by infant Baptism; which does not discover itself by its fruits in one instance out of a thousand, nor previous to the abundant display of human depravity, in one in a million?

If a man can be found, who evidently lives a life of faith on the Son of God, who endures as seeing him that is invisible; who crucifies the flesh with its affections and lusts; who habitually lays himself out for the divine glory, and labours to pro-

mote the eternal welfare of his fellow-men; is this man to be censured because he humbly ascribes the happy change he has experienced, to the special influences of the Holy Spirit? If he who had been like Newton, a hardened profligate, or like Scott, a self-righteous, proud Socinian, is enabled to the end of his days, to walk in newness of life, as a humble, zealous Christian, continually opposing sin, and endeavouring to turn sinners from the error of their way, and to build up professed believers in their *most holy* faith; are such men to be despised as enthusiasts, for giving God the whole glory of the good wrought in them, and done by them? I remember Mr. Newton told me, many years ago, that when Mr. Wesley first read his narrative, he said, 'He did not wonder that he should become a Calvinist.' But this Reviewer instead of allowing him gratefully to exclaim, What hath God wrought? Would have had him ascribe it all to the early instructions of his mother, though these are sagaciously and candidly suspected, of "fostering in him an indolent dreary imagination, little suited to the real duties of life." Yet to them, or to the remaining "elements of his own moral being," p. 38, must the great happy and permanent change be ascribed, rather than to sovereign distinguishing grace! What then are we to make of the apostle's declaration, that "as many as have received Christ," and who are therefore authorized to consider themselves as the "sons of God, were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God?"

Had this writer impartially examined Mr. Scott's Memoirs, or his other writings, he must have been convinced, that no English Divine was ever more careful to enforce practical religion, or to guard against

real enthusiasm and self-deception Like Edwards, in his treatise on religious affections, he strenuously maintains, that gracious and holy affections have their exercise and fruit in holy practice. See the twelfth sign of gracious affections, p. 279—356. The same writer shews, in p. 95, &c. that there are no signs of grace which can suffice to enable those to discern their own good estate, who are very low in grace, or have departed much from God, and sunk into a carnal unchristian frame, nor is it agreeable to God's design, that such should know their good estate, nor desirable that they should, but every way best they should not; and we have reason to bless God, that he has made no provision that such should certainly know the state that they are in, any other way than by first coming out of this evil frame, and returning to God.

It would be easy to refer to numberless passages, in Mr. Scott's exposition especially, which would prove the extreme injustice of the representation this Reviewer endeavours to give of his religion. The volume of his letters, and the extracts from an unpublished work also, which his son has printed, since the Memoir of his Father's life, would surely make him ashamed of his treatment of this excellent man, if his prejudices against evangelical religion are not such, as to divest him of all candour and impartiality.

Ω Ψ

Bristol, February 21, 1825.

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### COTTAGE PIETY.

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IN one of those short excursions which most people have occasion to take in the course of life, my road lay near a small cottage, the sight of which immediately brought to my recollection a valued friend,

who a few years ago, resigned that earthly dwelling, for "a building of God, a house not made with hands, eternal in the heavens." The beautiful vale of T— was to the south, with hanging-woods skirting along the side of the river, and rocky cliffs projecting from the summit of the hills. I soon attained the point where my late friend's bouse is situated. A small runnet of water, and a narrow road, are on one side; and a garden of herbs, and rows of gooseberry trees, are seen in front. An old wooden gate admits you on the east, by a clean, paved path, to the threshold of the cottage.

With what pleasure have I often traced this path, and how many a happy hour have I spent! But its inhabitant is changed, its furniture removed. There is no longer to be seen that ancient and curiously carved desk which contained his books; nor that old oaken chair, in which he so often held converse with eternal things; nor that family clock, which had so long measured his hours. All is changed within the dwelling; and I am glad to turn from it to meditate on—

*The excellent character of its late tenant.*

1. He was remarkable for *early piety*. Many good people lament the ungodliness and immorality of their children: let such parents enquire whether they have not been negligent in giving them religious instruction, in restraining them from vicious examples, or in evidencing to them by a good example, the influence and power of the gospel. The father of the person I am describing, was a man of primitive integrity, fond of retirement, and deeply attached to the religion of Jesus Christ. His views of divine truth were much like those professed by the United Brethren; but distance, and the solitude of his residence, prevented him from enjoying

much intercourse with Christian friends. He did not fail, however, to bring up his children "in the nurture and admonition of the Lord." The deceased, with an elder brother, who was destined for extensive usefulness, received their first religious impressions under their father's roof. There is, on the opposite side of the valley, a neat dwelling, at the foot of a lofty peak: this house, with the small estate attached to it, was the property of the parent of my friend. One can scarcely conceive any place more adapted for retirement and devotion; nature has sheltered it on every side from winds and tempests, an extensive common lies to the south, and its appearance might justify one in calling it a garden in a wilderness.

Here D—— was taught to seek and love the Saviour—here, like Isaac, he walked out in the fields to meditate; and I have now before me some of his papers, which contain pleasing evidences of his early devotedness to God. In one of these papers, after expressing his sense of his own depravity, he concludes a short piece, written in verse, with the following lines:—

"Exert thine arm, O God of love;  
Send down thy Spirit from above:  
Inflame my heart with love divine;  
With love to thee, and all that's thine."

He studiously refrained from evil company, and was singularly harmless and upright in his conduct. The word of God was his study from a child, and his parents were rewarded for their anxious attention to his eternal interests, by the dutifulness of his conduct and by the satisfaction of seeing him an useful, pious, and happy youth.

2. *An eager desire for knowledge, and diligence in seeking it* were striking traits in his character.

Though, while his father lived, he assisted in managing the farm, and

was accustomed to weave for his maintenance, till laid aside by sickness; he so husbanded his time and opportunities, that he obtained considerable knowledge of the Latin language, and was also able to read the Greek Testament. I have been surprised with his readiness in recollecting the words of the original text, when conversing on various passages of the word of God. The Scriptures, especially of the New Testament, were his constant delight. He gladly availed himself of opportunities of consulting commentaries and other books illustrative of them. He tried the spirits; whether they were of God; his religious principles were well digested. After proving all things, he held fast that which was good. He was able to give a reason of the hope that was in him, and was painfully sensible of the injurious influence of distorted views of divine truth. He ever strove to receive the Gospel *in its own spirit, and for its proper ends*. While he was far from indulging a sectarian spirit, he generally read but few authors. He was much attached to the writings of the excellent Jonathan Edwards, and would often recommend them to his young friends. The works of Dr. Owen, Dr. Watts, and Mr. Flavel, were often in his hands. He greatly esteemed the devotional writings of the late Mr. Meikle; and a short time before his death, was often reading Dr. Dwight's System of Theology. He was accustomed to make extracts from authors in the course of his reading, and many interesting volumes of this description, were directed by him, to be appropriated, after his decease, to the use of young ministers. He was fond of poetry, especially when employed for religious purposes; and I well recollect the pleasure with which he spoke of a visit to the neighbourhood, where

the poet Cowper had resided, and the interest with which he preserved a *memorial* of that eminent individual. History, and the present state of the world, also engaged much of his leisure time; but it was in the history of the Christian church that he felt the deepest interest. Every thing that respected this subject was valuable to him. He literally favoured the dust and the walls of Zion, and few persons are better acquainted than he was, with the particulars of modern church history.

3. He was distinguished by *self-denial, frugality, and consistency of character.*

Though fond of retirement, and averse to bringing himself into notice, yet he denied himself, and willingly came forward in every good cause. He denied himself of many of the comforts of life, that he might have more to devote to religious purposes. Often, also, had he occasion to deny his own peace of mind, and ease of body, in his efforts to serve the church of Christ. He was greatly attached to books, but forbore to spend much money for his own gratification in this respect.

Few men less sought great things for themselves than he did. His domestic affairs were managed with great prudence and economy. When, at the decease of his parents, he came into possession of a small property, he continued his self-denying and frugal habits. Yet his frugality was not that which appears in disstraining others to the last farthing, or, in illiberal, unkind, and overreaching dealings with his neighbours; on the contrary, in these respects, he was generous, and anxious to give too much, rather than too little, for any service that was done for him. His frugality regarded himself, and his own comforts. He was never married, and there-

fore thought he was more peculiarly called on to devote his all to God.

He was consistent in his character: you would not see him at one time a Christian, at another a man of the world. In all places, and in every company, he acted in his proper character. He thought Christianity should influence him in every relation. In transactions of trade for himself, and when acting in trust for others, he evidenced great integrity, and supreme regard to the laws of Christ. He professed to be a stranger and pilgrim on the earth, and acted accordingly. He professed to love Jesus Christ, and he evidenced that love in his spirit and conduct. No man could doubt his real character; his appearance was an index to his mind; for his appearance, his professions, and his whole deportment spoke one language.

4. He was exemplary for *humility, meekness, and resignation* to Divine Providence.

His reverence for God was exceedingly great: he believed the scripture representation of his character; he lived under its influence. Contemplation on the infinite and gracious perfections of his Creator, led him to the deepest humility and prostration of spirit: yet, his was not the humility of many words; it appeared rather in the solemn reverence of his prayers, in his profound regard to the word of God, in conscientious obedience to the Divine will, and in the low estimate he formed of himself in the sight of God and man. Often would he repeat those striking words, as peculiarly suited to his feelings on this subject:

“Great God! how infinite art thou!  
What worthless worms are we:  
Let the whole race of creatures bow,  
And pay their praise to thee.”

As his opportunities of inter-

course with mankind in general were not frequent, his meekness was not much tried; but there were cases in which it was called into exercise: and his friends will recollect many instances in which it was peculiarly evident. In speaking of the failings of others, he was very cautious. No provocations could lead him to railing, or violence of temper; he sought to moderate the impetuous feelings of others, and to promote peace and harmony amongst his connexions.

He was convinced of the equity and wisdom of the Divine dispensations: though his health was always delicate, and often much impaired, he evidenced great resignation, and would commonly, when speaking of his indisposition, refer to the goodness of God, his own unworthiness, and the kindness of his friends. He regarded the operations of the Divine hand, in the course of public events, in the occurrences of the neighbourhood, in the variations of the seasons, and in his own afflictions and comforts, with admiration and praise. Nor could he have ever enjoyed that steady tranquillity and patience by which he was distinguished, had he not believed that the Judge of all the earth will do right; and that infinite wisdom, goodness, and truth, were engaged on his behalf.

5. I would mention *Christian benevolence and zeal*, as striking ornaments of his character.

Various were the actions by which he evidenced that these were his principles. In addition to regular contributions to many of our benevolent institutions, he frequently bought small books, which he gave to his neighbours and acquaintance. He encouraged young men of promising talent and piety, by inviting them to his house, by the loan of books, and by his instructive conversation. He wrote occasionally in

periodical publications, and published a small pamphlet for the use of Sunday-schools, which, on perusal, will convince the reader of his benevolent concern for mankind. But it was especially in encouraging missionary exertions that his soul felt all the fervour of compassion for immortal souls, and concern for the Divine honour. He had been familiar, from childhood, with the narratives of the Moravian Mission. He was personally acquainted with individuals, who had devoted themselves to Missionary labours; and some of his relatives and friends were among the first promoters of a Missionary Society, which has been, through a Divine blessing, an instrument of great good to the Heathen: to this Society, he, by will, left a great proportion of his property. Various other institutions, which he had been accustomed to support during life, were also partakers of his small estate. He abhorred an uncandid, illiberal spirit, amongst the disciples of Jesus Christ—rejoiced in the prosperity of *all* Christians—and anticipated, with sacred joy, that period when the whole earth shall be filled with the divine glory.

It may be satisfactory to the reader to know, that in person he was tall and slender—his dress was of the same cast with that which he had been accustomed to wear in his early years, (for he changed not with the changing times)—his countenance was very intelligent, and expressive of the peace and benevolence of his mind—his manners to strangers were reserved, but very modest and unassuming: he would have been esteemed by many a man of few words; but if the right use of speech be our guide, few men said more. His habits were punctual, quiet, and orderly, and his life retired.

And now, dear reader, what im-



pression has this character made upon you? Here is one of that cloud of witnesses with which you are encompassed. Does not a voice call upon you to "*go and do likewise.*" But, remember, your own strength will never be adequate to the work. You are a sinner, and the subject of depravity. You must be born again, have a new heart given to you, and a right spirit put within you, before you will serve God in sincerity. If you follow my dear friend's example, you will acknowledge what you do to be your duty, and yet ascribe all you have and are, as a Christian, to the grace of God, and the merits of the Redeemer.

W. F.—

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### ON SLAVERY.

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*To the Editors of the Baptist Magazine.*

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SIRS,

Notwithstanding all the "orders" and "recommendations" that have been sent out to the West Indies, by his Majesty's ministers, Slavery still exists (with only one exception) in its most appalling form; and notwithstanding all that has been said, and all that has been written in its extenuation and defence, it still remains an indefensible and cruel system, at which the heart sickens, and humanity revolts; and by characterizing it as one of the most crying sins of the times, we shall not greatly err. We can read of the barbarous yoke—the galling fetter—the lacerating whip, and, often too, with apathetic feelings, but we cannot see the unavailing tears that furrow their sable cheeks, nor hear the despairing groans they produce. Their language, however, if rightly interpreted, would doubtless bear some affinity to that recorded by the apostle James, "Go to now, ye

rich men, weep and howl for your miseries that shall come upon you. Behold the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth. Ye have condemned and killed the just, and he doth not resist you."

The sun rises in the morning, but it is only to enlighten their path to the field of labour; he shines in an almost vertical direction, but they are, nevertheless, doomed to toil beneath his burning rays; he sinks beneath the western horizon, and they are allowed only a part of the time he is absent, to recruit their exhausted strength; he rises again, and the sound of the horn, and the smacking of the whip proclaim; that they too must rise, and again repair to the scenes of labour, and fulfil the work assigned them by their inexorable task-masters. The Sabbath returns, but no day of rest returns to thousands of them; for although JEHOVAH has said, "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work. But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates." The patrons of this diabolical system say, they *shall work*, or starve; they *shall not* "call the Sabbath a delight," nor "the holy of the Lord honourable."

At this time last year, that balm of life—*Hope*, was kept buoyant in the mind of the philanthropist, by the assurance from his Majesty's ministers, that measures should be adopted, by which the state of the slave population in our West Indian colonies should be ameliorated, and they thus be put in possession of a

part of those rights, so long, and so unjustly withheld from them. The friends of abolition fondly anticipated the time when this pledge would be redeemed, and that its redemption would, instead of annihilating their hopes, have gone far towards the consummation of their wishes. But, alas! that movement was a *retrograde* one; and the chains of slavery are now, humanly speaking, as firmly riveted as for ages that are past. It is true, the discussion of the question has been productive of good, and we ought to feel thankful to the God of all grace, for what he has inclined them to do; it has elicited much important information, and brought to light some of the "hidden things of darkness;" and we should earnestly pray, that they may not be prevented from acting out their humane intentions, by the menacing attitude of those whose province it is, not to dictate, but to obey; for confident we are that,

"This band of senators, whose suffrage sways  
 Britannia's realms; whom either Ind obeys;  
 Who right the injured, and reward the brave,  
 Could stretch their arm, and *prove* their power to save!"

Then it would be seen that the difficulties apprehended were only ideal, and the terrific consequences anticipated would be found to have existed only in the minds of sordid and interested men.

But my principal object in addressing you at this time is, to recommend a pamphlet on this subject, entitled, "Immediate, not gradual abolition," which I could wish was universally known, and the expedient recommended as extensively adopted. Its design is to show, that nothing decisive is to be expected from government, and that it is in the power of the friends of abolition to effect the business themselves, by abstaining from *West In-*

*dian* produce, more especially sugar, only substituting that imported from the *East*; and it is intimated, that if but *one-tenth* part of the population of this kingdom would adopt the recommendation, slavery, with its concomitant evils, would soon cease to exist. The reasoning of the author appeared to my mind conclusive, and the means well adapted to secure the end; I have therefore set about the work, and in order to convince others that I was in earnest, have left off the use of refined sugar myself, (which, I believe, is invariably made from West Indian produce) and have prevailed on two other persons to do likewise, by which, at the lowest computation, a consumption of between sixty and seventy pounds will be annually saved; and where it is difficult to dispense with the article altogether, I have determined to substitute East India in its stead, still purposing to employ all the influence I possess to induce others to do the same.

For after all, why should we ask the legislature to do that which is within our own power to accomplish? when a more easy and a more speedy remedy is at hand; and by the late disappointment of our expectations, does not Providence seem to say, have ye done all that is in *your own power to do?* take, now, the work into your own hands, and soon the sons and daughters of Africa must be free. Sugar can be considered in no other light than a luxury; and when it is recollected, that *that* from the West, is the purchase of freedom, groans, and blood, it can no longer be a question whether it is the duty of Christians to abstain from its use, since by not doing this they become "partakers of other men's sins." Hitherto we have only

"— blamed and protested, yet joined in  
 the plan,  
 We have shared in the plunder, but pitied  
 the man."

“And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate! And the three mighty men break through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it and brought it to David: nevertheless, he would not drink thereof, but poured it out unto the Lord. And he said, Be it far from me, O Lord, that I should do this; is not this the blood of the men who went in jeopardy of their lives? THEREFORE HE WOULD NOT DRINK IT.” Still, in this case, there was *no blood actually* spilt, nor was any *life actually* sacrificed; yet what a noble example of courage and affection does this portion of holy writ afford for our imitation on the one hand, and of piety and tenderness of conscience on the other. And could I persuade like Cicero, or thunder like Demosthenes; had I the eloquence of Apollon, or could I speak with an angel's voice, I would summon all my powers to induce those, who would blush at being accounted misanthropists, to “go and do likewise.” I would say,

“Hark! heard ye not that piercing cry,  
Which shook the waves, and rent the sky!  
E'en now, e'en now on yonder western  
shores,  
Weeps pale despair, and writhing anguish  
roars.”

I would cry aloud, and spare not, to shew God's people their transgressions, and the house of Jacob their sins. “Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate; and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high. Is not this the fast that I have chosen?—to loose

the bands of wickedness, to undo the heavy burdens, and let the oppressed go free, and that ye break every yoke?”

In order, therefore, that “the blessing of him that is ready to perish may come upon us,” and we may be the means, under God, of proclaiming “liberty to the captives, and the opening of the prison to them that are bound.” Let *all grocers* forthwith get a supply of East India Sugar, and recommend it to their customers on every possible occasion; let all *pastry cooks, confectioners, &c.* use this, when practicable, in preference to the other; and let all *heads of families* do likewise; and if their children or domestics comply reluctantly, let them award a pecuniary equivalent, and recommend them to devote *this* to some benevolent purpose; say towards sending the gospel to the despised race whose cause we are now advocating.

It must not be disguised, however, that there are some persons who disapprove of this plan, because, as they conjecture, a sufficient number will not be found to secure the end proposed; and truly, if none were more in earnest than they, it must be so; it is said “I am *but one*, and what will it avail *for me* to leave off the use of sugar? But is this objection worthy a rational being? Is it not the very height of indifference? Was not the million of men, over whom Xerxes wept, composed of individuals?” and are not *whole nations thus* composed? Suppose “one” of these objectors had been standing on the sea-shore after the late storm, and whilst “beholding the works of the Lord, and the desolations he hath made,” had descried at a distance a ship in distress, with a number of his fellow-creatures in imminent danger, and he should have said, if there were but so many of us we could rescue them, but what can I do alone? And suppose further, that the same

scene had arrested the attention of "one" who considered them his "neighbours," who should have looked around him for help, saying, "no time is to be lost, another gust of wind, and their shattered bark sinks; another wave, and they are no more! come with me, and let us stretch forth the hand of pity for their deliverance." They go; Providence favours the attempt, and the almost exhausted sufferers are brought safe to land. Who, I ask, would have given the former "one," credit for either sincerity or humanity, and what would have been his feelings on witnessing such a noble exhibition of both, triumphing over his cowardice and indifference?

Let none then be betrayed into this delusion, for had we been called "to do some great thing," could we refuse? and how much more this, which subjects us to no danger, calls for no sacrifice, incurs no expense, produces no inconvenience, is not attended with any difficulty. Let none who call themselves Christians, patronize any longer a system so nefarious, but show that they at least consider the negroe race in reality, as "bone of their bone, and flesh of their flesh," seeing God hath made of "one blood all that dwell on the face of the earth." And when our prayers are answered, and our poor endeavours crowned with success, things may revert to their accustomed channel; for it should be borne in mind, that recourse is had to this expedient, not from choice, but necessity; that we bear no ill-will to the planters; our hostility is aimed against the brutalizing system they abet; a system that has annihilated all the best feelings of their nature, steeled their minds against the claims of justice, and rendered their hearts impervious to the calls of charity. And if they continue to load those who take an active part in this labour of love, with opprobrium, as

heretofore, let them not return, "railing for railing, but contrariwise, blessing," in imitation of Him, who, "when he was reviled, threatened not," knowing that his "witness was in heaven, and his record on high."

And whilst we are anxious that the slaves may be delivered from *temporal* thralldom, let us use every means in our power to rescue their souls from *spiritual* bondage; that they may no longer be held in captivity by Satan, but introduced into the "glorious liberty of the children of God;" and rejoice in that "liberty wherewith Christ makes his people free." "*Save now, we beseech thee, O Lord; O Lord, we beseech thee, send now prosperity.*"

Salisbury, Dec. 10, 1824.

G. S.

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*An Address to the Dissenting Ministers and Churches in London, on the Moral Condition of that vast Metropolis; and on some means which may be taken towards ameliorating it.*

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BELOVED BRETHREN AND FRIENDS,

THE efforts which are made in the present day, to advance the kingdom of Christ, are truly grateful to the pious mind. When we reflect on the aggressive inroads which have taken place on the territories of Satan, it must produce exultation and joy. The scriptures have been translated into various languages, and circulated into almost all parts of the world. Heathen nations have been explored with a view to their spiritual benefit; and missionaries have gone to publish among them the unsearchable riches of Christ. Our dark villages have been visited, and enlightened by the salvation of God. Our children have been instructed, and thousands and tens of thousands, who were violating the Sabbath, and

living under the dominion of ignorance and guilt, are now taught to read those holy writings, which are able to make them wise to salvation, through faith in Christ Jesus. The Jew, as well as the Gentile, has excited the benevolent attention of the Christian world. Our sailors, who traverse the mighty deep, have been addressed in the accents of mercy; and the Bethel Flag waving on many a vessel, has invited them to listen to words by which they might obtain salvation.

While such efforts, and the success with which they have been crowned, call forth our gratitude and congratulations; it is sufficiently evident that much still remains to be done. Yea, the very means which have been taken to explore, and to relieve the miseries of mankind, have brought to light deeper and more extensive woes; and have evinced the necessity of more vigorous exertions, in order to glorify God, and benefit mankind. So that we are required to occupy, and improve the whole extent of our talent, till our Lord and Master comes.

Now there is one field of exertion to which, till of late years, but little comparative attention has been paid. A field of labour which has been conceived to be fully occupied, but which has more waste and barren spots which call for the exertions of the great husbandman, than any other portion of the kingdom: I mean LONDON. It is true, that in London and its vicinity, there are many churches, chapels, and meeting-houses, occupied by ministers of different denominations. But who can look around on this vast metropolis without being struck with the miseries, and sins, and iniquities which every where abound in it; with the neglect of God and religion which every where prevails? It is not my design to depict its moral or spiritual condition. But let any one who desires to be ac-

quainted with it, walk through its crowded streets and lanes, its courts and its alleys, and he will become a personal witness to the transgressions which abound in it. Let any one who does not make this inspection himself, read an account which is inserted in the Sailor's Magazine for October. Its very insertion in the miscellany in which this address is recorded, would do much towards exciting the attention of the religious public to the object of this appeal.

Now, it has struck me, that if Christians were fully alive to this subject, that much might be done towards mitigating these woes, and, under God, of turning many from darkness to light, and from the power of Satan unto God. One method, I am well convinced, might be adopted which would do much to effect so desirable a good. Suppose the neglected, the destitute, and uncultivated parts of London, were regarded by the different churches and ministers of it, as dark and unenlightened villages; and the same steps were taken to evangelize them, as are used by churches in the country, in reference to the villages which are near them. Suppose houses were to be opened, in which the word of God shall be read, the gospel preached, district Sabbath schools opened, and the inhabitants around invited to attend them, and to send their children for religious instruction. Only think on this plan how much might be done, with little expense, with the same agents which are now in operation; with little of that bustle that attracts observation; and yet at the same time, an efficient agency might be going on, to promote the present and future good, of some of the most neglected and miserable of the human kind.

I am not able to say how many Dissenting churches of evangelical principles are now in existence in, and around London. I suppose I

considerably under-rate them, when I estimate them at one hundred: but let us suppose them to be only a hundred.—Now, if each of these societies was, in its own neighbourhood, or in those parts which are most accessible, or most needy, to open only four rooms in different houses; if the ministers of those societies would each of them devote about four hours in each week, in conducting divine service, and preaching in two of those houses every week, so that each should have the word of God proclaimed by a minister once in a fortnight. Let us suppose some members of each church of piety and spiritual gifts, should occupy each house every Sabbath evening, so that the gospel should be read or preached, and the devotional parts of divine worship carried on. Let us still further suppose, that the young persons of these societies and congregations would devote about two hours in the morning or afternoon, in conducting the business of a district Sabbath school in these houses. Now let us put each of these suppositions together, and let us see what would at once be effected. Why, if only fifty adults would attend each service in the evening, and only fifty children would attend on the Sabbath mornings, we should at once have twenty thousand persons attend the gospel, most of whom would probably never have heard it, except by such efforts; and twenty thousand children would be brought under religious instruction, most of whom would otherwise have remained ignorant of the way of life and righteousness; a scene which it is certainly not romantic to expect, and yet it is delightful even in contemplation to dwell upon it.

Now what in reality should hinder exertions of this kind being attempted? The churches in London, I am well aware, are ready to every

good word and work. We, in the country, have witnessed their liberality to their poor sister societies, in aiding them in carrying on the cause of Christ. They surely will not be inattentive to the miseries of man, because they are under their own immediate eye. The exertions which are now proposed to ministers and their congregations, are not greater, or so great, as those which are made in many parts of the country by pastors and churches to evangelize the villages around them. They have to travel into distant towns and hamlets, in the roughest weather, and through the worst of roads, on an embassy similar to what is here proposed; and have to endure the scorn of many, the neglect of others, and the open persecutions of those who oppose the gospel of God; but amidst all they are upheld by the voice of an approving conscience, and the testimony of a gracious God, who, in many instances, succeeds their labours in the conversion of sinners to God. We never can suppose that the ministers of our Lord Jesus in London, who are so diligent and active in other labours, will be backward in this. Let them, while they continue to edify and delight their stated congregations by their important services, imitate their condescending and self-denying master, in stooping to the lowest, the most degraded, and sinful of their fellow-men, and endeavour to "become all things to all men that they may gain some." Let our Dissenting societies in London, distinguished either by their wealth, their numbers, their piety, or their liberality, thus exert themselves, and, under the divine blessing, they will find their dark places becoming like Eden, and the garden of the Lord.

It may readily be supposed, that a number of objections will be raised against such a proposal as the above

by persons of different characters, feelings, and habits. But the best reply to all of them will be given in one short word—*Try*. Let the effort be made and persevered in, and see if difficulties do not disappear before the experiment. Let it be entered upon with humility and prayer, and faith, and self-denying constancy; and let the event decide the credit which is due either to the plan, or the objections which are made to it. Should it be said that it is not at all reasonable to suppose that the body of the Dissenting congregations in the metropolis, will be likely to combine in such exertions; it may be enquired, what should hinder any one church, or any one minister from making the experiment for themselves? Such an example would be influential. The good done would at length attract the attention of others, who would be disposed to tread in their footsteps; and thus, by slow degrees, effects might be produced, which would issue in the glory of God, and the welfare of mankind.

Christian brethren and friends, your principles and advantages, as Dissenters, afford peculiar facilities to exertions of this kind. You can easily obtain licenses for any place of worship you may open, by which

you are placed under the full protection of the law. You are not in danger of being thought irregular, by any ecclesiastical tribunal which can exert a dominion over you. You require no episcopal sanction to enable you to undertake such a labour of love. All you want is a full determination in the strength of Christ to effect it. Persevering in this strength, the weak can oft do wonders; and feeble efforts are often crowned with distinguished success. To all your other benevolent endeavours to do good in heathen countries, and in the dark and deserted places of your own land, add your pervading exertions to benefit the neighbourhood around you; and whatever may be the event, your work, like that of your Saviour, will be with the Lord, and your judgment with your God.

I remain,

Your fellow-labourer in the  
Gospel of Christ.

A—.

\* \* We are happy to inform our worthy Correspondent, that measures similar to those he recommends are adopted in one extensive district; and it is hoped will be extended to all others of our vast metropolis. He is not, however, fully aware of the difficulties which attend the execution of such a plan.—EDITORS.

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## Miscellanea.

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### MENNONITES.

#### LETTER, No. III.

*Amsterdam, Sept. 18, 1820.*

BEING furnished with letters of introduction from Rotterdam to Messrs. Müller and Koopman, both pastors of the Mennonite Baptist church in this city, we made it our first business to call upon those friends; but, to our

great disappointment, we found neither of them at home, nor were they expected to be for several weeks. We then set about finding Rev. Mr. Chevalier, secretary to the Netherland Bible Society. Our interview with this gentleman lasted about an hour, and a very agreeable one it was. Mr. C. seemed to enter with considerable interest upon every topic connected with our mission, and made many enquiries respecting the translations carrying on at Scram-

pore, and, in particular, the Chinese by Dr. Marshman. From Mr. C.'s we went to my friend Dr. McIntosh's, and found him absent, and to be so for some time. This was also a very severe disappointment. We seemed now quite at a stand, and set fast from the absence of the only friends we had in the city, and so much more of brother Ward's time having elapsed than he had calculated, he decided at once upon returning to England, so as to be in time for the packet for America, where it was his intention to visit for the interests of the mission. The day after he left me, he wrote saying, that his driver wanted to detain him all night on the road at a village, contrary to agreement. This was the occasion of a good deal of trouble to find an interpreter in the place. In this, however, brother W. happily succeeded; and after a firm and spirited remonstrance, the man gave way, and all was right again.

Though I felt brother W.'s loss not a little, it was in a good degree repaired by the acquisition of a new acquaintance in the youngest son of Professor Koopman, mentioned before. He, it seems, had hastened home on being apprised of our being at Amsterdam. From him, also, I derived not only much local information, which was indispensable to the sending forth of my circulars to the different churches in Holland, and individuals in the city, but I had, also, the assistance of his pen. While thus engaged, the set of translations which had been forwarded by water conveyance from Rotterdam, arrived. They were received by the friends with marks of lively satisfaction, and, in the mean time, I received a friendly visit from the Rev. Mr. Thelwall, a worthy Missionary of the Church of England. He called again in the evening, and took me with him to the Committee Meeting of a Tract Society, which he had been the means of forming upon the English plan. But the gratification I had in attending this meeting, and in bearing a part in its deliberations, as well as that of becoming acquainted with several of the excellent of the earth, was not the greatest advantage resulting to me from an evening thus spent.

Fortunately, without at first being conscious of it, I sat at the Committee table next to a Mr. De Haan, a Dutch

merchant, and whom, ere long, I found to be one of the deacons of the Mennonite Baptist church in the city. I watched an opportunity, therefore, (and gladly) before the meeting closed, to make known to him the mission I had come to Holland upon. From the manner in which my communications were received, I thought I might go a step farther, which was, to request the favour of another interview with him for the purpose of going into further particulars; to which, what I had already stated, was only an introduction. My request was acceded to without hesitation, and the following day, at his own house, was named for our second interview, which, to me, was agreeable in the highest degree. All I said was listened to with the most marked attention. He was pleased, much pleased, with the outline I gave him of the Mission, and with the idea and plan of my journey into Holland for its promotion. Out of all this I now raised a second request, which was, that he would pave the way, if possible, so as to afford me a meeting with the minister and deacons of the church to which he belonged. In this he also readily acquiesced, and after communicating with his brethren and ministers, I received a notice from him to say, that the friends would be glad to meet me at the vestry of the church the Wednesday following.

When the time came, Mr. Müller, one of the pastors of the church, called and took me with him to the meeting. I was first shewn into an anti-room, where, after remaining about half an hour, I was sent for into the vestry. As the English Baptists had been previously almost entirely unknown in Holland, and still more so their mission, I was prepared to expect a goodly number of friends together on the occasion. All the deacons of the church were present, I think in number twenty-four. On my entering the room these all rose, and Mr. V. Geuns, the senior minister, who was presiding, then bid me, in the name of the whole vestry, a friendly welcome. As directed, I took my seat opposite the chair, and proceeded to state the business I had come upon. This naturally brought along with it an account of the Mission which I traced, in a pretty large outline, from its rise up to its present state; and then passed



by request into some account of the English Baptists. All this might occupy the space of three-quarters of an hour, during which there appeared to be a marked attention paid, and from which I was not without hope some favourable impression was made; nor was I in this disappointed. On concluding my statement the president rose, and thanking me for the favour of my communications, begged me for a short time to retire. In about the space of twenty minutes I was called in again, upon which the President rose, and in a few words assured me, on the part of all the friends present, of the satisfaction my visit had afforded them, and the approbation with which the information I had brought before them had been received. He further added, that as it was my intention to visit the sister churches with the same view as I had them; such a letter of introduction should be drawn up and delivered me as would, no doubt, facilitate the undertaking. The following is a translated copy of it.

The Vestry of the United Baptist Church at Amsterdam, to the reverend Vestrys of all the Baptist churches in the Low Countries.

Beloved Brethren in our common Lord and Saviour Jesus Christ, greeting.

"We have this day had the satisfaction of seeing among us the bearer of the present, W. H. Angas, one of our English Baptist brethren, and the pleasure of making his acquaintance. He has related to us much of what is new and interesting respecting the promising state of the Baptist denomination in Great Britain, and much concerning the zeal with which they are inspired, for the promotion of science and Christian knowledge among the heathen; especially in Bengal. He has informed us of a most valuable establishment at Serampore devoted to that purpose. He has laid before us a printed code of regulations for a college, the chief object of which is, the translation of the Bible into the divers tongues of the East, and the qualifying, or preparing native youth for Missionaries: and as a specimen of what has been there already accomplished, he has presented us with a considerable number of translations of the scriptures in different languages, together with a specimen

in the Chinese; proposing at the same time, a closer connexion between the Dutch and English Baptists, with a view to becoming workers together in the said object. To this end, he has first particularly requested of us this our letter of recommendation to all our sister churches, and we rejoice in being able to contribute, in any way, to so truly Christian an undertaking. We have, therefore, resolved, that a committee out of our number be forthwith formed, consisting of the two senior ministers, J. Van Geuns and S. Müller, together with the four deacons, J. Slagregen, J. Vollenhoven, P. Enghen, and Abraham De Haan, in order to a further communication, and to open a correspondence with our English Baptist brethren, and to take into consideration the best means of promoting, on our parts, this truly excellent object.

"And hereupon, most highly esteemed brethren, we have taken the liberty of recommending to your notice, help, and direction, W. H. Angas, our English brother; and we make no doubt of his being able to afford you every information you may call for, both printed and verbal, and such as shall be effectual in removing every obstacle.

"Receive herewith, beloved brethren, our fraternal regards and Christian salutations, whilst in conclusion we subscribe ourselves,

Beloved brethren in our common Lord and Saviour Jesus Christ, your willing servants and brethren, the Vestry of the United Baptist church of Amsterdam, and in their name,

J. V. Geuns, in the Chair,  
T. Jerborg, Secretary."

*Amsterdam, Sept. 14, 1820.*

This valuable document was put into my hands the day after I had notice of it. I say valuable document, because every thing, humanly speaking, seemed to depend upon the disposition which the largest and most respectable Baptist church in Holland, should manifest towards the mission. My great anxiety, therefore, on this point was quite relieved; and He who knows all things, knows what my feelings were when I read the contents of the letter that was to perform the part of a Missionary pioneer for me through Holland. With it, therefore, in my hand, and with joy in my heart, I embarked without loss of time for the Zaan, where

the first Mennonite Baptist churches takes place in the direction of North Holland. And now here I must take leave of you till my next, after adding a few words on the Baptist church at Amsterdam. There were, formerly, two churches in that city, distinguished by the names of the Sun and the Lamb. Their difference of religious opinion was, at first, and for a considerable length of time, important, but approximating by degrees near to each other in this respect; the two churches united in one under their respective pastors. They together consist of about one thousand eight hundred members, and are supplied with four pastors; one of whom, Professor Koopman, directs the theological studies of the young candidates for the ministry. The number of deacons is about twenty-four. There is a fund for defraying the expenses attending preparing students for their ministry, which fund is in the hands, and under the direction of the Church of Amsterdam. The students, as in Edinburgh, lodge in the town, and not under one roof, as is the case in our seminaries. Accept of my best regards, and present the same to the brethren of the Committee; and I remain, in the hope of soon writing you again from the Zaan,

Yours always truly,  
W. H. ANGAS.

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ELI AND ELOI.

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To the general reader there may appear to be something extraordinary in the respective accounts of Matthew and Mark, when they direct our attention to the words uttered by our Lord on the cross at the ninth hour. For Matthew states, that the first two words were *Eli, Eli*; whereas, Mark's language leads to the inference, that the exclamation began with *Eloi, Eloi*. Those persons, however, who read the Hebrew Bible, are, in some measure, prepared to solve the difficulty, having met with the very same variation in the Old Testament. Thus the two English words "My God" in Psalm xviii. 2, are expressed by the Hebrew word *Eli*,\* whilst in 2 Sam. xxii. 3, we have,

\* Strictly speaking, *Eli* comprises two words, *EL* meaning GOD, and *I* signify-

with respect to the sense, an obvious counterpart in which *Elohi* is used instead of *Eli*; and, when Hebrew is expressed by Greek letters, *Elohi* becomes *Eloi*.† By analogy, therefore, we may conclude that the word *Eloi* in Mark xv. 34, is a synonym of *Eli* in Matt. xxvii. 46.

That *Eli* was the real expression used at the cross, may be inferred from the supposition of the Jews, that our Lord invoked *Elijah*. For, though the Hebrew word *Elijah* was *Elias* in Greek, yet in Syro-Chaldaic, or the language spoken by our Lord, the name of that prophet appears to have been *Eli*,‡ and was probably pronounced like *alia* in our word *regalia*, whilst *Eli* was probably equivalent in sound to *ali* in the same word.

It may also be seen that *Eli, Eli*, are the Hebrew expressions used at the beginning of the twenty-second Psalm, where, as the ancestor of Christ, David exclaims, "My God, my God, why hast thou forsaken me." As the word *EL*, therefore, was one of the ancient names of God, the word *ELI*, or *MY GOD*, was not only the language of the Jewish scriptures, but it was also

ing OF ME: and GOD OF ME in the Hebrew idiom is equivalent to MY GOD in the English idiom.

† In this compound word, *ELO'* means GOD; and, consequently, *ELO'I* is equivalent to *Eli*, and signifies MY GOD. In the passage, however, in the second book of Samuel, the Hebrew points seem to have induced our faithful translators to render the Hebrew, "The God of my Rock," rather than "My God, my Rock," consistent with the Hebrew when divested of the points. But the Septuagint or ancient Greek version never seems to have been affected by those guides to the Masoretical pronunciation: and hence, the very same Greek words for "My God" in Mark's translation of *Eloi*, are also used for "My God" in 2 Sam. xxii. 3, and in Ps. xviii. 2. In short, the sense in both places appears on investigation to be "My God, my Rock, in him will I take refuge:" and the Hebrew in each case is precisely the same, with the exception of *Elo'i* in the former passage, and of *Eli* in the latter; and from the coincidence of the Greek where the Hebrew thus differs, it is obvious that *Eli* and *Elo'i* were accounted convertible terms.

‡ See the Syriac Version of the New Testament.

the language of those who lived in the ages of antiquity. It was natural then, that the ancient word *Eli* should be devoutly uttered by the suffering Saviour who was no stranger either to antiquity, or to the Hebrew scriptures. — But as *ELO'I* was the *Syro-Chaldaic* word for “MY GOD,” and as the latter part of our Lord’s exclamation was in that language, it was as proper to use the *appropriate* and *intelligible* substitute *Elo’i* in any *Syro-Chaldaic* narrative, as it was for the Hebrew writers to substitute *Jehovah* for antiquated names of God, used by those who had never known the Deity by that sacred name.

Though, however, the first accounts of Christ might be adapted to the land of Judea, yet such was to be the progress of the gospel, that the Greek language was eventually adopted in order that inspired narratives might be furnished to distant nations, and to generations then unborn: and, under these circumstances, Matthew’s gospel takes the original mixture of Hebrew and *Syro-Chaldaic*, as uttered at the cross, for the basis of his Greek translation of our Lord’s exclamation; whereas, in the gospel by Mark, recourse is had to the *Syro-Chaldaic* dialect for the sense, and to the Greek for conveying that sense to others.

It may be concluded, therefore, that the ancient Hebrew word *Eli* was the expression used by our Lord, and that the vernacular term *Elo’i* exactly conveyed its meaning to a native of Judea; and thus it should seem that such was the antiquity of our Lord’s phraseology, that the Jews themselves did not understand him, but actually thought he meant to say, “Elijah, Elijah, why hast thou forsaken me.” There was, however, something very affecting in the expiring Saviour’s exclamation. It was a mode of expression in which the language used by him from his earlier years in this world, was solemnly mingled with the language of ages that had long rolled away. It is not, indeed, surprising, that any man in the agonies of death should utter words familiar to him from his youth. For in such an extremity the strongest man appears as the weakest, and the most skilful orator uses the unadorned language of natural feeling. But to have heard a dying man in the Christian age speak-

ing partly in his native tongue, and partly in the language of *Abraham, Isaac, and Jacob*, we must have gone to Calvary, and have heard it from the lips of Him who once said to the Jews, “Before *Abraham* was, I am,” (John viii. 58;) and who was not only *man* but *Immanuel*, “God with us.”

*Bromley, Middlesex.* J. F.

### ON CIRCUMCISION.

WERE female infants members of the Jewish church? If so, how were they made members of that religious community? Not by circumcision. If they were members of the Jewish church, it must follow, that circumcision was not an essential pre-requisite to church-membership, and since females were once constituted members of the church without any ceremony, it seems that the gospel has abrogated their privilege; for, it is said, they cannot now be members of the church without having the initiatory rite of Christianity applied to them. If, however, the gospel church be the continuation of the Jewish church, these females are members without submitting to any ceremony. Will it be said, that females were incapable of circumcision? It is readily granted, but the question still returns. How were they made members of the church? Can we suppose that God instituted an ordinance as introductory to the covenant of grace, which, from its very nature, necessarily excluded all the female sex from the possibility of entering into that covenant?

If the men among the Jews believed that circumcision was the only introduction into the covenant of grace, they must have concluded that women were not in the covenant. If circumcision was the only introduction into the covenant, is it not very unaccountable that we never read of one female doubting her interest in the covenant. The title of the man was explicitly announced, but an awful silence is maintained as to the title of the woman. The sexual aspect of circumcision, was calculated to fill the female mind with gloomy apprehensions, that, as the woman was the first in the transgression, all her female descendants were excluded from the benefits of the covenant of grace. In exact proportion to

the certainty of the man's salvation, the uncertainty of the woman's salvation would appear. She might be supposed to say, "I see how God loves the man," but as his salvation seems to turn on the difference of the sexes, does not this circumstance prove, that females have nothing to do with the covenant of grace? as circumcision is the outward sign of the salvation of the man, it seems to be the visible token of the woman's perdition! But, if circumcision was not then considered as the introduction into the covenant of grace, these apprehensions could not have been cherished. It appears very plain, that females, as well as males, were members of the Jewish church. It was theirs by *birth-right*: and, if we must speak of the privilege of one sex above the other, doubtless the female enjoyed the greater privilege of being exempt from the painful rite of circumcision; for circumcision was a *yoke of bondage*, and we have reason to rejoice, that it is not imposed on the gentiles. Was the man who now pleads so loudly for circumcision as a privilege, commanded to confer this privilege on his son, his very heart would bleed within him; and probably, like Moses, he would defer the bloody rite, till his very life was endangered by his neglect to perform it. Exod. iv. 24.

### *Familiar Illustrations of the Sacred Writings.*

No. III.

PSALM xxxix. 1. "I said, I will take heed to my ways, that I sin not with my tongue."

It is related of one of the ancients, that a man, without learning, came to him to be taught a psalm. He turned to the thirty-ninth; but when he had heard the first verse of it, he would hear no more, saying, this was enough if he could practise it; and when the instructor blamed him that he had not seen him for six months; he replied, that he had not done the verse; and forty years after he confessed he had been all that time studying it, but had not learned to fulfil it. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

Numbers xi. 12. "That thou shouldst say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swearest unto their fathers."

VOL. XVII.

Let us endeavour to give its full force to this pathetic allusion. Picture to yourself a case which must have repeatedly occurred in the course of the forty years Moses spent with his people in the wilderness. An Israelite, we will suppose, soon after he became a father, is bereaved of the delight of his eyes, while an only pledge of conjugal affection remains, alternately to increase and assuage his grief. How weighty, but how interesting would he feel that charge, which yet he would not for all the world decline or transfer; a neighbour's wife might he hire to suckle it; but he himself would also feed it, with the freshest manna, and as much as possible, take the care of it himself. However long and tedious his march by day, parental affection would make the burden of a motherless babe not only light but pleasant: and, at night, he would lay it to rest in his own bosom. When God visited the sins of Israel with fiery serpents, which bit them, so that much of the people died, how would this nursing father feel his anxiety increased! His only son would scarce ever be off his knee in his tent, never out of his bosom on their journeys: and, if in spite of all his precautions, a serpent had bitten his darling child, its deadly poison was spreading rapidly through its veins, he began to be convulsed, and nothing but the remedy prescribed by the merciful JEHOVAH could save him from the agonies of death; how would the father run, and hold him up in his arms, gently forcing open his closing eyes to view the brazen serpent! With what gratitude would his bosom glow, when he perceived his infant instantly revive! How would he, after this recovery, pursue his course with renewed vigour; and, though he knew himself doomed to fall in the wilderness, he would fondly anticipate his offspring's future possession of the promised land; and that hope would counterbalance all his present affliction and toil. O, my brethren in the ministry! this is the pattern we are taught by the text to place before us. With such feelings as these, may we direct the eyes of our dear people to a crucified Saviour: with such feelings as these may we bear them in our bosoms to the confines of glory.

DR. RYLAND.

Folkestone.

J. B.

## Obituary and Recent Deaths.

REV. JAMES DORE,  
OF WALWORTH.

ANNA HIRD,  
ISLINGTON, LIVERPOOL.

ON Lord's-day morning, March 20th, died James Dore, M. A. aged sixty-one, late pastor of the church meeting in Maze-pond, Southwark.

It is forty-two years since Mr. Dore, then at the Academy at Bristol, received an invitation from that church, to succeed the late Mr. Wallin; which, after twelve months of supply and deliberation, he accepted.—He was born of pious parents belonging to the Establishment, and when a little boy, became decidedly religious and devout, by some occasional preaching of Sir Harry Trelawney; but afterwards an aunt, giving him “Reasons in Favour of Episcopacy,” set him to search the scriptures, which caused his being baptized at fifteen, by his brother, William Dore, of Cirencester.

His ministry, in which he too ardently spent himself, was remarkably blessed to a numerous circle, of rather retired tastes and character. Though his praise has long sounded among the churches; yet, as by principle he made his own church his home, moving not from it, he was comparatively less known than he deserved.

For the last fourteen years he has been wholly confined, and indefatigably nursed by the dearest and best of wives, in his sick chamber: still, however, dispensing instruction, and laying himself out in his Master's service, and exemplifying the tenderest interests of the friend and the Christian pastor; dying, (to use his own words,) “in good hope through grace,” with “Maze Pond” written upon his heart.

OBITUARIES are not exempt from objections on the part of some serious persons. When the lofty joys and celestial triumphs of a dying saint are pictured in glowing colours, the doubting Christian, far from being encouraged, is sometimes tempted to suspect more strongly the safety of his state. The lively hopes and exulting expressions of some, as recorded by survivors, are so remote from all that the feeble and harassed believer has yet enjoyed, as to induce him even to question altogether the reality of his own conversion, and to anticipate, at his own dissolution, a very different termination. This effect may be heightened by the silence generally maintained in reference to all the blemishes of the deceased. Their immorality or irreligion before conversion, the defects of their Christian profession, their weaknesses in domestic or public life, all may be unnoticed. The charity of the recording friend covers a multitude of sins; affection for the departed will not permit him to relate the faults which he cannot altogether forget. And, indeed, memory, when under the influence of a well-earned partiality, very speedily remits all that once gave pain, and retains only all that is lovely in its nature, and celestial in its origin.

Nor will the authority of scripture, in its biography of the most eminent saints, justify that impartial exhibition of good and evil, in the character which some demand in the modern Obituary. He who tries the heart, who is the Head and Lord of the church; He who is to judge the living and the dead; *He*, in *his book*, may record the infirmities and the crimes of his own children, for the warning and the instruction of other children. Holy men, in that book, wrote as they were moved by the Holy Spirit. But brethren are not warranted by such a procedure on Christ's part, to publish to the world

the weaknesses and vices of their brethren. If a man write and publish his own memoirs, he is at liberty to expose what he pleases of his heart and life for the good of others. But when death has removed the party from a world of imperfection, let survivors cherish the remembrance of all that was *divine*, and make no effort to fasten on their own memories, or on those of others, what was *human*.

To give a *high* colouring to the life or death of the removed is widely different, and may prove injurious even to the cause which it was intended to promote. On behalf of such a practice, no good apology I conceive can be offered. But the profound silence which is often maintained on the defects of a truly Christian character, stands on higher grounds, and may be vindicated on the claims of natural feeling and Christian love. I make these reflections the more freely, because the present Obituary stands clear of any liability to such objections. In the death of Mrs. Hird, there was nothing remarkable. It was her life chiefly which honoured the doctrine of God our Saviour. And, in the early part of her days, before she gave any evidence of being on the Lord's side, few persons have been more correct in their deportment. It is my mournful office to record her removal from a church, of which she was a useful member, and a shining ornament; and from a large body of relatives and friends, to whom she had long endeared herself by unaffected piety, by steady benevolence, and by all the offices of kindness and attention.

She bore a striking resemblance in many of her spiritual features to the late excellent Susanna Hird, her mother, of whom a brief memoir will be found in the Baptist Magazine for July, 1813. She removed to Liverpool, with her widowed mother, from Yorkshire, about forty years ago. In 1812, she joined the Baptist Church in Lime-street, under the care of J. L. to the great joy of her aged mother; and since that time, she has maintained a spirit and conduct highly consistent with the solemn profession which she then made.

She has held fast the truths of the gospel. Towards such as differed from her in the faith, she exercised a steady

and continued candour, without compromising, in any one point, her own belief, or her own experience. Christians, of every denomination, she sincerely loved. But in principle she was a Baptist, and a Calvinist, never shrinking to avow her attachment to the great truths, for the vindication of which the early Protestant reformers, and our Puritan ancestors, had lived, and written, and preached, and suffered, and died.

She adhered warmly to the church of Christ. Taking a deep interest in the affairs of the Society to which she particularly belonged, she held it a sacred duty to discharge her obligations of membership; and spared neither her property, nor her time, nor her pains, to promote its prosperity. How different is the spirit of some professors, who, from the time they join, till they leave a church, discover no vital connexion with it, express no grief at its trials, nor joy in its welfare, and take not one step to advance its true felicity or honour.

Mrs. Hird was regular, early, uniform in her attendance upon public ordinances, and made domestic arrangements and social intercourse subordinate to higher claims.—Her conduct in society recommended her profession. Among an unusually numerous body of relatives and connexions, where, as usual, every variety of rank and character was to be found, she exercised a prudence, a gentleness, a firmness, a kindness, a cheerfulness without levity, and a seriousness without severity, which rendered her society equally acceptable to the young and the old, and threw great weight on her peculiar principles, as a disciple of the Saviour. A friend to peace, an enemy to discord, she rejoiced in their joys, and sympathized in their sorrows; promoting harmony and love among them all.

Her benevolence was rooted and active. To every class of calls, her purse was open, according to her ability. Public institutions, connected with the spread of the gospel at home or abroad, received her liberal and steady support. Nor was her benevolence confined to contribution. There were local institutions, in which, from their commencement till her removal, she took a special interest, and in the promotion of whose welfare she em-

ployed much personal labour. The friends of the Liverpool Female Penitentiary, and the Ladies' Benevolent Society, will not soon forget her works of faith, and labours of love, from which she never desisted till bodily debility prevented.

Her last days were tranquil and happy. For a long time her health and vigour had been gradually declining. She was repeatedly confined to the house for several weeks, and compelled to abandon, in succession, all her active engagements in the world and in the church. In her last illness she suffered frequently from acute pain, and when that was suspended, from an overwhelming lassitude. She complained of inability to think closely on any subject for a short time, or to bear even a book read to her, more than a few minutes. She had no fears, and no triumphs. Equally remote from despondency and from ecstatic hope, she enjoyed uninterrupted serenity of mind, in a humble reliance on the sacrifice and obedience of the great Redeemer. She repeatedly declared, that she had no other refuge, that Jesus was a sufficient refuge, and that she wanted no other. In Immanuel she had long found and enjoyed a salvation which was complete, which involved all her desires for time and eternity. If one grace predominated over another in her last days, it was submission to the divine will. Not a

murmur or a complaint escaped her. She lay in the Lord's hands, willing to live, to suffer, to enjoy, or to die, as should seem best to his unerring wisdom. At last she fell asleep in the Lord, and her released spirit joined the general assembly and first-born, whose names are written in heaven?

JAMES LISTER.

*Liverpool.*

Mrs. Hird died 16th December, 1824, aged 65.

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## RECENT DEATHS.

### REV. JOHN GOODRICH.

ON the 2nd of March, after a protracted illness, departed the Rev. John Goodrich, upwards of thirty years pastor of the Baptist Church meeting at Stony Stratford:

### REV. JOHN SAFFERY.

ON Wednesday, March 9, Rev. J. Saffery, many years pastor of the Baptist Church at Salisbury, was called to his heavenly reward. For further information as to this mournful event, we refer our readers to the *Missionary Herald* of the present month. We have the promise, also, of a more enlarged account of this esteemed minister of Jesus Christ for our next Number.

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## Review.

- I. *A Discourse on Prayer: explaining its Nature, enforcing its Importance, and unfolding the Benefits which flow from it.* By J. Thornton. Pp. 374. Baynes. 12mo. 5s.
- II. *Thoughts chiefly designed as preparative or persuasive to private Devotion.* By John Sheppard. Second Edition, considerably enlarged, 12mo. 6s.

WE have, for a considerable time, been desirous of introducing these two valuable treatises on prayer. We can truly say, that the perusal has procured for them our most cordial approbation, but paramount claims have till now prevented

this expression of our desire, that they may find a place in every oratory, and become the means of effecting all the good they are designed and adapted to communicate.

Whether we contemplate prayer as a service of homage to the divine Being—as a devout statement of our desires in his presence, who has engaged to fulfil the desires of them that fear him—or, as the appointed medium of sacred intercourse between God and his creatures, we are thankful to find ourselves utterly incompetent to calculate the evils they escape, the advantages they possess, and the benefits they may expect who live in the constant and conscientious discharge of this pious duty.

What, then, can be a more affecting evidence of our calamitous defection from God, than a disinclination to call upon his name! And yet this reluctance is universal, except in so far as the mind is brought under the illuminating influence of divine truth, and the heart sanctified by the efficacious operations of the Holy Spirit. And even then these exhortations, admonitions, and invitations, to the exercise of prayer are by no means superfluous: for so powerful, and often so successful, is the counteracting influence, by which the principle and tendency of genuine piety, are opposed, that every auxiliary which can be brought to bear against the determined foe must be acceptable, and becomes an occasion for gratitude.

We have neither space nor disposition to examine the respective merits of these two performances. They are sufficiently distinct to make it desirable that they should both be possessed; and they are sufficiently alike to make preference difficult. They breathe the same spirit; they enforce the same practice; and they seek the same result. We hail their appearance, and are happy, that, in the discharge of our duty, we can conscientiously recommend them both. We wish it were in our power to give more copious extracts than the following.

In speaking of the necessity of perseverance in prayer, Mr. Thornton remarks, "That fitful and fluctuating piety, which depends on others, and rises and falls with the tide of fashion, is of very little worth. Some pray in their calamity, while an indefinite calamity hangs over them; for it is truly said, 'Nature in anguish is no atheist; but, the pain assuaged, and the danger past, their devotion is at an end.' Others keep up a form of religion so long as, like the ostentatious pharisees, they can engage attention, or secure applause. 'For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry, when trouble cometh upon him? Will he delight himself in the Almighty? Will he always call upon God?' Job xxvii. 8-11. The drift of these questions is so easily perceived, that it is almost needless to answer them. The hypocrite will not *always* call upon God; for his religion is but a creature of circumstances. What never wins and possesses the affections, is readily resigned and given up. If we have no complacency in God, we can have no real communion with him." Pp. 369.

Treating "on the importance of divine influence on the thoughts," Mr. Sheppard says:—"On the whole, these reflections

not only expose the shallow presumption, the unintelligent profaneness of those who deride the doctrine of spiritual influence; but they should also greatly heighten my persuasion of the paramount importance of prayer for the gift of the Holy Spirit; of the unknown benefits which such prayer may have already procured me, by influences secretly leading to good, and diverting from evil; and of the still happier and more decisive results which may be expected from continuing, more importunately, to entreat this unseen control and direction. Let me never begin the day without earnestly imploring, that the great Searcher of hearts would 'cleanse the thoughts of my heart by the inspiration of his Holy Spirit;' that he would turn the current of my soul, 'as the rivers of water, whithersoever he will!'"

The value of this second edition is considerably enhanced by the addition of two interesting chapters, one of which relates to a correspondence between the pious author, and the late Lord Byron, introduced into the Appendix, and the insertion of which in this article will, we have no doubt, be highly gratifying to all our readers.

"To the Right Honourable Lord Byron,  
Pisa.

"Frome, Somerset, Nov. 21, 1821.

"MY LORD,

"More than two years since, a lovely and beloved wife was taken from me by lingering disease, after a very short union. She possessed unvarying gentleness and fortitude, and a piety so retiring, as rarely to disclose itself in words, but so influential, as to produce uniform benevolence of conduct. In the last hour of life, after a farewell look on a lately born and only infant, for whom she had evinced inexpressible affection, her last whispers were, 'God's happiness!—God's happiness!' Since the second anniversary of her decease, I have read some papers, which no one had seen during her life, and which contain her most secret thoughts. I am induced to communicate to your Lordship a passage from these papers, which, there is no doubt, refers to yourself; as I have more than once heard the writer mention your agility on the rocks at Hastings.

"Oh, my God! I take encouragement from the assurance of thy word, to pray to thee in behalf of one for whom I have lately been much interested. Mayr the person to whom I allude, (and who is, now, we fear, as much distinguished for his neglect of thee, as for the transcend-



ant talents thou hast bestowed on him,) be awakened to a sense of his own danger, and led to seek that peace of mind, in a proper sense of religion, which he has found this world's enjoyments unable to procure! Do thou grant that his future example may be productive of far more extensive benefit than his past conduct and writings have been of evil; and may the Sun of Righteousness, which, we trust, will, at some future period, arise on him, be bright, in proportion to the darkness of those clouds which guilt has raised around him, and the balm which it bestows, healing and soothing, in proportion to the keenness of that agony which the punishment of his vices has inflicted on him! &c.

“ ‘Hastings, July 31, 1814.’

“There is nothing, my Lord, in this extract, which, in a literary sense, can at all interest you; but it may, perhaps, appear to you worthy of reflection, how deep and expansive a concern for the happiness of others, the Christian faith can awaken in the midst of youth and prosperity. Here is nothing poetical and splendid, as in the expostulatory homage of M. Delamartine; but here is the sublime, my Lord; for this intercession was offered on your account, to the supreme source of happiness. It sprang from a faith more confirmed than that of the French poet; and from a charity which, in combination with faith, showed its power unimpaired, amidst the languors and pains of approaching dissolution. I will hope that a prayer, which, I am sure, was deeply sincere, may not be always unavailing.

“It would add nothing, my Lord, to the fame with which your genius has surrounded you, for an unknown and obscure individual to express his admiration of it. I had rather be numbered with those who wish and pray that wisdom from above, and peace, and joy, may enter such a mind.”

*The Answer.*

“Pisa, Dec. 8, 1821.

“SIR,

“I have received your letter. I need not say that the extract which it contained has affected me, because it would imply a want of all feeling to have read it with indifference. Though I am not quite sure that it was intended by the writer for me, yet the date, the place where it was written, with some other circumstances which you mention, render the allusion probable. But, for whomsoever it was meant, I have read it with all the pleasure that can arise from so melan-

choly a topic. I say *pleasure*, because your brief and simple picture of the life and demeanour of the excellent person whom I trust that you will again meet, cannot be contemplated without the admiration due to her virtues, and her pure and unpretending piety. Her last moments were particularly striking; and I do not know, that in the course of reading the story of mankind, and still less in my observations of the existing portion, I ever met with any thing so unostentatiously beautiful. Indisputably the firm believers in the gospel have a great advantage over all others—for this simple reason, that, if true, they will have their reward hereafter; and if there be no hereafter, they can be but with the infidel in his eternal sleep, having had the assistance of an exalted hope through life, without subsequent disappointment! since, (at the worst for them,) out of nothing, nothing can arise, not even sorrow.

“But a man’s creed does not depend upon *himself*; who can say *I will* believe this—that—or the other? and, least of all, that which he least can comprehend. I have, however, observed, that those who have begun with an extreme faith, have, in the end, greatly narrowed it, as Chillingworth, Clarke, (who ended as an Arian,) Bayle, and Gibbon (once a Catholic,) and some others; while, on the other hand, nothing is more common than for the early sceptic to end in a firm belief, like Maupertius and Henry Kirke White.

“But my business is to acknowledge your letter, and not to make a dissertation. I am obliged to you for your good wishes, and more than obliged by the extract from the papers of the beloved object, whose qualities you have so well described in a few words. I can assure you, that all the fame which ever cheated humanity into higher notions of its own importance, would never weigh in my mind against the pure and pious interests which a virtuous being may be pleased to take in my welfare. In this point of view, I would not exchange the prayer of the deceased in my behalf, for the united glory of Homer, Cæsar, and Napoleon, could such be accumulated upon a living head. Do me, at least, the justice to suppose, that

*Video meliora proboque*

however the *Deteriora sequor* may have been applied to my conduct,

“I have the honour to be,

“Your obliged and obedient servant,

“BYRON.

“P.S. I do not know that I am addressing a clergyman; but I presume

that you will not be affronted by the mistake (if it is one,) on the address of this letter. One who has so well explained, and deeply felt, the doctrines of religion, will excuse the error which led me to believe him its minister."



*The Progress of Dissent, containing Observations on the remarkable and amusing Passages of that Article in the Sixty-first Number of the Quarterly Review. Addressed to the Editor, by a Nonconformist.* Pp. 139. Holdsworth.

DIRECT attacks on nonconformity have, of late, seldom been attempted. Sagacious defenders of the established church, duly aware that the cause such efforts have been intended to prejudice they have invariably promoted; by exciting an increased spirit of inquiry, which has ultimately led to a development of facts and principles that no true son of the church can desire to have exposed. Except, therefore, some officious and inconsiderate adventurer has rushed forward, obtruding his impotent fulminations, dissent has been permitted to remain in the calm survey of the triumph of conviction, and to observe its steady, unassuming, and inevitable progress, even amidst the implied disparagements of fulsome, loud, and reiterated laudings of "our most excellent church," and the multiplying attractions of ecclesiastical architecture and episcopal consecrations.

Evidently alarmed, however, by the numerous and unequivocal symptoms of the growing influence of the principles of nonconformity; not less obvious in the prevalence of impartial inquiry than in the frequency of conscientious and practical decision, extending itself not merely to those who never took up their abode within the pale of the establishment, but even to those who have been nurtured obsequiously to submit to its forms, and to subscribe *ex animo* to its requirements, the Quarterly Review, as the vigilant patron and strenuous advocate of a secular church, has lifted up its voice in monitorial strains, which cannot fail to awaken the sympathy of all who may be tremblingly alive to the progressive march of untrammelled investigation, and the appalling precariousness of every merely human institution.

But, unfortunately for the Reviewer and his sect, it has happened, in this instance, as on all similar occasions, extravagance and misrepresentation have more than neutralized the effort, and called forth the pungent animadversions contained in the sensible publication we thus introduce, and earnestly recommend to the attentive and individual perusal of all our readers. Our author pursues the Reviewer through the whole line of his argument, demolishing it as he proceeds; nor will he then suffer him to escape, until, to the mortification of himself and his "critical club," his palpable and flagrant philological delinquencies have been submitted to the gaze of merited exposure.

The plan of this well-written pamphlet is too continuous to admit of analysis, but the writer's manner will appear from what follows:

"This, Mr. Editor, is a slight sketch of the principles on which we rest our cause. I acknowledge that I look on them with calmness and confidence. I challenge you to a candid and manly examination of them; and I promise that if you, or the best man of your critical club, will fairly try them by any legitimate mode of argument, and demonstrate their fallacy, then I will be a churchman. I, at least, am not a dissenter, because my father was one; nor because I am smitten with its temporal honours and rewards; nor because I find any satisfaction in differing from my brethren of mankind, I desire to know the truth, and, knowing it, to embrace it, cost what it may. If Dissent is only the nursing of political discontent, the sophism of a weak-headed enthusiast, the unwholesome gangrene of the benevolent affections—then let it perish! But if it is the child of truth, and the parent of liberty, and the friend of piety, beware lest, in resisting it, you may, haply, fight against God!" p. 114.

We cannot conclude this article, without expressing our surprise, and indeed, our regret, that the able author of these "Observations," should have omitted to notice the contemptible artifice, and extreme meanness, of which the Reviewer has been guilty, in the heading of his remarks. The readers of the Quarterly *must* be admonished of the "progress of Dissent," and, for this purpose, it became expedient to announce the publication of the Pro-

Testant Dissenter's Catechism—alarming enough certainly; but who can calculate on the dismay which might have been excited, had the whole truth been revealed, namely, that the edition thus announced is the EIGHTEENTH! This fact, however, the Reviewer, probably deeply learned in the convenient science of mental reservation, disingenuously conceals. And, then, with no conceivable purpose but that of accompanying this artful suppression with gross insult, he omits the *literary title* of the well-known and universally esteemed Editor. Perhaps the whole annals of criticism will scarcely supply another instance of such low cunning, and incipient malice. Such a dereliction of honourable feeling amounts to an entire sacrifice of every respectful consideration, exposes the writer to universal indignation, and wholly disqualifies him for re-admission to public confidence.

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*The Christian Ministry; or, Excitement and Direction in Ministerial Duties; extracted from various Authors. By William Innes, Minister of the Gospel at Edinburgh.* 12mo. Pp. 358. 8s. Nisbett, and Westley, London.

It was not affectation, but the feeling of his heart, when Paul, contemplating the work of the Christian ministry, exclaimed, "Who is sufficient for these things?" The energies of his gigantic mind, and the ardour of his seraphic spirit, would have sunk under the weight of "the burden of the Lord," and have been more than exhausted in performing the numerous and infinitely-interesting duties of his ministerial labours, had he not recollected and acted constantly under the all-supporting truth:—"But our sufficiency is of God!"

The duties connected with the ministerial calling; and, notwithstanding, too, devolving upon men, in some instances, almost inconceivably inferior, are to be performed *now*, as *then*, by the inspired Paul. In addition, also, to their mental incapacity, there are many of them who have very few books, from which to derive information, and which might conduce to their improvement in useful knowledge, or as incentives

to vigorous exertion in the work of God. The writer, then, who supplies ministers, and especially *poor* ministers, with a book, unexceptionable in those respects, and at a trifling expense, deserves well from the Christian Commonwealth, and is entitled to the thanks of all his brethren.

Such a book Mr. Innes has furnished. It is not indeed wholly *original*; but no one who reads the "Appendix," which contains a charge delivered by himself at the ordination of a minister, (though he modestly hides his name,) will, for a moment, doubt, but what he could have furnished such a work, had he been so disposed: as that part of it is not inferior in general interest to the other parts of the volume.

When we inform our ministering brethren, that the extracts are from the pens of the following eminent ministers, it will be sufficient to secure their attention:—Rev. Richard Baxter, Dr. Isaac Watts, Joseph Alleine, Dr. Witherspoon, Dr. Erskine, Henry Martyn, David Brainerd, Richard Cecil, and Robert Hall!

If the writer of this recommendation were at liberty to quote the opinion of the venerable Rev. Dr. Ryland, in a letter to him, respecting this publication: his brethren would discover, that the pungent remarks of that worthy tutor, are much stronger than any thing which he has said in its praise. It would be well if a small fund were raised among the rich and benevolent, for the purpose of bestowing a copy of this work on any respectable minister who applied for it: his application being considered a sufficient pledge of his inability to purchase it, and of his determination to improve himself by a frequent and diligent perusal of it.

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*Memoirs of Joseph Freeston, late Pastor of the General Baptist Church, Hinckley. Written by himself; with Extracts from his Letters; with a Preface by the Rev. Robert Hall, A. M. Edited by John Gregory Pike. Printed for the Benefit of Mr. Freeston's Widow.* Pp. 305. Holdsworth.

"Of all the species of literary composition," says Mr. Hall in his admir-

ble preface to these Memoirs, "perhaps biography is the most delightful. The attention concentrated on one individual, gives a unity to the materials of which it is composed, which is wanting in general history. The train of incidents through which it conducts the reader, suggests to his imagination a multitude of analogies and comparisons; and, while he is following the course of events which mark the life of him who is the subject of the narrative, he is insensibly compelled to take a retrospect of his own. In no other species of writing are we permitted to scrutinize the character so exactly, or to form so just and accurate an estimate of the excellencies and defects, the lights and shades, the blemishes and beauties of an individual mind."

Mr. Freeston appears to have been an eminently pious and useful minister among the General Baptists. He was born at Grimston in Leicestershire, February 12, 1763, and entered on his ministry at Wisbeach, in the spring of 1784, where he continued fifteen years. In the summer of 1799 he removed to Hinckley, where he closed his labours and ascended to his reward, November 30, 1819. "His remains were interred in the General Baptist burying ground, at Hinckley." On the evening of the funeral, "the Rev. R. Hall, of Leicester, preached his funeral sermon, to an overflowing and deeply-affected congregation, from Matthew xxv. 21."

The former part of this volume was prepared by Mr. Freeston at the request of his children, but the greater part is compiled from his diary and epistolary correspondence. He was, also, the author of several pious and sensible pamphlets, which appear to have obtained favourable acceptance, and pretty extensive circulation. In looking through this work we have regretted to observe many typographical inaccuracies; the adjustment of which we must leave between the printer and the editor; but, upon the whole, we feel persuaded it will approve itself to the most seriously disposed, and especially to those who are occupied in the work of the Christian ministry.

*Procrastination; or, the Vicar's Daughter. A Tale.* Pp. 236. Burton and Smith.

NOTWITHSTANDING certain difficulties, we more or less feel whenever a book called, "A Tale," solicits our critical verdict; and, notwithstanding we have not been altogether insensible to the influence of these difficulties in perusing the work now in question, we cannot refuse to acknowledge that we have derived considerable pleasure from the perusal of this little interesting volume. It is both designed and adapted for juvenile readers, to whose especial protection we consign it: but in tracing the progress of the heroine of the tale, we earnestly hope they will be preserved from her principal and alarming defect—indecision on that subject, compared with which, every other dwindles into insignificance.

*On the Importance of Educating the Infant Poor, from the Age of Eighteen Months to Seven Years, &c. &c.* By S. Wilderspin. Second Edition; Pp. 225. Simpkin and Marshall.

AMONG the numerous endeavours to improve the condition of the rising race, the attempt to preserve and educate the infant children of the poor is of comparatively recent experiment. We certainly do not consider ourselves to be, at present, in possession of sufficient materials to warrant our adopting a very decisive tone in pronouncing on the merits and importance of this undertaking; but we are sincere well-wishers to every effort whose object comprehends training up a child in the way in which he should go. In so far, therefore, as the statements contained in this book are adapted to accomplish this design, and we think many of them may have this tendency, they have our cordial approbation.

*Christianæ Militiæ Viaticum; or, a Brief Directory for Evangelical Ministers.* The fifth Edition, with Additions. Holdsworth.

WE are happy to see another edition of this excellent Manual, the compilation of Dr. Ryland. It consists of "Extracts from Dr. C. Mather's *Manuductio ad Ministerium*;" this deserves the ap-

pellation given to it, "a plan of holy living." The extracts from the Diary of Mr. Brainerd are excellent. The next part consists of "Sixty Memorials for a godly life. Found among the private papers of the Rev. John Rogers, of Dedham, in Essex, a most eminent puritan minister." These relate principally to "Directions for a Minister's Life." The last part is "President Edward's Resolutions, extracted from his private writings." Such materials collected by such a minister, need no recommendation. Every minister should carry this manual about with him, and use it as "daily bread."

*Humble Flowers from the Garden of Gethsemane.* By J. S. Harvey. 1824. 12mo. 3s. 6d. Pp. 126.

WE have read this little volume with pleasure, because it contains a promise of greater excellence. The sentiments are evangelical, and the style is marked with simplicity. Some of the author's poetical feet are lame; and we advise him to study the laws of prosody, as they appear at the end of Murray's English Grammar. We are sorry the price is set so high; for some of the shorter pieces are excellent; and we should like to see them within the reach of many a traveller to Zion, who, at the present price, cannot afford to buy them. The author says they were 'revised and corrected by no one but myself.' This, we trust, will not appear in the preface to the second edition, which we shall be happy to recommend to the public.

*The Preacher; or, Sketches of original Sermons, chiefly selected from the Manuscripts of two eminent Divines of the last Century, &c.* Vols. 7 and 8. Richard Baynes. 1824.

WE are happy to inform our readers, that the concluding volumes of this publication are, in our opinion, quite equal to any of those which have preceded. In most of them we can recognize the late Mr. Fuller's master-hand.

In the last volume, the Sketch, p. 44. entitled, "The Doctrine of Divine Appointment," contains a proposed discussion, which no ordinary man could

have written. In page 87, the reader will find one truly original; and in p. 97, another, remarkably ingenious. In p. 102, there is a sketch of a sermon that must have been, in the delivery, pathetic, and tender, and impressive in the highest degree. And a noble specimen of the writer's judicious and discriminating powers may be seen in that which begins at p. 106.

It is impossible to doubt that these volumes will have a wide circulation.

*Practical Discourses concerning the Christian Temper. Being thirty-eight Sermons upon the principal Heads of practical Religion.* By John Evans, D. D. To which is now prefixed, a brief Account of the Life of the Author. By John Erskine, D. D. Complete in one volume. 1825. 8vo. Richard Baynes. 10s. 6d.

NOTHING is more wanted in this sinful and sorrowful world than the "Christian temper." And when we look into the visible church, who can forbear exclaiming, "If the *Christian temper* were here with all its charms and all its power, how many wounds would be healed; how many crooked things would be made straight; how many rough places would be made plain! We should see God shining out of Zion, the perfection of beauty!"

This justly celebrated work of Dr. Evans has been a standard book for a hundred years past; and it is not likely to be superseded.

The account of the author is very short, but highly interesting. It appears that he 'descended from a race of ministers, excepting one interruption, quite up to the Reformation.' He was born at Wrexham in 1679, and his education for the ministry commenced at a Dissenting Academy, under Mr. T. Rowe of London, where Dr. Hart, afterwards Archbishop of Tuam, Mr. Hughes, the poet, Dr. Isaac Watts, Mr. Henry Grove, and other eminent men were also educated. He was an assistant to Dr. Daniel Williams, pastor to a congregation in Strand Alley, Bishopsgate Street, which afterwards removed to New Bond Street, Petty France.

Dr. Erskine says, "I am well informed, that when he first came to

London, in an early period of his life, he meant to have united with the Independents; but the rigidity of some of their ministers occasioned his joining the Presbyterians." He died in the fifty-first year of his age, May 23, 1730.

In this new edition, we have the two volumes in one. The work is well got up; highly creditable to the printer and the publisher; and we hope will find a place in many a house, where before its worth was unknown.

Dr. Watts, in his preface to his Sermons, has mentioned this work in a manner so worthy of himself, that we shall transcribe it. "Since I first published these discourses, the world has been furnished with a more complete account of most of these subjects, in that excellent treatise called, *The Christian Temper*, which my worthy friend, Dr. Evans, hath sent abroad, and which is, perhaps, the most complete summary of those duties which make up the Christian life, that hath been published in our age."

## LITERARY INTELLIGENCE.

*In the Press.*

Facalts-dorp; or an Account of the remarkable Progress of Civilization and Religion in a Hottentot Village, originally called Hooge Kraal, in a Letter from the Rev. John Campbell.

A Second Edition of Benson's Sermons, and Plans of Sermons, Part I.

History of the Protestant Church of the United Brethren, by the Rev. J. Holmes, Author of Historical Sketches of the Missions of the United Brethren, &c.

Six Lectures on Popery, delivered at King-street Chapel, Maidstone, by William Groser.

The Aged Pilgrim's Triumph over Sin and the Grave: a Series of Letters. By the Rev. John Newton, of St. Mary Woolnoth. 2d Edition.

*Just Published.*

Christian Doctrines and Duties, or the Minister's Preaching and the People's Practice. A farewell Sermon, by J. Leifchild.

Lectures on the Essentials of Religion, Personal, Domestic, and Social. By H. F. Burder, M. A.

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## Intelligence, &c.

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*Persecution in Switzerland.*

At Lausanne, in the canton de Vaud, Switzerland, a cold and barren orthodoxy prevails. The creed is sound, but it is inefficient. The words of "sound doctrine" play upon the ear, in their confessions and catechisms, but the "form of godliness" only is there, without the power. Bigotry and intolerance complete the description. "Almost inquisitorial powers are assumed by the clergy. As soon as any man gives offence, the magistrates make no scruple of banishing him at once. They allow no dissenters from the establishment, not a soul."\*

Some years ago, several persons in the canton de Vaud were brought to a knowledge of the truth as it is in Jesus. Their hearts glowing with evangelical piety, it is not surprising that they derived no benefit from the frigid discourses delivered in the pulpits of the established church. They felt it their duty to withdraw, and

hold private meetings, endeavouring to "build up one another on their most holy faith." The mob were the first to notice these proceedings, and many indignities were suffered from them; among which was this, that the nickname of "*Momiers*" was given them, a word equivalent in meaning to our English word "*hypocrites*." At length the ruling powers, alarmed at the numbers and zeal of the new party, have interfered, and issued a decree against them, worthy of popish times. Of this decree the following is a translation, somewhat abridged.

*Decree.*—"Reports having reached us for several years respecting the principles and conduct of a certain new religious sect, commonly called *Momiers*, that has sprung up in the canton, as well as respecting the meetings of this sect, which have been held, in various places, at the hours appropriated to the worship of the established church.

"Considering, that although the civil authority ought not to concern itself with the religious opinions of individuals, so long as they do not affect public order, it is nevertheless its duty to interfere

\* Rev. Dan. Wilson's Letters from an absent brother, vol. ii. p. 30.

when those opinions produce such actions as tend to disturb public order :

" Considering, that the new sect above mentioned has given rise, in various parts of the canton, to disorders more or less serious, which, had they not been at once suppressed, might have been followed by very unpleasant results :\*

" Considering, that these sectaries have declared, by their leaders, that they separate themselves from the national church, and regard themselves as no longer subject to the institutions and ordinances which govern it, intending to form a new church :

" Considering, that the services carried on in their assemblies constitute an entirely distinct worship, different from the religion of the state :

" Considering, that the erroneous principles maintained in these meetings, and unblushingly avowed, both by the sectaries themselves and by their leaders, are absolutely subversive of social order, whether in a domestic, a civil, or a religious point of view :

" Considering, finally, that the said sectaries, by their discourses, by their general conduct, and by their acts of proselytism, have set themselves in open hostility against the national church,

" It is decreed as follows :

1. " The meetings above mentioned are strictly prohibited, as contrary to public order and the peace of the church.

2 " The magistrates and municipalities are specially charged to dissolve at once every meeting of this kind, by those means which the law has put in their power for the preservation of public order. They shall also report to the council of state the measures which they may have taken in execution of the present article, and the circumstances which rendered those measures necessary.

3. " Every person belonging to one of these assemblies, who shall not have immediately obeyed this order to separate himself, and shall be convicted of having by his resistance compelled the authorities to employ force, shall be prosecuted, in order to be punished agreeably to the 53d article of the correctional code, by three days imprisonment, besides those heavier punishments to which the consequences of his resistance may expose him.

4. " All persons whose proceedings tend to gain proselytes to a sect that is

\* Such is the view taken by these sapient legislators of the riots occasioned—not by the friends of evangelical religion, but by the mob, who insulted and persecuted them,

opposed to the peace of the church and public order, shall be prosecuted, with a view to their being punished according to the 58th article of the correctional code, by a fine of 600 livres, or ten years imprisonment. Every individual who shall have furnished accommodation for these prohibited assemblies, shall be considered an accomplice, and prosecuted as such.

5. " All individuals known to have presided in a prohibited meeting, or officiated as chief or leader, or in any other similar way, shall be in like manner prosecuted, that they may receive the punishments mentioned in the preceding article.

6. " This decree shall be printed, published, and posted up. It shall be sent to the lieutenants of the council of state, to the magistrates, and to the municipalities, charged with securing its execution.

" Given under the seal of the council of state at Lausanne, Jan. 15, 1824."

Since the above decree was issued, *two ministers have been tried, condemned, and sentenced to three years banishment, for reading the scriptures to a few friends in their own houses!*

Such are the proceedings of a professedly protestant government in the nineteenth century! We pity the ignorant and bigotted persecutors: let us pray earnestly for the persecuted, that they may enjoy the consolations of the gospel, and may rejoice, that if *men* curse, there is One who has said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil of you, falsely, for my sake."—Matt. v. 11.

I. M. C.

## AMERICAN INFORMATION.

*Extract of a Letter from the Rev. Phineas Bond, to a Friend in Waterville, dated Winthrop, June 30, 1824.*

REV. SIR,

As you have desired me to write some particulars respecting the work of God in this place, I cheerfully comply with your request.

Last fall there was some excitement here, and a few indulged a hope in Christ. But when the writer came (the last Saturday in December), there was nothing observable excepting a little better attention to the word. Nothing of importance occurred to encourage us that God would revive his work, until January. The latter part of this month and the first of the succeeding, it was evident that God was moving with the still voice of his power on the minds of many. Most of my time was spent in preaching and visiting from house to house, enforcing on Christians the importance of awaking

out of sleep, and calling on God fervently, and in endeavouring to impress on the minds of sinners, the importance of making peace with God, and being reconciled to him through the blood of Christ. Inquiring meetings were appointed. There were but four serious enquirers at the first, but the number increased to about sixty. I think none indulged a hope in Christ until the latter part of February. The little cloud was evidently seen to arise and overspread the heavens, but fearing that hopes, now so highly raised, might not be realized, and that the gathering clouds would be all scattered with but a drop of rain; it was suggested to the church, that they should set apart a day for fasting and prayer. Accordingly, Thursday, the 4th of March, was appointed. The day was unusually pleasant for the time of the year. In the morning, a discourse was delivered on the importance of prayer, &c. The afternoon was spent in solemn prayer and exhortation. It was a day on which memory will ever dwell with delight. The oldest professors of religion said they never saw such a day before. It was so solemn, that many were constrained to say, "The Lord is in this place, and I knew it not." No human tongue or human pen, can adequately describe the events of this interesting day. There was a general attendance of church and society. Old professors acknowledged to their brethren and the world their backslidings from God, and the stumbling-blocks they had laid in the way, while the tears of penitence flowed freely. It was such a time as I never before experienced. It appeared that the people of God did not fast and pray in vain; we trust that some souls were this day pricked in the hearts. The work now spreads rapidly. It is worthy of observation, that there was no unpleasant noise, and no instance of confusion or wild enthusiasm apparent. Although our evening meetings, held in a school-house, were crowded, and many could not be seated; yet such was the silence, that the place more resembled the tomb than the place of the living. Even the sigh of the heaving bosom, and the groan of the broken heart, were rarely to be heard. From this time, more or less indulged a hope every week. The greatest number of persons I think, who indulged a hope during any one week, was fourteen.

This work bore down all opposition. The principles of the moralist, universalist, &c. were no more before the Spirit of God, than dry stubble before the flames. Like a mighty torrent, it appeared to bear down every thing before it. All classes of people have been subjects of

the work. In April we were called with joyful hearts to visit the place where was much water. The 18th instant, brother Briggs baptized fourteen. Lord's-day, May 2, brother Butler baptized eight. Lord's-day, May 16, brother Briggs baptized eighteen. Lord's-day, May 30, brother Chessman baptized eight. Lord's-day, June 20, Dr. Chapin baptized eleven. This was a solemn day, and will not soon be forgotten. Thirty-seven came forward to receive the right-hand of fellowship, seventeen males and twenty females from fourteen to fifty years of age; fathers and mothers, brothers and sisters, husbands and wives. Lord's-day, June 27, brother Butler baptized seven, two males and five females, all young people. Thus, sixty-six have followed their Divine Saviour into the liquid grave. Some went to the water doubting and with a heavy heart, who came away rejoicing in the salvation of God. Thirty-one of this number were males, thirty-five females, and fifteen were heads of families. More have indulged a hope who have not been baptized. The work is still progressing and spreading.

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*Extract of a Letter to a Friend in Washington City, dated*

*Stevensville, (Virginia) July 31, 1824.*

DEAR BROTHER,

We have been greatly blessed in this vicinity for the last two months, with a revival of religion. More than two hundred have already been added to the different churches in our denomination; and the work seems to be spreading in every direction. I was at a baptizing on Sunday last, on the Rappahannock river, where I saw ninety-one buried in the liquid grave. May the work continue to spread until it shall cover the whole earth.

Yours truly,  
JOHN BAYLEY.

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*Extract of a Letter from Rev. D. Dunbar, to one of the Editors, dated*

*Nobleboro', (M.) August 18, 1824.*

RESPECTED AND DEAR SIR,

I have now the pleasure of informing you, that the Lord has done great things for this people, whereof we are glad. I arrived here the first week in December, and have been honoured with the privilege of leading willing converts into the typical grave of our blessed Redeemer, every Lord's-day, excepting three, for five months successively. This work of God has been deep, silent, and progressive. The subjects of discourse which I



endeavour to exhibit and impress upon the minds of the hearers, were, the holiness, justice, and goodness of God's law, the obligations binding upon all men to obey it, the guilt and misery entailed upon all who have transgressed it, the total depravity of the human heart, and its latent enmity against God and his law; the necessity, nature, and efficacy of the atonement made by "God manifested in the flesh," the obligation to repent and believe the gospel, the necessity of being *created anew* in Christ Jesus, the agency of the Eternal Spirit in effecting this change; with the concomitant operations experienced by the awakened sinner, when turned from darkness to light; and the ability and determination of Christ to save to the uttermost, them that come unto God by him. The convictions and alarm felt in the souls of those who are the happy subjects of this revival, were of a silent and pungent nature; and their ultimate joys have been rational and moderate.

The number added to the church by baptism, as the fruits of God's gracious visitation among his people, is ninety-two; and I am happy to say, that every one of these, from the least to the greatest, continues to give evidence that "the gospel came not unto them in word only, but also in power, and in the Holy Ghost, and in much assurance." In eighteen instances, the husband and wife have been taken; and in some cases, two, three, and four children in a family, have been baptized together.

About the beginning of February, the power of God began to appear in the first church and congregation, whereof Elder Pilsbury is the pastor, and, for upwards of three months, progressed with much greater rapidity, than it did amongst us. The number baptized by elder P. is over one hundred and twenty; but I regret to add, that for several weeks, no new cases of awakening have occurred in either congregation. The attention, however, is still very remarkable, and we humbly beg the prayers of all God's people, that his Spirit may continue with us to make his people willing, until the praises of redeeming love shall echo from every house, and from every field in Nobleborough.

#### COLUMBIAN COLLEGE.

The Committee, on the condition and prospects of the Columbian College, presented a report from the Superintending Committee of said College, as follows.

"The two professors who were absent on a European tour at the time of your last annual meeting, have since returned;

having, to the great satisfaction of the Trustees, and much to the advantage of the College, succeeded fully in their object. A most valuable philosophical apparatus, and a large quantity of books, were procured by contributions solicited by professor Woods. The apparatus and books are in use at the Institution, and the professors engaged in their respective duties. Professor Chase, whose state of health seemed to require his being permitted for a season to be relieved from his arduous labours in the college, has, with the approbation of the Trustees, gone out to Europe; and is, probably, at this time on the Continent. He is expected home next term, to resume his duties here. Five of the beneficiaries of the board have retired from the Institution, and one deceased, the number remaining is five; a few others supported only in part. The whole number of students admitted to the College from the first, is 140; the present number at the Institution is 93.

#### *London Baptist Building Fund.*

*To the Editor of the Baptist Magazine.*

DEAR SIR,

THE Committee of the London Baptist Building Fund feel obliged by your ready concurrence to forward the objects of the Society. They learn with pleasure that the institution is highly approved both in town and country; and personal application, with cases, is greatly discounted. A minister, who was in London in February, writes thus to the church by which he was sent:—"I have been trying to heg, but, to my great mortification, I have been to above a hundred places in London for 15s. 6d. In consequence of the *Building Fund*, people appear to be all of one opinion not to give."

A great proportion of the usual contributors to country cases has not yet been waited upon, but the subscription list amounts at this time to about £1000. A confident expectation is indulged, that the laudable examples already given, will be cheerfully followed.

March 11th, 1825.

J. H.

#### PORTSEA.

THE Baptist Churches of Portsea, have chosen a committee to examine and regulate the applications for liquidating the debts contracted for building, enlarging, or repairing chapels; that two cases have been selected, as having the strongest claims, namely, Ebenezer Meeting, Southsea, and the one at Lockerly; and that these

two cases are all that the circumstances of the congregations will permit them to assist in the year 1825. The Rev. C. T. Milham and Mr. Hinton are the Secretaries.

#### STEPNEY ACADEMY.

ON Tuesday evening, January 18 last, the Annual Meeting of the subscribers to this Institution, was held at the King's Head in the Poultry—the President in the Chair. The Meeting was not numerous, but very respectable.

The Report stated—That within the past year, Mr. Thomas Thomas had been admitted from Cardiff; and Mr. James Vincent from Derby.—That Mr. Richard May had been ordained at Amersham, Bucks; and Mr. William Davies at Hailsham in Sussex.

Mr. Hatch is supplying the church at Melksham. Mr. Tomkins is pursuing his studies at Edinburgh, under the patronage of Dr. Ward's trustees.

In the country—Mr. Washington Wake has completed his term, under the direction of the Rev. Wm. Gray at Chipping Norton. Messrs. Breeze, Flood, and Garner, continue with Mr. Gray. Mr. Thomas Groser continues under the direction of the Rev. Wm. Anderson at Dunstable. Mr. T. Coles continues with the Rev. John Hemming of Kimbolton.

The tutors at Stepney, and those in the country also, made a gratifying Report of the diligence and correct department of the young men committed to their care. Mr. John Charles Ward and Mr. Wm. Steers completed their term at Stepney at Christmas last. Mr. Daniel Gould has accepted the pastoral office at Lincoln.

Mr. James Thomas and Mr. George Pearce are studying at Stepney, under the patronage of the Baptist Mission Society. Mr. Titus Jenkins, who had been placed under the direction of the Rev. R. Pryce of Aston, has been removed to Stepney.

The students now in the Academy are, Messrs. James Venimore, Charles Darkin, Thomas Swindell, Charles Stovell, W. D. Jones, Samuel Whitewood, Maurice Jones, Jonathan Hooper, Thomas Thomas, Titus Jenkins, James Vincent, with the two Missionary Students above-named.

We were much gratified on hearing also of the Academy-chapel, that the congregation has increased—that the preaching of the students has been acceptable and useful—that Tracts have been widely circulated by them, and that they have, with the assistance of some other young persons, conducted a Sunday-school of nearly one hundred children.

Dr. Olinthus Gregory had recently

visited the Academy, and his very favourable Report was read. The usual votes of thanks to the tutors, the officers, and those friends, who had made donations of books, &c. were passed unanimously. The venerable Treasurer, and several other gentlemen, addressed the Meeting, and all who were present were convinced, we apprehend, that this Institution has not yet received the encouragement which its unquestionable utility has merited.

Subscriptions and Donations are received by the Treasurer, Joseph Gutteridge, Esq. Camberwell; by the Rev. S. Young, at the Academy; by the Secretary, the Rev. J. M. Cramp, Chapel-place, Long-lane, Southwark; and by any other Member of the Committee.

*To the Editor of the Baptist Magazine.*

SIR,

As historical accuracy ought to be the aim of every faithful biography, you will much oblige me by inserting in your next number the following correction of an error, that has occurred in my Memoirs of the late Rev. W. Ward.—

In page 14, he is said to have commenced his religious profession in a church meeting in Salthouse-lane, Hull, under the pastoral care of the Rev. J. Beaton; it appears, however, that Mr. Beaton, for whom he always entertained the highest esteem, having retired on account of ill health, a secession from that church took place, of some, who could not agree with the rest in the choice of a successor. These persons formed themselves into a church, under the pastoral charge of the Rev. W. Pendered, late of Royston, who had been invited to preach to them, and fitted up a room for their meetings, until the present chapel in George-street was built for them. This church Mr. Ward joined, being baptized on the 28th of August, 1796, (probably by Mr. P.) and received on the 4th of September following.

I am, Sir, your's truly,

March 12, 1825. SAMUEL STENNETT.

#### *The Berks and West London Home Missionary Association*

Was formed at Eagle-street, on the 9th of March, 1825. The chair was taken by Robert Bowyer, Esq.; and the several resolutions were brought forward by Rev. Messrs. Coles, Southwood, Ivimey, Tyso, Hinton, Belsher, and Cox. A sermon was preached in the evening by Mr. Hinton, of Reading; and the receipts of the day, including donations and subscriptions, amounted to £21 17s. Contribu-

tions to the important object of this Association will be gratefully received by Mr. Ruff, Hampton, Treasurer; Rev. J. H. Hinton, Reading, Secretary; or Rev. J. Ivimey, London.

The half-yearly meeting will be held in the autumn at Wallingford.

### NOTICES.

#### HERTFORDSHIRE UNION.

The Annual Meeting of the Hertfordshire Union will be held at St. Albans, on Wednesday, the 27th of April. The Rev. Dr. Waugh is expected to preach.

#### BEDFORDSHIRE ASSOCIATION.

The eleventh Anniversary of the Bedfordshire Association of Baptist churches, will be held at Sharnbrook, in the county of Bedfordshire, on Wednesday, the 4th day of May next. Brethren Holloway, of Cotton-End, and Wake of Leighton-Buzard, to preach.

*Sums received by Mr. Burls for the Irish Society, not before acknowledged.*

	£	s.	d.
1824.			
Aug. Mrs. Dyer, Frome . . . .	1	0	0
Collected at Lancaster, Yealand, & Kendal, by Rev. Moses Fisher . . . .	25	2	6

30. Haworth, by Rev. Mr. Oddy . . . . .	£	s.	d.
	0	0	0
Sept. 8. A Dividend . . . . .	7	16	3
25. Langham Ladies Association, by Mr. Joseph Warmington . . . . .	6	4	11
Dec. 6. Daniel Lister, Esq. . . .	10	0	0
29. By Rev. J. Denham . . . .	7	0	0

1825.

Jan. 11. T. Ellis, Esq. Sandhurst. Life Sub.	10	10	0
Mrs. Ellis, Do. Do.	10	10	0
Mr. Jevones, East Mall- ing, by Mr. Upton . . .	1	0	0
Rev. S. Saunders, Frome	1	11	0
Dartmouth Auxiliary Society one-third of Collection . . . . .	3	15	0
Haworth, by Rev. Mr. Oddy . . . . .	5	0	0
Potter-street, Rev. Mr. Bain . . . . .	4	5	11
Feb. 10. Messrs. Jordaine and Shaw . . . . .	21	0	0
Mar. 3. J. H. and S. . . . .	6	0	0
J. H. . . . .	25	0	0
Mrs. Bayley, Whitchurch, Shropshire . . . . .	0	10	0
Mr. Stock, Regent-st.	0	10	6

\* \* The Irish Chronicle is unavoidably omitted this month, in consequence of the correspondence from Ireland not having arrived at the usual time.

#### *Original Missionary Hymn.*

Hail, thou blest Sun of Righteousness!

Thy healing beams display,  
O'er rocks and hills thy light diffuse,  
And scatter night away.

Thou promis'd Star of Bethlehem!

With radiance all thine own,  
Rise—and declare the night is o'er,  
And usher in the morn.

Haste, gospel truth, and wide disperse

Deep superstition's gloom,  
Proclaim—that in the Saviour's heart,  
For sinners there is room.

O! let the joyful tidings fly

Through Satan's wide domain;  
And co-extensive with the curse,  
Be our Immanuel's reign.

Thou sacred Spirit! speed the work,

And pour thine influence down;  
Supply thy servants' every need,  
And all their labours crown.

Soon shall the blissful era come,

When the whole ransom'd race  
Shall own thy universal sway,  
And shout thy sovereign grace.

### Calendar for April.

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|---|---|
| 3. Full Moon VI. 23 morn. Too far south to pass through the Earth's shadow. | 18. New Moon IX. 20. morn. Too far north to cast her shadow on the Earth. |
| 7. Mercury passes Mars.   | 19. Moon passes Mars V. 46 morn.  |
| 8. Ceres south X. 36 aft. Altitude 57° 30'.                                 | 20. Moon passes Mercury IV morn.  |
| 10. Moon passes Herschel VI. morn.  | 21. Moon passes Venus XI. morn.   |
| 12. Herschel south VI. 5 morn. Altitude 16° 4'.                             | 21. Moon passes Saturn XI. 30 morn.                                       |
|   | 25. Moon passes Jupiter XI. aft.  |

# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### *Death of the Rev. John Saffery.*

It is now our painful duty to record the death of a valuable minister, who has for many years taken a very deep and lively interest in the affairs of the Baptist Mission, and to whose successful exertions in collecting on its behalf, in various parts of Great Britain, our pages have often borne witness. We allude to the Rev. John Saffery, of Salisbury, who expired on Wednesday, the 9th of March, in the sixty-third year of his age.

Mr. Saffery was a native of Hythe, near Southampton, and originally a member of the church in Portsea, under the care of the late Rev. Joseph Horsey. Soon after he was called by his brethren to the work of the ministry, he visited the church at Salisbury, then recently deprived by death of its pastor, the Rev. Henry Phillips; and after supplying them some time on probation, was chosen as his successor. The connection, thus happily formed, has subsisted from that time to the present—a period of five-and-thirty years—with undiminished harmony and confidence. Under his care, and by the divine blessing resting upon his labours, the church has greatly increased in numbers, and afforded many pleasing indications of spiritual prosperity. Few instances have occurred in which the expressions of deep solicitude during severe illness, and of unaffected sorrow at its fatal termination, have been more general; and it is honourable alike to the deceased and the parties concerned, to add, that these have not been confined to the church and congregation over whom he presided. They have been shared by

the other dissenting congregations, and by many of the respectable inhabitants of the city, who were connected with him by no religious tie.

The athletic frame and general health of Mr. Saffery might have been thought to promise the continuance of his life and usefulness for many years to come; but an accident, which occurred to him some months since, in being thrown with violence from a gig, while collecting for the Mission in Dorsetshire, brought on a general debility, if it did not occasion an internal injury, from which he never fully recovered.

By the advice of his physician, he went to Bath at the commencement of the year, in the hope that the waters might be found restorative. While in that city as an invalid, he could not be inactive; he procured a Directory, and endeavoured to learn who, among the opulent inhabitants and visitors of that celebrated watering-place, were likely to countenance his applications on behalf of the Mission; but his labours for the cause of God were ended: his strength gradually declined, and after spending a few days, in a state of great languor and exhaustion, at the house of his much esteemed friend and relative, Mr. Whitaker of Bratton, he returned, on the 14th of February, to die among his own people, and surrounded by his beloved family.

Although the writer intended nothing more than a passing notice of the departure of a friend, endeared to himself by recollections extending backwards to his early childhood, and highly esteemed by very many who will honour this page with a perusal, on account of his zealous and indefatigable exertions on behalf of the Baptist Missionary Society, he feels it incumbent upon him to add, that the closing scenes of Mr. Saffery's life were eminently peaceful and happy. Amidst excruciating pain, his mind was stayed upon God—he took leave of his beloved family, and of the deacons of the church, with calm and heavenly composure, and

seemed to have something appropriate to address to all who approached his dying bed. During his waking hours, prayer and supplication almost incessantly proceeded from his lips, and even on the very brink of dissolution, that concern for the enlargement of the Redeemer's kingdom, which had distinguished him so long, prompted him to exclaim, "Lord, hear my prayers for the spread of thy gospel." As to his personal feelings, he cheerfully avowed, in reply to an inquiry on the subject, that "he was as happy as he could be,"—and more than once vented his grateful joy in the beautiful apostrophe of the holy Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

At length, fatigued by the painful and long-continued struggle, "the weary pulse of life stood still," and the disencumbered spirit entered into rest, about five o'clock in the morning of the day above mentioned.

The funeral took place on Monday, the 14th, when an address was delivered by the Rev. J. E. Good, minister of the Independent Congregation in Endless-street, Salisbury, and the funeral discourse delivered to a very numerous and deeply affected auditory, by the Rev. John Dyer, from John vi. 37; a passage which had been selected by his deceased friend, because, to use his own expression, it exhibited the foundation of his personal hope towards God—the theme of his public ministry—and the spring of all his exertions for the cause of the Saviour at home and abroad.

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#### NOTICE.

THE fourth Anniversary of the Bedfordshire Missionary Society will be held at Leighton Buzzard, on Thursday, April 14th. Rev. William Reeve, Missionary from Bellary, and Rev. Edward Steane, of Camberwell, are engaged to preach.

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### Foreign Intelligence.

A LETTER has been received from Mr. Eustace Carey, dated Philadelphia, January 28th, which gives an encouraging account of the effect produced upon his health by the voyage and change of climate. It was hoped that the strength of Mrs. Carey, (who has lately been con-

finied,) would be so far recovered by the month of April, as to allow them to leave about that time for England.

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#### CUTWA.

DURING the last month, a letter has been received from Mr. Wm. Carey, dated July 18th last, enclosing journals of the native preachers under his care, which we give entire, assured that the plain unvarnished accounts of these humble labourers in the great field will be acceptable to many. Mr. Carey mentions that, since his previous letter, two of his members had been removed by the cholera morbus, nearly at the same time, having been ill only nine hours; and that he had baptized three persons, all belonging to the families of the Native Christians, who had given a very satisfactory account of the grounds of their faith and hope at their admission into the church.

*Kangalee's Journal for December, 1823.*

2d.—I went to Dewangunge, and preached at two places; at one place, a Byragee said, that all we did was good, except destroying life. I replied, that Peter was commanded to rise, kill, and eat, and then asked him why they destroyed fish for food, with but little remorse; after this he gave up the point.

7th, Lord's-day.—Had worship three times at home.

8th.—Went to the chapel at the river-side, where many heard the word; in the evening two Musselmen came to my house; one of them inquired whether Christ or Mahomet was to be accounted the first. I said that Christ was first, as it was written in the first chapter of John; I also gave him several other examples from the Prophets, of Christ's being the Saviour of the world, and that he was predicted long before he came into the world; this man remained with me for three days, and heard much about the way of salvation.—13th. Went to the Gunge, where several persons heard the word with attention.—15th. Went to the river-side, where a person said to me, if

he was not to be saved by visiting holy places, how was he to be saved? I spoke to him about Christ, which he heard for some time.—16th. Went to Dewangunge, and preached about the impossibility of any one's being saved, unless they had repentance towards God: numbers were attentive.—17th. Preached in the Gunge, from the fifth of John: many were very attentive.—18th. At the river-side, a person disputed, and said that their shasters were true, and that they did not need to be taught a new way. I told him that there was but one living and true God, and therefore his shasters could not be true, as they hold out more gods.—24th. Spoke from the fourth chapter of Timothy; a Musselman said, We lose our cast by hearing what you say; this brought on a long conversation.—26th. Went to Dewangunge, where I met with many persons collected in one place, to whom I read a tract; one of them said, All you say is true, and will prevail at last; at this place I had some contention, but the people seemed at last satisfied at what was said. (Kangalee has been more or less engaged every day throughout the month.)

Radhamohon's Journal for December, 1823.

3d. I went to the Gunge, where numbers heard the word of life.—5th. Went to the village, where I met with some Byragees, who listened to what I said.—6th. Read the fourth chapter of John, in the Gunge, where numbers heard with attention.—12th. Went to Dewangunge, and spoke to a good number, who heard with much attention.—14th. Spoke with two persons, who came from a place called Chauppra.—18th. Set off for Calcutta, and on the first day had some conversation with a few, who heard well.—The 22d and 23d, I spent at Calcutta, and had conversations with numbers.—24th. Set out on my return to Cutwa again, and had some talk with a fakeer.—25th. Two persons forbade me to proceed on the way I was going, as a debta was there; I said that I was a servant of the living God, and did not fear debtas.—27th. Went to Cutwa Market, where I spoke to numbers.

(Radhamohon has been pretty well engaged, but has had family afflictions which have distressed and retarded him much.)

Porose's Journal for December, 1823.

1st. Went to the chapel at the river-side, and read the fifth chapter of Ephe-

sians, and spoke for some time: the people were very attentive.—5th. Went to Dewangunge, and spoke from the sixteenth of Luke, and was pleased to find the people attentive; no wish for disputing.—11th. Went to Burdwan, and spent seven days there with much comfort.—18th. Left Burdwan, and had much conversation with people on my way home.

(Porose has been much afflicted through the month, which has hindered his being out as often as he otherwise would have been.)

Soroop's journal for December is pretty long, but not so interesting as to be put down; he has been to Calcutta, and has spent nearly a month in hearing and reading the word, and in visiting the brethren at Serampore, Calcutta, and Howrah.

Kangalee's Journal for January, 1824.

2d. Went to the Gunge, where numbers of people heard with attention.—4th. Went to the chapel at the river-side, where a few heard, but I had no disputations.—5th. Went to Dewangunge, and spoke at two places; at one place the Byragees said that I was a murderer, as I destroyed animal life. I replied, it was true that I eat the flesh of animals, but they being Byragees, were the means of destroying the souls of men; after some time they said, that what we preached was true, and would prevail at last.—6th. Spoke in the Gunge, where a person said, that all we said was good, but that we did one great evil, and that was, we eat with Europeans. I told him that the word of God held forth all mankind in the same light, and that the love of Christ brought all Christians together, and filled them with love to each other, so that they made no difference amongst themselves, and accounted all the creation of God as good and useful.

11th. Went to the river-side, and had a good congregation; some few disputed for some time, but at last gave it up, and seemed satisfied with what had been said.—12th. Went to Dewangunge, and spoke at two places about the death and resurrection of our Lord; also about the cast, which they seemed satisfied with.—22d. Went to Dewangunge, where numbers heard the word. One person said that God would do his own work, and added, Why do you take so much trouble on yourself? I told him he had better not plough his fields, and then look for a harvest; he said that it was necessary in worldly affairs. I replied that it was the same in spiritual things also.—26th.

Spoke this day to numbers of men and women, who were very attentive to the word.—30th. Had much conversation with some attentive people, one of them said at last, that he would come over to our new way, if we would give him some money. I replied, that if all his concern was for money and bodily comfort, he would not be happy in heaven if he could get there; and the holy scriptures have said that holiness did not consist in meat and drink, but in doing the will of God; in this way I said a great deal to him, and he seemed to be thoughtful and went away. (Kangalee has been ill for several days in the course of last month.)

Radhamohon has been engaged for several days in the last month, but sickness and other family troubles have kept him back a good deal; the accounts he has given in his journal are pleasing as far as they go.

In the last month Porose has been pretty well engaged in preaching and in instructing some inquirers in reading and writing; he has also been a journey to Beerbhoom, at the same time he went to Bhuree, Dubragepore, Sewery, and Kendoly fair, and was well engaged; many heard the word with pleasing attention. He also had much pleasure and comfort in the company of the brethren while there.—Soroop has been engaged as usual all through the last month, and has found his hearers often very attentive.

#### *Kangalee's Journal for February, 1824.*

3d. Went to Dewangunge, and was engaged at two places, where the people heard without replying to any thing that was said.—4th. Went to the Gunge, where we had much dispute; but some said that this will ultimately prevail.—7th. Went to Cutwa Gunge and had some dispute with some Musselmen, but I proved to them that they and the Hindoos were in the same course of rebellion against God.—13th. Went to Dewangunge and Patihaut, where I had numbers of attentive hearers.—15th. Went to a shop in the Gunge; some people there asked me what our method of worship was. I gave them a reply to this question, and spoke much about the death of our Lord.—17th. Went to Dewangunge; a person there asked me, saying, Well, brother, what is the reason of your always coming here? I said that the husbandman cannot be at rest after he has sown his seed, but always goes to see and observe its progress; in this way much was said, and received with attention.—18th. Went to a Byragee's, where

a Brámin Byragee came and said that it was forbidden them in the shasters to hear any thing good from a sooder. I asked him how he came to use the grammar, and got his living by it, as that book was written by a sooder. After saying a good deal in this way, I directed him to Christ, who rejects none, but is merciful to all who call upon him.—24th. Went to a place in the Gunge, where a person came up, and gave me a deal of abuse; but there were three other persons there who prevented my speaking, by telling the man that he was very wrong in abusing such people, as these people spoke the word of God to us, and did not wish to shew themselves off by fine speeches, and they do not fear the face of man, but tell the truth, by which we know that the religion of Christ is true; at which the man began to abuse them. Then I took the dispute up, but at last the man acknowledged his error.—27th. Some people from Suckhanda had a dispute with me for some time.

#### *Porose's Journal for February, 1824.*

7th. Went to Byragetollah fair, where I think there must have been five thousand persons at least. I was glad to find that they were not as tumultuous as in former times. They asked us to preach to them, saying, they liked to hear what we said. I suppose we must have given away about six hundred books.—12th. Went to the Gunge, where numbers heard the word of life.—13th. Had a very attentive congregation at Dewangunge, which was very pleasing indeed.

Porose has been to other places, and has had several opportunities of preaching to his countrymen.—Soroop has been out to several places, and has had much conversation with many. He also went to Kobelesher, where great numbers heard the word. He was ill for some time, which has hindered him much.

March, 1824. Kangalee in this month has been well engaged in preaching, reading, and disputing with people at different places. He also went to Auger-deep fair, where great numbers of people (perhaps sixty thousand,) were assembled, amongst whom he had much preaching, and distributed many tracts and books. The people, upon the whole, were attentive to what was said. From thence he went to Bireghanche, where some of our Christian friends reside, and spent two or three pleasant days.

March, 1824. Porose has been well engaged through the last month; he has preached often, has had pleasing conver-

sations, and some disputes; he also went to Augerdeep fair, where he had opportunities of speaking about Christ to many souls; he found them pretty attentive to what was advanced.

March, 1824. Soroop has been out to several places, and has had attentive hearers; at some places they disputed, but at last generally acknowledged their error. He has also been to the Barony fair, where great numbers of people had assembled: many heard the word, and received tracts. He also has had some affliction in his family.

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*Kangalee's Journal for April, 1824.*

3d. Went to the chapel at the river-side, where numbers of boat people and strangers attended.

5th. Went to Dewungunge, where a person said to me, Why do you constantly come here? you have told us all these things; now leave it to God. I told him that he did not like to hear these things, because it was against his pride and exaltation; some of those present began to ridicule what was said; hearing which, an old woman said, You are wrong in ridiculing what these people say, for it is the word of God, and I can give you a proof of it. I used to abuse them some time back for preaching, but three months had not passed over my guilty head before God afflicted me with the leprosy; after this declaration all present heard with much attention.

After this, Kangalee went to Bireganchee, and stayed there two or three days, had much talk with people thereabouts, who heard with attention; from thence he went to Chappra, where a good number of all casts have collected together, and have thrown off their cast; some time back they invited Kangalee to visit them, and on his arrival they heard what he had to say, and expressed their doubts and fears; they begged Kangalee to stop some time with them; but he told them, that if they were to eat with him, and hear the word, they would all disperse, because they were only bound together by worldly motives; that is, eating and drinking, and therefore as soon as the word of God shewed them their evil ways, and that they must forsake sin, they would all disperse. After having much talk with them for two days, they told Kangalee that he had better return; and that they would, in the mean time, collect their people, and consult about these matters, and send the result to Cutwa. Kangalee has been to other places in the course of last month, from whence he brings pleasing news of

the attention of the people. In April, Porose has been out to several places, but has been much engaged in making a house for himself.

May. Kangalee has been well engaged as long as he was able, in conversing about the way of life, but has been laid up for nearly twenty days.

May. Porose has had conversations with some persons through the month; but has not been able to go out on account of the heat.

May. Soroop has been engaged as usual.

June. Kangalee has been ill all through the month, but has had some conversation with a few who called at his house occasionally.

June. Porose has been well employed all through the last month in visiting markets, and fairs, and villages; his account of these exertions are very pleasing; he generally found the people attentive.

June. Soroop has been to different places, and has had attentive hearers; some disputed, but others were attentive to what was said.

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*American (Congregational) Missionary Society.\**

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CEYLON.

AT the various stations in this island, occupied by the Missionaries patronized by this Society, there has been a very remarkable and pleasing display of the power of divine grace, and the triumphs of the gospel. The account is given at length in a letter from Mr. Winslow, one of the Missionaries, to his friends in Boston; but not having seen this, and concluding that its length would render it unsuitable for admission into our pages, we avail ourselves of an abstract of its contents, for which we are indebted to the *New York Observer*, of Jan. 15, 1825.

*Tillipally.*—On the 18th of January,

\* The Editor is aware that he has not given the exact designation of this Society, but he trusts this will be excused, as while preparing this article for the press, he is from home, and at a distance from the means of procuring more precise information.



1824, near the close of the morning service at *Tillipally*, Mr. Woodward observed some of the boys to be peculiarly affected by what was said. Thus encouraged, he appointed another meeting for them in the afternoon, and another in the evening. The next day, being unwell, he sent for Mr. Winslow, who repaired to *Tillipally* in the afternoon, and found seven or eight of the boys manifesting much anxious concern for their spiritual welfare, and others more or less serious. Most of them belonged to the boarding-school. They were assembled together for religious services when he arrived, and the Spirit of God seemed evidently present.

The disposition to serious and anxious inquiry continued to increase, till all the members of the school, (about 40 in number,) the domestics of the family, and two or three schoolmasters, were among the inquirers. The result was, that most of the older boys, and two girls, gave pleasing evidence of a change of character. On the 24th of March, when Mr. Winslow wrote, the revival in that place still continued to prevail.

*Oodooville*.—Mr. Winslow returned to *Oodooville* impressed with the importance of looking for a similar blessing on his own station. And a similar blessing was granted. In dispensing the word of life on the next Sabbath, he was, himself, favoured with a remarkable tenderness and fervency of spirit. The effect of his preaching upon his hearers he thus describes; "Some were much affected, and tears began to flow from those unused to weep. The impression continued through the other meetings of the day; and at evening, I found that a number of the girls in the Female Central School here, were convinced of their sinfulness and need of salvation by Jesus Christ. Meetings for inquiry into the state of individuals followed, and the Lord graciously caused the work to proceed, until no one in the school remained wholly unaffected."

*Batticcotta*.—The monthly prayer meeting was held at this place on the 2nd of February, at which most of the Missionaries of Jaffna district, together with J. N. Mooyart, Esq. and some others were present.—Mr. W. observes:

"It was a day ever to be remembered. The promising appearances around us gave new feeling and hope to all. The forenoon was occupied in relating, as usual, whatever of particular interest had occurred at our different stations; but a new spirit prevailed: and we had scarcely assembled in the afternoon, and sung a hymn, when the Holy Spirit seemed to fill all the place where we were together. The brother who was leading in prayer

was so much overwhelmed with a sense of the Divine presence, that he could scarcely proceed. The same influence was felt by all; and the afternoon was spent in prayer, interrupted only by a few passages read from the scriptures, and by singing and weeping. The next morning, also, was set apart for special prayer, and it was a precious season."

*Manepy*.—The next Sabbath was a new day at *Manepy*. The Holy Supper was celebrated, and an adult man baptized and admitted to the church. The serious lads from *Tillipally*, and the girls from *Oodooville*, were there; also Mr. and Mrs. Winslow. Mr. W. adds:

"During the sermon and ordinances, the Spirit of God was evidently present; and when, in the afternoon, the children and youth of the boarding schools of that and the other stations came together, an affecting scene was exhibited. Many were in tears. More than thirty expressed a desire to forsake all for Christ. The Lord has since carried on the work, till, in a school consisting of about forty-five boys, many of whom are young, nearly half profess themselves to be the Lord's."

*Panditeripo*.—But a more remarkable visitation was yet to be experienced. This was at *Panditeripo*. There had been some previous attention at that station. But, on the 12th of February, while Dr. and Mrs. Scudder were absent, and after the boys had gone to their room, and were about to lie down to sleep, Whelpley (a native member of the church) was induced to exhort them most earnestly to flee from the wrath to come. They were roused, and could not sleep. By little companies they went out into the garden to pray, and the voice of supplication was soon heard in every quarter. It waxed louder and louder, each one, or each company praying and weeping, as though all were alone. More than thirty were thus engaged in a small garden. The cry was, "What shall I do to be saved;" and, "Lord, send thy Spirit." In about an hour Dr. Scudder returned, and, after waiting a while, rang the bell for the boys to come in. They came, and, with weeping, proposed to him the inquiry, "What shall we do to be saved?" The next day I saw them. They seemed to be earnestly seeking for the salvation of their souls. More than twenty at that place now indulge the hope that they have obtained the forgiveness of their sins. And the Lord is still there.

*Central School at Batticcotta*.—There had yet been, however, no uncommon attention in the Central School at *Batticcotta*, in which our feelings were much interested. Prayer was made, and had

been made, almost without ceasing, for that school; and, in two or three instances, some little meetings held for this purpose, experienced very sensible tokens of the divine influence, and continued in supplication through a great part of the night.

At length several of the serious lads at Tillipally, where the revival of religion commenced, visited this seminary, and conversed with the youths there with good effect. The Sabbath following, a serious influence on the minds of the scholars was manifest. The next Tuesday, most of the Missionaries were there with their wives. A meeting, held on the evening of that day, was deeply interesting. About ten of the youths expressed a determination to forsake all for Christ; and scarcely one in the school was altogether unmoved. The good work in this school continued at the time Mr. W. wrote. He remarks:

"The next Thursday was our quarterly meeting and communion, and was such a day as we have never had before. The sermon was from the text, *Bring ye all the tithes into my storehouse*, &c.

*Jaffna*.—"Since then, an awakening has commenced in Jaffna, where we have all been, and attended meetings more or less; and the prospects there are still very encouraging.

"Last week we had a most reviving season of prayer there, in the house of J. N. Mooyart, Esq, who had called together all his Christian friends to take leave of them; he being about to remove to the southern part of the island."

Mr. Winslow states, that the number at the different stations who have hopefully experienced a change of heart, is about eighty; but that, as many of them are young, hope should be indulged with trembling.

### EUROPE.

SOME of our readers are already familiar with the name of Gossner, a pious ecclesiastic, whom God has recently raised up in Germany, and whose zeal and fidelity have already exposed him to persecution for the cause of Christ. At the moment of

sending this sheet to press, we are favoured with a perusal of a letter from a foreign friend at Leipsig, from which we extract the following paragraph respecting him.

"I do not know whether you have already heard of that truly evangelical preacher, the Rev. John Gossner, a native of Bavaria, and member of the Catholic church, though a decided enemy of Rome and its impostures.

"This highly-gifted man, by whose preaching hundreds have been snatched from the world, and converted to Christ, after having suffered persecution and imprisonment in his own country, was called to St. Petersburg, by the special wish of the Emperor. This is now about five years ago. In St. Petersburg his preaching was uncommonly blessed, and a large congregation gathered, who assembled in a hall hired for the purpose.

"The enemies of the gospel were not a little disappointed by his success, and used all the means they could to destroy his work, and at length they also succeeded so far, that last summer Mr. Gossner was suddenly sent out of the country, by command of the Emperor. His enemies, among whom were many of the Greek and Roman clergy, had insinuated that, in a work which he had written,—a kind of commentary on the New Testament—he had spoken against the Virgin Mary, and the Saints, and preached rebellion against the emperor. The falsehood and wickedness of these assertions, especially of the last—is known to every one who has read the book, which tends only to practical godliness; and has done already much good in Germany. After Mr. Gossner's return to Germany, he first went to Altona, and for the last four months he has been in Leipsig. I had been already connected with him when in Petersburg, and carried on a correspondence with him; and I enjoy now the great privilege of being almost daily in his company—to share in his prayers, and to hear the word expounded by him. He is very far from any thing Roman Catholic, and would long ago have joined the Protestant church, if he did not see it so full of unbelief, and estranged from the truth of the gospel."

Contributions received by the Treasurer of the Baptist Missionary Society, from February 20, to March 20, 1825, not including Individual Subscriptions.

FOR THE MISSION.				£	s.	d.
Legacy of Rev. John Palmer, late of Shrewsbury .....	10	0	0			
Expenses .....	0	10	6			
				0	9	6
Bristol and Bath, Auxiliary Society, by Mr. John Daniell, Jun. ....	100	0	0			
Aberdeen, Auxiliary Society, by Mr. Thomson .....	11	6	0			
Friends at Garmond .....	2	0	0			
				13	6	0
Olney, Subscriptions, by Mr. Wilson .....	5	0	0			
Suffolk, by Rev. P. J. Saffery, viz.						
Eye .....	0	0	0			
Diss .....	3	0	0			
Stradbrook .....	3	12	6			
				20	12	6
Montrose, Society in aid of Missions, &c. by Mr. Dow .....	5	0	0			
Lockwood, near <i>Huddersfield</i> , Collection and Subscriptions by Mr. Willett .....	12	3	6			
Hemel Hempsted, Missionary Association, by Mr. Howard .....	8	0	0			
East Dereham, Subscriptions and Collection by Rev. J. Williams ..	15	18	0			
Kent, Auxiliary Society, by Mr. Brindley .....	42	14	3			
Rugby, Female Penny Society, by Rev. E. Fall .....	3	13	6			
Broseley, Collection, by Mr. Harvey .....	3	0	0			
West Yorkshire Auxiliary, by M. Thackrey, Esq. Shipley ..	9	19	3			
Northampton, Small Society, by Rev. T. Blundell .....	21	0	0			
Norfolk, by Rev. Joseph Kinghorn, viz. Ingham .....	13	12	0			
Neatishead .....	1	5	0			
Juvenile Society .....	0	15	6			
				15	12	6
J. H. by the Secretary .....	50	0	0			
W. P. Parker, Esq. by Sir John Perring and Co. .... Ditto	10	10	0			
J. H. and S. by the Secretary .....	6	6	0			
Richard Bevan, Esq. by Mr. Nisbet .....	5	0	0			
Mr. Watts, <i>Kislingbury</i> , by Rev. T. Blundell .....	5	0	0			
Mr. Floyd, by Henry Butterworth, Esq. .... Ditto	1	1	0			

#### TRANSLATIONS.

Legacy of Mr. J. M. Colman, late of Norwich, by Rev. Joseph Kinghorn .....	161	4	6
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#### SCHOOLS.

Banff Association, by Rev. J. Gibb .....	5	0	0
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#### FEMALE EDUCATION.

Lockwood, near <i>Huddersfield</i> , Female Friends, by Mrs. Willett .....	20	0	0
Dundee, Westport Penny Society .....	6	0	0
West Yorkshire Auxiliary,—Leeds—by M. Thackrey, Esq. ....	15	9	7

Mem. In the Acknowledgment of Remittance last month from the North of England Auxiliary Society, there should have been included the Sum of £10 17s. 5d. from the Juvenile Society at Rev. R. Pengilly's, Newcastle.

N.B. The Treasurer of the "West Middlesex Baptist Missionary Union" requests us to state, that he has received the sum of £4 6s. collected at *Staines*, after two Sermons in the Baptist Meeting by the Rev. C Woollacott, together with £2, contributed for the Native Schools, by Dr. Pope and other members of the Society of Friends, in that town.

THE  
**BAPTIST MAGAZINE.**

MAY, 1825.

*Extract from the Funeral Sermon for the late Rev. John Saffery, delivered in the Baptist Meeting-house, Brown Street, Salisbury, Monday Evening, March 14, 1825.*

(See our last Number, p. 168, 181.)

OF the early part of Mr. Saffery's life, I have no information. He was born, I have understood, at Hythe, a village near Southampton; and, while yet young, went to reside at Portsea. Here he was, by the good providence of God, brought under the sound of the gospel; and, having experienced its power, he was baptized and united with the church at Portsea, then under the care of the amiable and venerated Mr. Horsey, into whose family he afterwards married; and with whom, till death removed him from the church below, he maintained a close and beneficial friendship.

It was soon discovered that Mr. S. possessed talents for public usefulness, and, according to the usage of our churches, he was invited to exercise them. After he had been thus engaged, in a more limited way, for some time, he was invited to supply this congregation, then vacant by the death of your former pastor, Mr. Phillips; and thus commenced an union, which, after subsisting for thirty-five years with uninterrupted harmony and confidence, has, at length, yielded, as all such unions must, to the awful touch of death.

Speaking, as I do, among those who knew him well, and esteemed him highly, it seems hardly necessary to enlarge much on his character. In whatever I may say, I desire religiously to observe his dying injunctions, not to exalt the creature,

but that Redeemer to whose grace he was so much indebted, and whom he faithfully served.

As a *man*, he was not an ordinary character. He was frank, open, and generous; susceptible of strong feelings, and disposed to take a lively interest in all that passed around him. His discernment was quick, his judgment mature, and, had his intellectual powers been cultivated in early life, they would doubtless have appeared to greater advantage: though his very general intercourse with society had done much to supply and conceal the want of a more liberal education.

As a *preacher*, he may be characterized as plain, impressive, and forcible. He prepared his sermons with care; and, in the delivery of them, it was evident that he regarded chiefly their effect—that he sought to approve himself to his Lord and master, and no farther to please men than should be for their good unto edification. Nor was he suffered to labour in vain and spend his strength for nought. This church, composed, for the most part, of those who were turned to God by his instrumentality, stands as an evidence that the hand of the Lord was with him; to say nothing of many who entered before him into the world of glory, or of the benefits derived from his occasional services in many other places where he was called to preach the gospel.

His piety, it was evident, was deep and genuine; not the mere flash of transient emotion, or a bigotted attachment to a few lifeless opinions, but the habitual and ruling principle of his soul. His sermons, his prayers, his letters, his conversation—in the family, the church, or in wider circles still, uniformly attested this. He was a man that feared God above many.

Sincerity was conspicuous in all his movements. Hypocrisy he detested, and, I suppose, was never accused or suspected of it for a moment. Whether his manly countenance were gathered into a frown, or relaxed into a smile, still it was the faithful index to his heart.

In the discharge of his pastoral duties, in the sanctuary, and in the intercourse of social life, he had obtained mercy to be *faithful*. I call you to witness that he did not shun to declare the whole counsel of God, or aim for a moment to accommodate his public or private instructions to the taste of his bearers. Like the apostle of the Gentiles, if he saw that his brethren ought to be blamed, he withstood them to the face; and was never, I feel assured, led to suppress the truth out of deference to wealth or station. But, with all his natural firmness and energy, he was not devoid of the milder graces. He knew how to weep with those that weep, and to comfort them that are cast down. His friendship was warm and steady; and instances will occur to the memory of some present, in which, by pleading their cause with the generous and the wealthy, he did much to alleviate the sorrows of the widow and the fatherless. How he conducted himself in the more private relations of life, as a husband, a father, a master, it is not necessary for me to describe. The heart-felt grief of those connected with him by these endearing relations, will

furnish a more lively and affecting illustration than anything I could say.

He was remarkably distinguished by his uniform and glowing zeal for the spread of the gospel, and the enlargement of the Redeemer's kingdom at home and abroad. He was in labours more abundant—in former years as an itinerant among many of the surrounding villages, where happy fruits of his exertions remain to this day—every plan which seemed likely to benefit the souls of men, had his warm support—and, up to his last illness, he was unwearied in his efforts to promote the interests of the Baptist Missionary Society. The institution I have just named, indeed, attracted his attention, and secured the warm affections of his heart, almost at its commencement. Within a few months after it was formed at Kettering in 1792, he succeeded, in conjunction with one or two valued brethren, one of whom yet survives to fill a most important station in a distant part of the kingdom,\* in establishing the Hants and Wilts Assistant Society, which proved, for more than thirty years, a source of valuable aid to the Parent Institution, as well as of increasing labour to himself. Nor was his zeal confined within the limits of this district. Throughout England and Scotland he has travelled as its advocate, and successfully pleaded its cause. His counsels, too, were always given as promptly as they were highly valued; he naturally cared for its state—and some of his last breath was employed in uttering those expressions in which he was wont to pray for its success.

Such, by the grace of God, was our departed friend; and, so far as he discovered the mind of Christ, let us glorify God on his behalf. But, after having long served his generation by the will of God, the time came that he must die!

\* Dr. Steadman, of Bradford.

About the close of the last year his bodily vigour began to decline, and he found himself compelled to intermit those labours in which his soul delighted. By the advice of his medical friends he visited Bath, in the hope of deriving benefit from its far-famed waters, but in vain. Disease made a silent and rapid progress upon his once athletic and vigorous frame; and after remaining some weeks that the experiment might be fully made, and spending a few days with his friends at Bratton on his return, he came back to his own habitation, whence his spirit was destined to wing her joyful flight to the mansions of glory.

The state of his mind, during the whole course of his affliction, was such as every Christian might desire for himself; and the whole scene was so instructive, that I rejoice to learn that the world is likely to be favoured with a larger account from the press than can be compressed within the limits of a sermon. He felt, and rejoiced to acknowledge, that the gospel, which had been the theme of his ministry, was now the support, the all-sufficient support of his soul. "The hand of God," said he, "is upon me, but underneath me are the everlasting arms." Amidst the dreadful pain and great depression of animal spirits, consequent upon his disorder, which led him to remark to a near relative, "You see death in perfection here;" his mind was stayed upon God, and a dignified and joyful serenity was, with scarcely any intermission, the frame of his spirit. He took leave of his weeping family, and of the deacons of the church assembled at his request in his dying chamber, with expressions of unabated love and concern for them, and humble thanksgiving for the mercy vouchsafed to himself; and it was observed that, to all who approached him, he had a word in

season. For myself, I desire to thank God that I arrived in time to witness the elevated and holy triumphs of that dying bed. "I have no doubt"—said he to me when he perceived me at his side, "I am going to heaven—the Saviour whom I have served so imperfectly, and whose glory I have feebly attempted to promote, is with me. How can I sink with such a prop as my eternal God?" The next day, the last of his life, was spent almost wholly in ejaculatory prayer, uttered as though there were none but his God to hear. In the evening he said to a friend, who was waiting upon him, "The battle is fought, the victory is won"—but, as if to check any suspicion of vain glory, immediately added—"through the atonement—Christ has done it;" and, not long after, when he appeared incapable of recognizing any of us who surrounded the bed of death, he distinctly repeated that beautiful expression of holy Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Through the night, he was observed to be much in prayer, and, about four o'clock on Wednesday morning, he calmly placed his hands across his breast, feebly uttered "Lord, grant me thy salvation;" and almost immediately his request was granted, and he quietly breathed out his soul into the hands of his Redeemer!

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*Letters on the Evidences of Christianity. Addressed to a young Person of Sceptical Opinions.*

LETTER I.

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MY DEAR FRIEND,

IT is with feelings of no common anxiety, that I set down to write to you on this occasion. Our correspondence has always been of so

pleasing a nature, that I know not how to write under the influence of an event which has excited the deepest regret. But my concern for your happiness constrains me, without delay, to communicate a few remarks on a subject of the highest importance, which, I trust, you will candidly and seriously consider.

You will not be surprised to learn that your esteemed relatives have acquainted me with your last letter, and wished me to answer its contents. Though unable to conceal my own surprise and sorrow, I was the more anxious to sooth their distress, and to suggest the most favourable view of your expressions, and of the unhappy state of mind into which you have fallen. And I fondly hope your next letter will tend to assuage their fears, and to heal the wound, deep and severe as it is, which their peace of mind and parental affection, are now suffering.

Having no doubts myself respecting the divine origin of the gospel, and thinking highly of your good sense and piety, I scarcely deemed it necessary, my dear friend, before you left home, to caution you against the sophistries of unbelievers. But I am now ready to blame myself on this point, and fear the means used for your Christian instruction were insufficient to prepare you for the dangers of a bold and speculative age. But, I trust, you will take a calm and solemn review of the process and evidences of the Christian revelation, as maintained by the ablest writers, before you resign your faith, and hope, and happiness, to the delusive and fatal influence of unbelief.

In adverting to the claims of Christianity, it is needless for me to remind you, my dear Sir, that I do not mean any of those peculiar modifications of it which prevail in Christian churches, but the entire

system itself as contained in the New Testament. If you receive the scriptures as the word of God, and with an humble dependence on divine teaching, endeavour rightly to understand and observe them; the modes of faith and forms of worship which occasion diversity of sentiment, will, for the most part, be found comparatively of little consequence. The doctrine to be believed is most clearly expressed by St. Paul, in the first chapter of his epistle to the Hebrews: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purified our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." The claims of this doctrine are likewise expressed with equal perspicuity and force in the following chapter. "Therefore we ought to give the more earnest heed to the things that we have heard, lest at any time we should let them slip. For, if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation? which, at the first, began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will."

Let me, then, entreat you, my beloved friend, to consider the de-

airableness and necessity of such a revelation, both to make known the true God, and to restore mankind to virtue and happiness. Let me entreat you, also, calmly to consider the evidences which prove the credibility of the Christian faith, as transmitted to us in the Holy Scriptures. And, if the inquiry be properly pursued, I trust you will soon come to a satisfactory conclusion.

If you wished to obtain the knowledge of some distinguished personage, so as to form a true estimate of his character, there are, obviously, but two ways of obtaining it; namely, by his general conduct and works, or by a voluntary and specific declaration of his own views. If the person were removed from your immediate observation, the ideas formed of his character, merely from what you have seen and heard of his conduct, would be very partial, and liable to mistakes. But, when a person communicates to the world a true portrait of his own character, describing the habitual state of his feelings; the knowledge we desire may be easily acquired, faithfully preserved, and universally disseminated.

To a certain extent, therefore, "the invisible things of God, even his eternal power and godhead, may be clearly seen from the creation of the world, being understood by the things which are made." But, as the divine nature and mode of operation infinitely transcend the narrow comprehension of finite thought, the ideas we can form of the Deity, by his works alone, must be very limited and obscure. But, from the revelation of himself, gradually discovered and properly authenticated, we may derive just views of the moral relations subsisting between us and God, the designs of mercy he has formed towards man, and the medium through which his fa-

vours are conveyed, and his plans accomplished.

You will, doubtless, readily admit the possibility of such communications from God to man, as the scriptures affirm. How, indeed, can it be denied or doubted by any one, who believes that God exists, and has any idea of his infinite perfections and authority? Certainly, he who formed, and still sustains the universe, can make known his will to the human mind by any process he may think proper; and can, at the same time, confirm the revelation by indubitable evidences, both to the person inspired, and to the people for whose benefit the communication is intended.

Whether or not such a revelation from the Divine Spirit, in the proceedings of his moral government, be, in itself abstractedly considered, a probable event; is an inquiry which it would be neither improper nor useless to examine. But, in judging of this point, no person could possibly judge wisely, unless he had first formed a distinct idea of the divine perfections and government, the design for which mankind were formed, and the actual necessity or desirableness of greater knowledge than appears to be discoverable by the light of nature. If God be infinitely wise, and if, in making the human race, he designed them, "by a patient continuance in well-doing, to seek for glory, honour, immortality, and eternal life;" the manifest insufficiency of natural reason to secure these attainments, renders it, in the highest degree, probable, that an immediate revelation of his desigus was fore-ordained in the divine counsels, and has, in fact, been communicated to the world.

The doctrines affirmed, in the verses before cited, certainly imply something supernatural; a deviation from the common course of human



experience, the nature and operation of which were inconceivably different from any thing known or felt by ourselves. But, my dear Sir, the simple fact that we ourselves have not been favoured with supernatural communications from the Spirit of God, is no proof that others have not received them; any more than the circumstance of our not having seen the eruptions of a volcano, or the ravages of an earthquake, may be adduced to prove, that such phenomena never happened, or were never witnessed by any one. To reject the credibility of a miracle, because nothing like it takes place in the common course of nature, would be egregious folly; since its occurrence, however wonderful, if frequent and regular, would cease to be miraculous; and could no longer be appealed to as a special proof of the divine interposition and authority. But miraculous as the nature and evidences of divine revelation may be to us, let me remind you, my esteemed friend, that its communication, "at sundry times and in divers manners," is not to be considered as a deviation from the first arrangements of Divine Providence, any more than the appearance of a comet in the heavens can be called a derangement of the solar system; but it was originally fixed with as much foresight and adaptation to moral purposes, as the laws of nature in the ordinary revolutions and events of the material world.

The chief inquiry, then, which demands our attention is, whether the scriptures of the Old and New Testament do, in fact, contain a revelation from the Spirit of God, designed for man's happiness, and should, therefore, be received by us with corresponding affection, as the ground of our hopes and fears, and the rule of our faith and con-

duct. The subject, my friend, is one of the greatest possible interest. It has received the sanction of wise and good men in all ages. Nothing, indeed, can be more desirable in itself, or more conducive to the dignity and happiness of our nature, than correct views of truth, and a well-founded confidence. And if Christianity be true, its claims are infinitely important, and its belief or its rejection must involve the most serious and lasting consequences.

Let me, therefore, again urge you, my friend, to take a calm and deliberate view of the arguments, from which the truth and divine authority of the Christian revelation are clearly inferred. The authenticity of its records, the credibility of its facts, the character of its agents, the harmony of its dispensations, the excellence of its principles, the grandeur of its discoveries, the sufficiency of its credentials, and the perpetuity of its influence, are subjects of inquiry which I entreat you more especially to consider. Each of these particulars, indeed, opens a wide and interesting field of inquiry, and deserves all the attention you can give. But the slightest view you can take of these facts, in the spirit of an humble and serious inquirer after truth, will convince you, if, indeed, you need such conviction, that our faith in the gospel rests on a firmer basis than the opinions of our forefathers, or the institutions of the country to which we belong. This has been found to be the case through a series of ages, in the estimation of many wise and good men, whose mental superiority entitles them to respect, and whose love of truth cannot be questioned. And, as you advance in these interesting inquiries, I trust, unreasonable and distressing doubts will be removed; and your faith as a Christian be at

length established on a solid and immovable foundation.

In the mean time, I will endeavour, in some following letters, to suggest a few hints on the general evidences of Christianity, which may, in some measure, assist your inquiries. With much concern for your true interests,

I remain,

My dear Sir,  
Your affectionate friend,

T. F.

*Harlow.*

(*To be continued.*)



### ORATION

AT THE

*Funeral of Mrs. Martha Hope,*

At the General Cemetery, Low Hill, Liverpool, February 1, 1825; by the Rev. Moses Fisher. Being the first Interment in that place. The Address was delivered in the Chapel erected on the Premises for the Accommodation of Mourners.

AFTER Jacob had slept on a pillow of stones, he awoke out of sleep, and he said, Surely the Lord is in this place, and I knew it not, and he was afraid, and he said, How dreadful is this place, this is none other than the house of God, and this is the gate of heaven; and he called the name of that place Bethel. But this house may be called Bochim, the place of weeping; many mourners will enter this house; here the pathetic exclamation will be heard in sighs and tears, Lover and friend hast thou put far from me, and mine acquaintance into darkness. Here the husband will mourn for the wife, and the wife for the husband; the brother for the sister, and the sister for the brother; here

the child will mourn for the parent, and say, Alas, my father! my father! and many a parent will say with Jacob, I am bereaved of my children; Joseph is not, and Simeon is not, and Benjamin is likely to be taken away. And it will be well if many a parent does not here take up the lamentation of David, and say, O my son Absalom, my son, my son Absalom; would God I had died for thee, O Absalom, my son, my son!

I perceive that you are affected with the solemn scene before you. But you have not reason to sorrow as those who have no hope; for if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him.

Of all the scenes of common life, there is none more affecting and instructive than the funeral of a friend. We read in scripture of solemn and mournful funerals; Abraham buried his beloved Sarah in the cave of Machpelah, in the field which he purchased of Ephron, in the presence of the sons of Heth, for a burying-place. Moses, the servant of the Lord, died in the land of Moab, according to the word of the Lord, and he buried him in a valley, in the land of Moab, over against Beth-peor, but no man knoweth of his sepulchre unto this day. Devout men carried Stephen to his burial, and made great lamentation over him. Our Lord himself was buried with some degree of ceremony, and as many of his friends followed him as had courage to attend on the solemn occasion.

There is a respect due to the body of a Christian, as the temple wherein God has been served and honoured. It is designed to be rebuilt in another world, and it ought not to be disregarded in this.

A capacious and respectable ce-

metry, situated a suitable distance from a city or town, where the remains of departed relatives and friends may lie undisturbed; and where persons of all circumstances, and all denominations, may be accommodated with decent burial, is highly desirable; especially where the neighbourhood is populous, and is rapidly increasing; and it would be well if all those who take care to provide burying-places for their bodies after death, were as careful about a resting-place for their souls.

This Cemetery may be considered as the depôt of Death; where the last enemy will deposit the trophies of his victories; and where his victims, in a series of years, will probably exceed the number of the slain on the plains of Waterloo. This earth will become incorporated with human dust; this soil will be fattened with bodies once pampered with every luxury; here the worm will take up its abode in the socket of the eye, and will riot on human marrow. This will be the Carnival of Death. This will be the last lodging of many whom we have highly esteemed and loved; the long home to which they will be brought, and the mourners will go about the streets.

But this shall not always be the repository of the dead. No; Marvel not at this, the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation.

Our departed friend died in the faith and hope of the gospel. She was an honourable member of the particular Baptist Church meeting in Byrom-street Chapel, Liverpool, for two-and-twenty years. She regularly filled up her place in the church as long as health and strength

would admit, and remained inviolable in her attachment to the truth, and to the prosperity of the Christian society to which she belonged, to her latest breath: she was not given to change. Her conduct and deportment were uniformly consistent and exemplary; her closet and her Bible were witnesses of her secret devotion. She was kind and benevolent, but unostentatious; and many of her acts of charity will not be known till that day when Christ will say, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. She felt a lively interest in the prosperity of religious and charitable institutions, and was usefully employed in the neighbourhood, in those societies in which it is the province of ladies to preside. Her life was a quiet, even course of piety and prudence, truly ornamental to her Christian profession. She withdrew from the observation of mortals, and endeavoured to approve herself in the sight of God.

Her illness was long and painful, but she bore it with Christian fortitude, meekness, and patience. She said but little, but her life had spoken by her decision of character, and the uprightness of her conduct. She renounced all dependence on human merit; her trust and dependence was alone on the atonement and righteousness of Jesus Christ. She committed her soul and her eternal concerns into the hands of Christ, persuaded that he is able to keep that which she had committed to him against that day. She once expressed a fear lest her confidence was too strong; but her dependence was placed on Christ, and her hope did not make her ashamed. She had no dread of death; in the near view of eternity she said, Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me;

thy rod and thy staff, they comfort me. She repeated the following lines:

"Alone on awful Jordan's banks I stand,  
Waiting for convoy to the happy land.  
A weary pilgrim, tir'd of all below;  
To heavenly bliss and joy I long to go."

Her life was honourable, and her death happy, and we have no doubt her spirit is now uniting, with the spirits of just men made perfect, in ascribing blessing, and glory, and power, to him that sitteth on the throne, and to the Lamb, for ever.

To the surviving relatives I would say, Follow the deceased, as she followed Christ. Be ye not slothful, but be ye followers of them, who through faith and patience inherit the promises. Listen to the admonitions of scripture, and of Providence; prepare to meet your God. Be ye, therefore, ready also; arise and depart, for this is not your rest; work while it is day, for the night cometh when no man can work. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

Let me remind this numerous assembly of the certainty of death. Surely those persons who have prepared this spacious Cemetery, must believe in the doctrine of human mortality; but, alas, how few live as if they believed they must die. But death is certain. It is appointed to man once to die, death is the way of all the earth; the grave is the house appointed for all the living. And what are the immediate consequences of death? The scriptures assure us, when dissolution takes place, the body returns to dust whence it was taken, and the spirit returns to God who gave it, and shall be for ever happy in the smiles of his countenance, or everlastingly miserable, in a state of entire separation from him. The

wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.

Here let us impartially examine the state of our souls. That we are sinners we must confess. That God is the governor of the world, we cannot deny; and that he is a righteous governor is equally clear; and, therefore, he must be just, and manifest his justice in punishing disobedience, either in the person of the criminal, or in that of a substitute.

Now, it is one main design of the gospel, to reveal a substitute for the guilty, who, by obeying and suffering in their stead, delivers them from the wrath to come. Yes, in the doctrine of salvation, Jesus Christ is exhibited a propitiation, through faith in his blood. To demonstrate the justice of God, in the punishment of sin, and to display the mercy of God in pardoning the guilty; an interest, therefore, in the atonement of Christ is essential to our happiness. For, without the shedding of blood in sacrifice, there is no remission of any offences; and without faith in that blood, there is no remission for us. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.

This solemn providence admonishes the careless to consider their latter end. Are any of you dreaming of long life, and the pleasures of years to come? U unhappy mortals! your lives are wasting, and fatal disease awaits you. Death is at hand, and the graves are ready for you! Your immortal souls must quickly enter the invisible state; and to you eternity will soon disclose its awful secrets. An everlasting heaven, or an eternal hell, may have received your separate spirits before to-morrow's dawn.

It is high time to awake out of sleep, and to cry for mercy. Now

is the accepted time, now is the day of salvation. To-day, if ye will hear his voice, harden not your hearts, as in the day of provocation. Believe in the Lord Jesus Christ, and thou shalt be saved. Seek ye the Lord, while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

The 15th chapter of the 1st Corinthians was then read, and solemn prayer offered up to God.

The corpse being deposited in the tomb, the service was concluded in the following manner.

Forasmuch as it hath pleased Almighty God, of his great mercy, to take unto himself the soul of our dear sister here departed, we therefore commit her body to the ground, in sure and certain hope of the resurrection to eternal life, through Jesus Christ our Lord; who shall change our vile body, that it may be like unto his glorious body, according to the working whereby he is able to subdue all things to himself. I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me. I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die. I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labours, and their works do follow them. For the Lord himself shall

descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord; wherefore comfort one another with these words.

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

N.B. Mrs. Martha Hope, sister to Mr. William Hope, departed this life in the seventy-second year of her age. Her death was improved by her pastor on Lord's-day, February 13, at the chapel in Byrom-street, from Revelations xxii. 20: "He which testifieth these things, saith, Surely I come quickly. Amen. Even so come, Lord Jesus.

At the request of the Committee of the Cemetery, the Rev. Dr. Raffles delivered an appropriate address at the opening of the ground.



*To the Editor of the Baptist Magazine.*

SIR,

A number of a periodical work, entitled "*Critica Biblica*, or Depository of Sacred Literature," for December, 1824, was lately put into my hands, in which is a paper "on the Syriac term translated 'baptism.'" p. 502, &c. The writer informs us that it was occasioned by an article in the "Fragments" subjoined to Calmet's Dictionary, by the Editor of that work; in which he contends that "the Syriac word for Baptism wholly militates against the idea of immersion." The author of the paper in the above periodical work says, "I am far from being a convert of their [the Baptists] system, and still farther from wishing to make converts of others," yet he

thinks the subject requires investigation, and he proceeds to examine what the Editor of Calmet has adduced.

The Editor of Calmet says, John the Baptist used the Syriac language; Jesus also spake in Syriac; the term used in the Gospel is only a translation; he, therefore, contends, that we should inquire what the *Syriac* word signifies. That word, he informs us, was צָבַע, (expressed in Hebrew letters,) and the result of his criticisms is, that it does *not* signify to dip. So confident is he, that he asserts the "illustration" which he has given "*admits of no appeal*"; we are now at the fountain head: we are bound to acknowledge that our Lord, as well as John the Baptist, employed this Syriac term in the Syriac sense of it; in that of its daily application, in which the apostles, who spoke this language, would understand it."

The author of the criticism in the "*Critica Biblica*" examines what the Editor of Calmet has alledged, and comes to an opposite conclusion. "But, besides this," he adds, "the word which is always used to denote *baptism* in the ancient Syriac version of the New Testament, is *not* צָבַע but עָמַר," which, as he shews, by an appeal to SCHAAF, CASTELL, and MICHAELIS, signifies to *immerse*.

The concluding words of this gentleman deserve attention: "Having thus investigated the true sense of the Syriac words used for *baptism*, I think the weight of evidence evidently preponderates in favour of *immersion*. Both words primarily and usually denote to *dip*, or *immerge*; and cannot, by any exertion, be brought to denote *sprinkling*, or *pouring*. It is true that צָבַע is used for *variegating* with colours, by *painting* or *streaking*; but this is evidently a *secondary* sense of the

word, derived from the usual mode of *dyeing* by *dipping*; not by *sprinkling* or *pouring*, in which sense the word is not used. And, if even this were not the case, the word עָמַר, which is always used for the Greek βαπτίζω, is clearly to *dip*, or *immerge*, or *wash by immersion*. 'As we are now at the fountain head,' and 'are bound to acknowledge that our Lord, as well as John the Baptist, employed,' not 'this Syriac word,' that is, צָבַע, but either of these Syriac terms in the Syriac sense of them; what sense can we suppose the Syrians to attach to them? Certainly not that of *sprinkling* or *pouring*; but of *immersion* or *washing*; and this illustration *admits of no appeal*."

In this criticism we have an additional evidence that *our* cause never loses by fair investigation. The testimony of this writer, who tells us he is not of our body, clearly shews what is the result of an examination which he has given at length. I have not the slightest idea who he is, but I am bound to thank him for his candid investigation.

As far as I have had opportunity, I have looked into works not mentioned by the learned enquirer; and I find that SCHINDLER, BUXTORF in his *Lex. Talmud. & Chald.* and BUXTORF, jun. in his *Lex. Chald. et Syriac*, agree with him, so far as the sense of the Chaldee and Syriac term צָבַע is concerned; and that GOLIUS, WILLMET, and RICHARDSON concur, in ascribing the same signification to the parallel word in the Arabic, which varies from the Syriac and Chaldee only by a single point, and clearly must be derived from the same common origin. I say nothing concerning עָמַר, because that term was examined in a paper in your Magazine for 1824, p. 236, &c.

Besides the authorities which

these learned lexicographers afford us, J. D. MICHAELIS has an observation on the very point in hand, which deserves attention, and which the author of the examination just noticed, has not mentioned. Speaking of the Greek words *baptize* and *baptism*, MICHAELIS says, "If a man wishes to know what terms Jesus would use in the language which he spake, for these words, they would be, *בָּטַח* and *בָּטֵחַ*, from which last the disciples of John are called *Sabians*, that is, (*tauser*,) *plungers*." *Dogmatik. Von der Taufe*, §. 182, p. 623.

It seems as if some people wished to remove our cause to another court; but it is evident we need not fear the issue, if only candid and learned judges sit on the bench. If the above observations are deemed suitable for the Magazine, they are at your service.

I am,  
Yours respectfully,  
ΒΑΠΤΙΣΤΗΣ.

March 31, 1825.

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#### REMARKS ON ROMANS I. 17.

*"For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."*

THE meaning of this passage appears to me to be very imperfectly developed in the authorized version. The phrase "from faith to faith," certainly conveys no distinct and definite idea to the mind; and it has thrown an air of obscurity over the whole passage. The verse might, I think, be more clearly and correctly rendered thus: For in it the righteousness of God by faith is revealed to faith; as it is written, The just by faith shall live. Paul professes not to be ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; that is, it is the mighty and efficacious means of se-

curing the salvation of every sincere believer, whether Jew or Greek; and this he assigns as the reason;—for in it the righteousness of God by faith, or *God's righteous plan of justification by faith in the sacrifice of Christ*, is revealed and promulgated in order to produce faith, or to lead men to the exercise of this principle; as it is written in the prophecy of Habakkuk. The just by faith, or he who is thus justified, shall live, in the enjoyment of spiritual life while here on earth, and in the possession of life eternal beyond the grave.

By connecting *ἐκ πίστεως* with *δικαιοσύνη θεοῦ*, a meaning is elicited, which not only accords with the general scope and design of this epistle; but exactly corresponds with several particular passages; especially with the 22d verse of the third chapter; in which the same idea is expressed with greater amplification: the righteousness of God by faith of Jesus Christ, (is) unto all and upon all them that believe, for there is no difference. Now the righteousness of God is a righteousness by faith; and this constitutes the grand peculiarity of the gospel; it reveals a method of justification suited exactly to the fallen nature of man; not by the works of the law, but by a simple reliance on the sacrifice of Christ, who has fulfilled the law, and endured its penalty. This leading sentiment of the gospel, is confirmed by the quotation from the prophecy of Habakkuk, and in this quotation *ἐκ πίστεως*, ought certainly to be connected with *δικαίος*, rather than with *ζήσεται*, for this is not only the most natural arrangement of the words, but is absolutely necessary to complete the sense; since the design of the quotation was not to shew *how the just shall live*, but *how he becomes just*, which is, by faith.

## Miscellanea.

### MENNONITES.

#### LETTER, No. IV.

Zaandam, Sept. 22, 1820.

My last, informing you of my departure from Amsterdam, and proceedings up to that time, has, I trust, been sometime since received. Before making you acquainted with my movements, since then, on the Zaan, where I arrived Friday last, allow me to ask, what you and the friends think of the very prompt and willing manner, in which the Church of Amsterdam acted in favour of the Mission, the existence of which even they were not before aware of? This proceeding, on their part, does it not, as far as it goes, counteract the idea many have entertained that the Dutch are scarcely ever known to act upon the spur of the moment, and especially so, when it is considered that this followed not long after a case, which, from its nature, might seem, if any thing would, to have put the Amsterdam friends upon a line-measured conduct with regard to me?

The case alluded to is as follows. A person came to Holland, representing himself as a brother out of Prussia, and addressing himself to one and another for funds towards the erection of a new Chapel, for a number of his poor brethren, who were without a place to worship in. All the aid required, though considerable, was promptly afforded, and the chief part by the churches of Amsterdam, and those on the Zaan. The person in question, in order not to disturb the entire confidence he had gained with his friends and brethren in Holland, refused to receive into his hands the sum collected, but recommended that it should be remitted by them, so as to arrive the sooner and the safer at its destination. For this end he gave the address of an individual in Berlin, said by him to be respectable. The remittance was thus made, and the man returned home-

wards by way of Berlin on foot as he had come. Shortly after, suspicions began to be felt by some, and, as it was not too late, it was thought proper to act upon them. A confidential friend in Berlin was written to, and on the necessary inquiries being made, it was ascertained that the address was a fictitious one; the person in question was a religious adventurer, and the whole a hoax. You will, however, be glad to find that the discovery was made in time to save the remittance from the hands of this monstrous hypocrite, who had not arrived in Berlin in time to apply for it at the post-office. Excuse my detaining you so long with this digression. Shortly after my landing here from the passage boat, I presented myself to Mr. Koopmans, pastor of one of the Mennonite Baptist Churches in Zaan, and brother to the professor Koopmans mentioned in my last. An opportunity was now afforded me for the first time, of exhibiting my introductory letter from Amsterdam, and of putting its contents to the trial. The result was all I could possibly desire. The reception it procured was open, cordial, and hospitable, and served me as a hopeful earnest of what I might expect to my journey's end. Having thus opened my commission to Mr. K., we entered largely into the subject of the Mission, and at the close of the interview, reason was given me to hope that it would find friends in Zaandam. In this conversation we were joined by two other of Mr. K.'s brother ministers, who also appeared to take a lively interest in the object of my visit. Next day I dined with Mr. K.'s family, and spent the evening at a Mr. De Vries's, an aged deacon. The conversation ran chiefly upon topics connected with the Mission, which lost nothing of their interest from the circumstance of their being almost entirely new to the company.

On the Sabbath, before church time, I passed a very agreeable and edifying hour with an aged Mennonite Baptist minister, a Mr. De Hope, who, something



in the spirit of good old Simeon, rejoices in the prospect of his Saviour's coming glory among the heathen. After hearing Mr. Koopmans preach, I dined with his family a second time. There were present also other friends, deacons and members of his charge, to meet us. I seemed to have a welcome in every heart, and the time past in a pleasing and edifying flow of intercourse.

The Mennonite Baptist Churches on the Zaan are six in number, and, for the most part, large. It was at first in my heart to go through them separately, but second thoughts, that the season was already too far advanced, and Mr. K. and the other friends having pledged themselves to communicate with them, set the first aside. I have, therefore, decided at once to set off for Alkmaar by the first conveyance that offers, either by water or by land.

To a stranger, fond of the scenery of active life, the town of Zaandam has much of what is interesting. Wherever you look up, the air, during the day, appears all in motion with wind-mills, while the spreading sail meets the eye on every side. Then what an air of decency, cleanliness, and order, is every where to be seen! Had there been time, I should liked to have seen the famous village of Broek. Till some future opportunity, however, I contented myself with a look at the humble cot which the great Czar (Peter of Russia) inhabited whilst he was learning the art of a shipwright in the Zaandam yards. This once imperial habitation has but three apartments, and many of our journeymen shipwrights houses' could vie with it. In the time the French had the mastery in Hollaud, it was bought by an innkeeper for sixty guilders, but he, after the marriage of the Prince of Orange with one of the great Czar's descendants, restored it to the Orange family for six hundred guilders. It has drawn many a stranger from Amsterdam to see it, and perhaps from much greater distances. On coming out, I met two persons, whom I afterwards ascertained, from the book wherein visitors leave their names, were a French duke and his dutchess.

Deep as this act of condescension in the Czar was, still how short, how far short it falls of that which we see in

Him who, though the Lord of glory, the King of kings, became the son of a carpenter, inhabited a manger, not for his friends, but for the rebellious, that they might be with him and see his glory. O that this may be your eternal portion, and that also of,

Yours, always truly,  
W. H. ANGAS.



*Familiar Illustrations of the sacred Writings.*

No. IV.

JUDE 13. "*Wandering stars, to whom is reserved the blackness of darkness for ever.*"

Perhaps an astronomical critic would observe that false teachers are represented as planetary or wandering stars, that in their eccentricities run out into an eternal aphelion from the Sun of Righteousness, beyond the system which he warms, illuminates, and beautifies; and are constantly receding from the fountain of light, life, and bliss; and, therefore, must wander through the blackness of darkness for ever. A darkness unpierced by one ray from the great sun and centre of the moral world;—"blackness of darkness,"—an abstract, predicated of an abstract. How gloomy and strong the expression!

PRESIDENT DAVIES.

Phil. ii. 15. "*That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.*"

The closing part of this verse may be translated "elevated lights," and very beautifully alludes to the buildings we call *Light-houses* erected by the side of the sea to guide the mariner in his progress. The most remarkable of these buildings was that raised in the island of *Pharos*, where Ptolemy Philadelphus built that celebrated tower, on which a bright flame was always kept burning in the night, that mariners might see their way, and be in no danger of suffering shipwreck upon the rocks which they had to pass in entering the haven of Alexandria.

SAURIN.

1 Cor. vii. 31. "*The fashion of this world passeth away.*"

It has been apprehended that this sentence contains a fine allusion to the stage, on which persons enter, and perform certain parts, and then throw off the disguise and retire: so in the world, we are now performing our parts, but we must soon retire, and descend to the grave. Upon the Greek or Roman theatres to which the apostle alludes, every actor appeared in disguise; so in the world men assume the garb of excellence, while they do not possess the reality; but the time is short, and then the disguise will be thrown off.

DUNLOP.

Rom. ix. 22, 23. "*What if God, willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, whom he had afore prepared unto glory.*"

It is somewhat surprising that the doctrine of unconditional reprobation, or the eternal misery of men irrespective of character, has been attempted to be proved from this text. Nothing can be more evident from it, than that the finally impenitent are by their unholy dispositions and conduct in the present state, fitted for destruction in the next. They have, by rebelling against God, "heaped up wrath against the day of wrath." On the other hand, by the implantation of a principle of Divine grace by the Holy Spirit in the hearts of "the vessels of mercy" they are "afore prepared unto glory." The following anecdote may tend to illustrate the subject.

A certain Baptist minister, having changed his views of some parts of divine truth, was waited upon by an old acquaintance, who wished to reclaim him to his former creed; finding he could not succeed in his object, he waxed quite warm, and told his friend in plain terms that God had given him "up to strong delusions," and that he was "a vessel of wrath fitted to destruction." "I think, brother," replied the one who was charged with a departure from the faith, with great calmness, "I think, brother, that you have mistaken the sense of the passage you last referred to. Vessels are denomi-

nated according to their contents. A chemist, in conducting a stranger through his Laboratory would say, 'This is a vessel of turpentine, that of vitriol, &c. always giving to the vessel the name of the article it contains.' Now when I see a man full of the holy and lovely spirit of Christ, devoted to his service, and imitating his example, I say that man is 'a vessel of mercy, whom God hath afore prepared unto glory;' but when I see a man full of every thing but the spirit of the Bible,—opposed to the moral government of God,—seeking his own things rather than those which are Christ's,—and filled with malice, wrath, and *all uncharitableness*, I am compelled to consider him 'a vessel of wrath, fitted to destruction.'"

J. B.

Folkstone.

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### On the Resurrection of the same Body.

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THE doctrines, *exclusively* peculiar to divine revelation, have ever been opposed by men of subtle, serpentine talents, and of a philosophic turn of mind, destitute of the grace of God.

However profound may be the rational powers of the human intellect, unenlightened by the Spirit of God, its utmost exertions will abundantly confirm the scripture axiom, that, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14.

It is worthy of notice, that those persons who object to the Bible as a divine revelation, do so, in the general, on the ground of *certain doctrines* which they find to be a prominent part of its contents; such, for instance, as the doctrines of three persons in one incomprehensible JEHOVAH; the Deity of Jesus Christ; his immaculate incarnation; His vicarious atoning sacrifice; his imputed righteousness; &c.

These, and other doctrines, the Deists perceive to be contained in the Bible; and most of them are free to acknowledge that these are the principal reasons why they deny its divine authority.

We claim, then, their testimony to the doctrines as revealed in the Bible;

and subpoena them as competent witnesses in our cause; and, in return, we readily give them credit for greater consistency than those who deny the doctrines, while they profess to revere the book.

The *resurrection of the body* is an article of pure revelation. But for the scriptures, it never could have entered into the head or heart of man to conceive that a body that dies, and undergoes the process of putrefaction, should ever be reformed and reanimated. But,

“—————Almighty God  
 “ Has done much more; nor is his arm  
 impair’d  
 “ Through length of days; and what he  
 can he will :  
 “ His faithfulness stands bound to see it  
 done.”

The philosophy of infidelity, however, stands opposed to this grand article of Christianity. This “philosophy falsely so called,” led the ancient opposers to enquire, “How are the dead raised? And, with what body shall they come?”

It would be considered as extremely *uncivil* and *rustic*, in this age of *reason*, *politeness*, and *etiquette*, were we bluntly to reply, after the manner of so plain a man as Paul the apostle, “*Thou fool.*” Who, *that impugns infinite wisdom*, could bear to be thus roughly dealt with? “*THOU FOOL!!*”

It is not very easy to comprehend what the infidel objector means by the perplexing term, “*the same numerical body.*”<sup>\*</sup> But, supposing we do, in some measure, comprehend their meaning; let us enquire, Have we the same *numerical body* that we brought with us into the world? Or, can we prove the identity of our bodies, upon the principles of infidel philosophy, even for five minutes together? Is it the same body that dies at *thirty, forty, or fifty* years of age, that was born?

We may reverse this question, and ask, Is it *not* the same body that dies at any given period, that was born? Every man, as he advances towards dissolution, however he may speculate and philosophize, is indubitably conscious that his body has never changed its identity, from his earliest recollection to the present moment.

<sup>\*</sup> May we not call this an *Idiom of Infidelity?*

To deny that any human body is the *same body*, because of the constant change of its constituent particles, appears to us most absurd. Who ever dreamt, (for it would be no better than dreaming,) that it was not the *same body* that assisted *Dr. Johnson* to compose his ponderous and elaborate dictionary of the English language, because the material atoms with which his fingers were formed, were not the same atoms when he finished, as when he began the work?

No one, we presume, but a fastidious *sophist*, would ever dispute that a *river*, which is composed of a confluence of waters, passing, for ages, through the same channel, is the *same identical* river, because the waters are so constantly changing that it would be impossible for any human, not to say *any angelic*, understanding, to recognize the same drops, as having twice ran in the same course, or that they will ever, a second time, form a portion of the same river.

*Matter*, in all its modifications and combinations, is, allowedly, evanescent: and this being the case, it appears to us, that, though it might be amusing, it would be equally unprofitable to dispute whether the *river* is the same *river*, or the *banks* of the river the same *banks*; as to enter into a learned disquisition upon the identity of the human body at the general resurrection: for, although the fleeting particles, which form the animal frame, may escape the notice of finite minds, He that formed them all, has ordained the destination of every atom; and,

“The time draws on  
 When not a single spot of burial earth,  
 Whether on land, or in the spacious sea,  
 But must give back its long committed dust  
 Inviolate: and faithfully shall these  
 Make up the full account; not the least  
 atom  
 Embezzled, or mislaid, of the whole tale.  
 Each soul shall have a body ready furnished;  
 And each shall have his own.—”

Peasants, and other persons of slender abilities, who are, by the providence of God, almost wholly engaged in the menial occupations of life, having neither leisure nor talents to enter into abstruse metaphysical speculations, are, by this very circumstance, less opposed to the mysteries of Diviue

truth: and, when their minds are wrought upon by the Spirit of God, they no longer lean to their own understandings, but rest upon the infinite understanding of God: so that when the *illiterate humble* Christian contemplates the mysterious joyful subject of the resurrection of his body, at the great day, he is graciously exempt from all perplexity, by simply taking God at his word, that so it shall be: he asks not, "How are the dead raised?" or, "with what body he is to meet his Lord in the air." He knows and is assured, that

"The same pow'r  
That reared the piece at first, and took it  
down,

Can re-assemble the loose scatter'd parts,  
And put them as they were.—"

There can be no doubt, to those who believe in the resurrection of our Lord Jesus Christ, that the body, prepared for him in the womb of the virgin, which was born of her at Bethlehem, which lived to be about thirty-three years of age, and which, at last, died the accursed death of the cross, was the *same* body which rose from the tomb: the evidence of this is strikingly remarkable from the *wounds of the nails* and the *spear remaining unclosed* at his appearance to *Thomas* and the other disciples. "He saith to Thomas, reach hither thy fingers, and behold my hands: and reach hither thy hand, and thrust it into my side."

Forty days after our Redeemer had risen from the dead, having led his disciples to Bethany, he lifted up the hands which had been nailed to the cross, and blessed them, and ascended to heaven in the nature he assumed; a cloud receiving him out of their sight.

Whatever change the body of our Lord, or the bodies of Enoch and Elijah, who were translated that they should not see death, might undergo, to render them suitable for the eternal world; we can have no reason to suppose that they changed their identity.

The great apostle to the Gentiles, in 1 Cor. xv. declares that—"We shall not all sleep,"—*i. e.* die,—“but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and *we*—we who are alive and remain,—shall be changed. And *this* corruptible”—not another, but—"this corruptible must put on incorruption, and *this* mortal must put on immortality."

And, in Phil. iii. 21. Speaking of the second coming of our Lord, he says, "Who shall change our vile body, that *it*"—our vile body—"may be fashioned like unto his glorious body."

And, finally, we have the testimony of the same apostle upon the subject in 1 Thess. iv. 15, 16, 17. "For this we say unto you by the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first: *Then we which are alive and remain*, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord."

Upper Dorset-street.

T. P.

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## Obituary and Recent Deaths.

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*An Account of the Death of the late  
Rev. Dr. ROGERS, of America,  
in a Letter written by his Daughter  
to the Rev. Dr. Evans, of  
Islington.*

Bristol, December 12, 1824.

REV. AND DEAR SIR,  
MY afflicted mother has expressed a  
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desire that I should act as her amanuensis in addressing you at this time. We feel deeply grateful for the friendly solicitude expressed in your letter to mamma, and hope you will, in kindness, overlook our very great negligence in not long since forwarding you an account of the *sole bereavement* we have undergone: but, really, we have lived this twelvemonth past in the midst of a

variety of changes in our family, so great, that they have prevented us from attending to the fulfilment of those duties, which would otherwise have been performed. About this time twelvemonth, my sister, Sarah Ann, was united in marriage to Mr. D. Wolf, of Rhode Island: last spring my lamented father contemplated a removal there in consequence, when the stroke of death severed him from our sight to join his God in heaven. We, as soon as our health would permit, broke up housekeeping, and removed our furniture to Bristol, Rhode Island, where we at present reside with my married sister, as she would not consent to our being separated from her. I will now, dear Sir, give you as particular a detail as possible, respecting the decease of my father. He was taken, a fortnight before his death, with a fit of apoplexy at the house of our friend Mr. Garrett. He left home perfectly well, and was explaining to their family (whilst paying them a morning visit) a passage in scripture, when he said, "Oh! my head, my head"—he immediately became insensible, a physician was sent for, who ordered him to be bled; he was not revived by it, therefore my mother was sent for; I went with her, and, oh! the anguish of our hearts to find my dearest father entirely senseless. He continued several hours in that situation, when, all at once, he aroused, and became so well as to join in the conversation—we brought him home as soon as possible: just before he left the house, he said to Mrs. G. "Soon shall I be in that mansion prepared for me in my heavenly Father's kingdom." Soon after his arrival home, he became speechless. We sent for our friend and physician, Dr. Povall, who ordered him instantly to his bed: that night an eminent physician was called in, who had him cupped, and his head was twice blistered all over, with various other severe remedies, which, in the first week, had apparently the desired effect: we murmured not; indeed our hopes were buoyant as he grew better. The physicians said all disease had left his pulse, but he constantly complained of his eye-sight; he remained, from the time he was taken, in a kind of stupor, with a constant inclination for sleep. Owing to the nature of his disease, we were debarred hearing those pious and

affectionate expressions, which we knew, from a long experience, engrossed his thoughts. One afternoon, my mother asked him why he did not converse; he observed, he could not. Oh, dear Sir, what a father have we lost; and what a husband has my mother been bereaved of. Alas! our idols must be rent from us, and I idolized my sainted father. The only fault I could perceive in his character was, a too great indulgence to his children, which blinded him entirely to our failings. But I could fill the sheet in writing his praises, and will, therefore, stop. Physicians and friends all remarked, they had never witnessed such fortitude, patience, sweetness, and acquiescence in all their desires. He was so truly pious I wonder he was left so long from his *home, heaven*. We are of opinion, he thought his case hopeless from the first, and longed to depart, but for his affliction at leaving his family. He was dying all the day previous to his death, (which happened the 7th day of last April) and truly can I say, we all experienced the truth of that passage, "as thy days so shall thy strength be." Never could I have imagined death could appear so truly lovely, so entirely divested of its sting.

"Jesus can make a dying bed  
Feel soft as downy pillows are."

My father was continually engaged in prayer, as his eyes, until they closed in death, were raised to heaven. It was a source of great affliction to us he could not speak, but he was reduced to an infantile weakness. Aunt Josiah asked him, if he knew in whom he believed? he bowed his head in token of assent, and sweetly smiled. He apparently suffered none in dying, and departed at five o'clock on Wednesday morning, without a struggle, sigh, or groan; but sweetly fell asleep in Jesus. Directly after his departure, the most rapturous, triumphant smile shone on his countenance I ever witnessed. Never shall I forget it—it was the smile of one released from the fetters of mortality, and who had winged his flight, as a celestial spirit, to join his Saviour and his God. The day after his countenance changed into a calm and tranquil smile. Do not suppose, dear Dr. E., it was imagination created

the idea: no, it was a happy reality. Owing to the unhappy difficulties in our church, mamma would not request a funeral sermon to be preached there, but there was one preached at Newport, his native place, (in the church he first joined) by Mr. Gammell, a very popular preacher, who has drawn up a biography of my father, which we send to you. I have a great deal, dear Sir, to write to you yet relative to our family, which the paper will not contain: I should esteem it a great privi-

lege to hear from you, and would endeavour to cause my epistles to be interesting. There is a plan I have in contemplation, which I would like your opinion on. My father was that kind of character, I should regret should be buried in oblivion: would you not think it advisable to have his sermons published, together with some of his letters, and his life. Many friends of my father would no doubt undertake the task.

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## Review.

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*Considerations addressed to the Eclectic Reviewer, in Defence of those who maintain that Baptism should precede Communion; occasioned by his Address "to Correspondents" in the Eclectic Review for December, 1824. By Joseph Kinghorn. Octavo, pp. 37. Price 1s.*

THE asperity and unkindness which have been recently displayed by the Editor of the Eclectic Review, towards those of the Baptists who maintain that "Baptism is a term of communion," is a matter for lamentation; because it was desirable that a work, avowedly conducted upon the principles of *nonconformity*, should not have been employed as the tocsin of strife, nor have been made the engine of comparatively a very inconsiderable portion of the dissenting body.

The writer of the pamphlet before us, having taken a prominent part in the controversy regarding communion, had the honour of having his name associated by this Editor with the "respectable and amiable characters," and "venerated authorities of Booth and Fuller," but as being, nevertheless, as they were, "a tolerant abettor of a principle so essentially intolerant" as that of strict communion. Our author respectfully thanks the Editor for his good opinion, though he does not appear to feel greatly obliged for the accusation of having contributed towards "consecrating the dogma in the eyes of hundreds of individuals, and giving to a few gratuitous positions and talismanic phrases the semblance of power and arguments."

If these assertions of the Editor are any thing more than *dogmas*, we are unable to perceive the reasons by which they can be supported:—"Gratuitous positions!" Is it then an assertion without proof, that none but persons baptized were by the apostles admitted to a participation of the Lord's Supper?—"Talismanic phrases!" Is it then to perform the part of a magician to say, that apostolic precedent has the force of inspired authority?—"Semblance of power and argument!" But if there be only the *semblance* of argument in such statements, then the reasons assigned by Protestants to justify their withdrawal from the church of Rome; or those which Dissenters employ to defend their Nonconformity, are also without force or reason! For, unless, both as Protestants and Nonconformists, we contend for the perfection of the scriptures alone, for all the purposes of faith and discipline, we cannot successfully resist the arguments by which the corruptions of the one, and the impositions of the other, are urged and defended.

But our author must be allowed to state his own view of the case.

"The main principle of what is called *Strict Communion* is nothing more than this: that the church of Christ should be composed of persons who have been baptized. It is not contended that this is the only requisite for membership, but, according to the New Testament, baptism was always required of those who professed faith in Christ, and, if the institution is not repealed, it is required still. This principle has been so long, and so

extensively acknowledged to be correct, by nearly all professing Christians, and makes such an open appeal to the New Testament authority and practice, that it is surprising it should ever be condemned and treated with asperity; for the strict Baptists do nothing more than act on the principle, and apply it to their own views of the command of Christ. According to the mode of argument which, of late years, has been used against them, the question is not, *when* or *how* professed believers in Christ have been baptized; but, whether it is requisite that they should be *baptized at all*, in order that they should be members of a Christian church. This is the hinge of the controversy, as may easily be seen by any one who will examine it with candid attention. By the *Eclectic Reviewer*, however, the principle, as adopted by the strict Baptist, is called 'the *duty of disunion—pernicious doctrine—a principle essentially intolerant—a tenet which assigns to schism a place among the articles of faith.*'—He says, further, 'the spirit of the cause has too unequivocally manifested itself, in the many, to be both an *intolerant and malignant* spirit; it has especially put on this form towards those Baptist churches who have dared to act on the principle of *Christian communion*—one of the worst features of the system is the petty warfare which it wages in the form of *detraction and depreciation* both against the living and the dead—*them of concision—narrow policy—sectarian party—schismatical Baptists*'—who are 'without the shadow of support from ancient precedent, unless it be that of the *Jewish converts*, who refused to eat with the *uncircumcised.*' How then, it may be asked, does the system stand? The Reviewer replies, that those who have pleaded for it have had such influence, that they have 'consecrated the dogma in the eyes of hundreds of individuals, and given to a few *gratuitous positions and talismanic phrases, the semblance of power and argument!*' *Eclectic Review for 1824, Vol. xxii. New Series, pp. 270—273.*"

For the purpose of apologizing to those Baptists who are opposed to the opinions of the strict Baptists, the Editor produces extracts from what he calls "Mr. Hall's masterly reply to Mr. Kinghorn;" and thus he seems to think he is justified by competent authority, in the unkind and unjust aspersions which he had employed.

It would have afforded us pleasure to have given other extracts. This excellent pamphlet may be perused with advantage by our readers, whatever

are their peculiar views on the subject of communion. Mr. Kinghorn defends himself from misrepresentations which had been given of his sentiments, with spirit, while he manifests the appropriate temper for the Christian polemic: we recognize a similar spirit in this Defence to that expressed by Paul, when he said, "But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed to be somewhat in conference added nothing to me."



*Interesting Narratives from the Sacred Volume. By Joseph Belcher.*

EVERY effort which is made to engage or to strengthen our attachment to divine revelation, should be hailed by us as productive of the most desirable results. Independent of the claims which "true religion" has upon the mind, and the hold it has upon the affections; it is not to be concealed or denied that the press is polluted by licentiousness, and perverted by infidelity, and that it is hourly sending forth its productions of the most noxious and disgusting quality; it is, therefore, of the utmost importance that the salt of Christian principle should be plentifully cast into the fountain, and that the living waters of the gospel, should be made to flow in the same channel. This object has been effected by men who combine vast acquirements in science, with deep experience in religion—and whose genius is sanctified by genuine piety. The writings of such men as Sir Isaac Newton, Locke, Soame Jennings, Wilberforce, Olinthus Gregory, "cum multis aliis" are deservedly dear on this very account, and should be held in everlasting remembrance; and whilst it has been remarked that religious books, written by laymen, and especially gentlemen, have been better received, and more effectual, than those published by Christian ministers, still we have been much indebted to the pens, as well as ministry, of those who have been set for the defence of the Gospel, not more for the able defence they have afforded of the verities of the Christian religion, than for the different ways in which they have drawn useful and interesting instruction from

its historical narratives and its biographical sketches. Robinson's Scripture Characters, and Hunter's Sacred Biography, are of the latter description; and we consider ourselves as much indebted to them.

The writer of the following Narratives may be considered as having taken, in a great degree, now ground to either of these able writers; and, if he does not charm us by his vivacity, or dazzle us by the brilliancy of his imagination, nor even instruct us by the variety of his knowledge, or the expansion of his thoughts, yet in every Narrative he holds us in wrapt and delighted attention, pleases us with the chastity of his style, the elegance of his simplicity, and the pertinence and propriety of his remarks. Narratives like these are calculated to make their way almost insensibly to the youthful mind, and prepossess it in favour of those pages in which they are formed; and will, it is probable, allure them to the cultivation of those Christian excellencies which are so eminently displayed in them.

The Narratives are twenty-five in number, and a very considerable portion of them are drawn from the Old Testament. The titles are comprehensive and significant. As a pleasing specimen of the volume, which we sincerely hope will be followed by another, we select a part of the improvement from the illustration "of the Character of Nebuchadnezzar the King of Babylon."

"From this affecting detail of circumstances, we learn the folly of encouraging a spirit of pride. It leads us from step to step, promising, like the serpent of old, great things, till at last it plunges us into ruin.—It shews us the mutability of all worldly honours.—He who to-day governs many nations and people, of many languages, may to-morrow be reduced in intellect and station to a level with the brutes. Let us, then, not trust in the world, nor in any thing it can give us. It illustrates the awful consequences of having God for our enemy. If we oppose him, and act in opposition to his will, we can expect nothing but his sure displeasure, and that displeasure is awful indeed. But a small portion of it will make us unhappy, and its full extent is nothing less than eternal torment and despair. And, lastly, the subjects suggest to the

penitent, who has seen the evil of his ways, and desires to return to God, the highest ground of encouragement. However greatly we have transgressed, if we hope in his mercy, and are relying on him for salvation, he will pardon us, and impart to us joys that earth cannot give, and that shall last when all human distinctions shall be unknown, and the existence of the globe itself almost forgotten."



1. *The Quarterly Review and the Dissenters.* 8vo. pp. 62. Westley.
2. *The Reviewer Reviewed; or, Structures upon the Articles in the Sixty-first and Sixty-second Numbers of the Quarterly Review, upon the "Progress of Dissent," and "The Church in Ireland."* By a Dissenter. 8vo. Pp. 64. Price 1s. 6d.

WE should have considered the pamphlet on this subject, which was noticed in our last number, as more than sufficient to answer the silly and contemptuous attack upon the Dissenters in the Quarterly Review, to which it was a reply. But here are two others, each, after its own manner, laying on heavy blows, by soft words and hard arguments, upon the clerical defamer; reminding us of the poetical description:

"And thrice he slew the slain."

The first of these is a production of no ordinary merit, written, as we suppose, principally to obtain a local circulation in the district in which the Reviewer resides. We are of opinion that while our author might have been justified in treating the "false tongue" of this deanery-hunting scribe with keen severity and cutting irony, yet that he has pursued the more dignified course, in not bringing against him "railing accusations," but saying in effect, as if conscious of the strength and goodness of his cause, "The Lord rebuke thee."

The second reply, which is well worth reading, contains some well-selected quotations to prove, that this over-worked and ill-paid race of unfortunates, the clergy of the established church, looking for help to the state lottery, in which there are but "few prizes," and many blanks! may



thank themselves for the "progress of Dissent!" That their want of orthodoxy, properly so called, and their non-residence, and other glaring corruptions of their ecclesiastical character, easily accounts for the zealous Dissenters having out-run them in exertion, and excelled them in success; the only success which in religion is lawful to be sought, the conversion of sinners to the cross of the Redeemer.

We take the liberty to advise, that if any other Reviews should appear in the "Quarterly," evidently written with an eye towards Canterbury, that no replies to them should be published by Dissenters. Surely it is not necessary that, in addition to supporting our own cause, and paying our proportion towards supporting the established clergy, and building the new churches, we should also be taxed by purchasing works, answering reasons often repeated, and worn-out statements, and continuing to prove the self-evident propositions, the principles on which our Dissent is founded, that Christ is the Head, and the only Head of his Church; that the scriptures, and the scriptures alone, is the religion of Protestants; and that the religious principles which a man believes, he has an undeniable right to profess, and to propagate.

*An Appeal to all Classes on the Subject of Church Patronage in Scotland: with a Plan for its Amendment.* Glasgow, 1824.

THIS very able and spirited tract is dedicated to James Douglas, Esq. of Cavers, and seems to have originated in the discussions on the Case of Principal M'Farlane, which will not soon be forgotten.

The proposal is to constitute "A Society for promoting the appointment of evangelical ministers, by placing Church patronage on a popular footing." And the time is coming when this subject will be pressed on the people of England, with all the advantages of that light which, no doubt, will be derived from the multiplication of Bibles and schools, and the vast increase of readers in the rising generation. We can give only one short extract from page 26:

"Various churches in England, deno-

minated Presbyterian, were endowed, many years ago, by Calvinists, on principles calculated, as they thought, to ensure the preaching of the truth. *They were interested in Trustees; and what has ensued?* They have become, almost without exception, Socinian or Unitarian. So much for private trusts. The Seceders in Scotland, on the other hand, placed their church, a hundred years ago, *on the freest popular footing; and what has ensued?* They are only more strict to their original standards, than when they separated from the establishment. These two facts speak volumes. They supersede all argument. They go far to prove, that the blessing of God awaits the popular principle."

In this case, as in many others, the foolishness of God is wiser than the wisdom of men, and we may add, in the words of the same apostle, which will, in due time, be verified, that the weakness of God is stronger than the strength of men.\*

There are myriads and millions now in Europe, whose acquaintance with the gospel is but commencing, who will see, with the utmost astonishment, that in complete opposition to the national establishments under which they have long lived, "the popular principle" pervades the New Testament in every part of it.

*An Alarm to unconverted Sinners. By the Rev. Joseph Alleine. With an Introductory Essay by the Rev. Andrew Thomson, A. M. Minister of St. George's, Edinburgh.* Glasgow, 1823.

THIS "Alarm" has roused the attention of many who are now in the regions of peace and safety, and will praise God for ever that they heard it. Many are now living who have derived great benefit from it, and there are millions in their infancy, and millions yet unborn, who will be stimulated by it to keep the narrow path that leads to everlasting life.

Agreeing with the Editor, "we do not pretend to vouch for every one of his sentiments. We do not approve of all his modes of expression. There is occasionally something overcharged in his statements; and frequently something vulgar and offensive in his lan-

\* 1 Cor. i. 25.

gnage;" but we must add, there is so much vital spirit in it, that it would be sure to live, if it were anonymous. To many, however, it will be additionally recommended by all the weight that belongs to the high character of the author—a holy man, who feared God above many—who laboured and suffered in prison, and fainted not.

We rejoice to see this new and handsome edition, and applaud the wisdom of our Scottish friends, who have ranked Joseph Alleine among the "select Christian authors."

The Essay prefixed by Mr. Thomson is ably written, and with great clearness and force proves, that to alarm sinners is essential to preaching the gospel—that it is perfectly rational to do so—that it is in complete accordance with the principles of our nature—and that to reject this mode of address, though we must not confine ourselves to it, is to reject the examples of the prophets, of the apostles, and of Jesus Christ himself.

The two first Chapters of this popular work are occupied in shewing what conversion is not, and what it is. The third proves its necessity. The fourth and fifth exhibit the marks and the miseries of the unconverted; and the two following are filled with directions and motives.

The two Epistles, prefixed by Richard Baxter and Richard Alleine, are extremely touching.

Mr. Baxter says, "I must tell thee, reader, that I take it for an honour to commend so masculine a birth unto the world. The midwife of Alexander or Aristotle need not be ashamed of her office."

Oh that it may find its way into the hands and the hearts of those interesting young men, who are tempted to prefer the ornamental to the useful; and also of those preachers, who cry "Peace, peace, when there is no peace;" and who, misled by a false delicacy, seem afraid to "mention hell to ears polite!"

*Letters and Papers of the late Rev. Thomas Scott; never before published: with occasional Observations by John Scott, A. M.* Octavo, pp. 515. Secley and Son.

This is a collection of valuable ma-

terials, and forms a suitable Appendix to the Memoirs of the writer noticed in a former number of our work. The subjects are so numerous, and in general so vastly important, that to review them, or even to enumerate them, is rendered, by our limits, quite impossible. The Letter on "The Divine Decrees," p. 169; and the remarks "On the practical Influence of the Doctrines of Predestination, Election, and Final Perseverance," p. 321, are peculiarly excellent, because of the scriptural and luminous statements they give of the Divine Sovereignty, as manifested in the just condemnation of impenitent sinners; and the free salvation of the elect of God; and the necessary tendency of these doctrines upon the mind of a renewed person, to promote sincere humility, godly zeal, and universal holiness of life. A paper on the "Observance of religious Ordinances," p. 488, ought to be carefully read, and the injunctions it contains, should be practically observed. There are many serious persons in our churches, who live in the neglect of baptism and the Lord's Supper; and that do not reverently, and in proper time, attend public worship on the Lord's-day, who would find themselves powerfully reproved by it.

The whole work must be read, in order that its worth may be properly appreciated.

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*A Letter to a Friend, on the Authority, Purpose, and Effects of Christianity, and especially on the Doctrine of Redemption. By Joseph John Gurney. 5th Edition. 12mo. Pp. 48. 6d. or 4s. 6d. per Dozen.*

The very intelligent and orthodox writer of this pamphlet, is a minister of the Society of Friends, or Quakers. We are very happy to find him speaking on all the fundamental points of Christianity, in a tone so decidedly evangelical. And as we have been assured by most competent authority, that his principles in this Tract are fully recognized and approved by the body of Friends; all the suspicions might be dismissed which, some years since, were excited by the "controversy between Hannah Barnard and the Society of Friends;" that many of them had expressed a leaning towards

Socinianism. As to the doctrine of three equal persons in the Trinity; the proper Divinity of Jesus Christ; the Atonement made by his vicarious sacrifice; the justification of the repenting sinner, through the imputation of the merits of Christ, without human deservings, to those who believe in his name; and the certainty of good works, as the evidences of faith in the Redeemer:—all these points are most scripturally and luminously stated. The following is a specimen of the Author's style:—

“ Now were we, through the means of that dispensation, to receive nothing but information, precept, and example, our need would be far indeed from being supplied. Powerless and corrupt as we are, we should still be left to perish in our sins, and the light thus communicated to us, would only aggravate our woe, and render our destruction more terrible. Where is the individual who understands the plague of his own heart, who is not aware that he stands in need, not only of information, but of reconciliation with God; not only of light but of life; not only of precept and example, but of power to obey the one, and to follow the other? Yes, my dear friend, the gospel of our Lord and Saviour is no messenger of good tidings to us, unless it proclaims to us *indemnity and cure*. Thus, and thus only, will it supply *all* our spiritual need. Truly our hope is only in the *mercy* of God, through the Saviour of men. *A Saviour, or I die—a Redeemer, or I perish for ever!*”

We venture to suggest, for the consideration of this writer, whether the contrast between John's baptism, and that of the Saviour, mentioned, page 39, ought to have been applied to “the washing of regeneration, and renewing of the Holy Ghost,” which relates to the *sanctification of all Christians*; when, as it appears to us, our Lord himself (Acts i. 5.) explains John's meaning as referring entirely and exclusively, to the *extraordinary* gifts to be imparted by the Holy Spirit on the day of Pentecost? We are aware the system of the Friends makes such an application of the text necessary:—but “what saith the scriptures?”

*A Manual for Church Members, drawn from the New Testament. By W. Newman, D.D. pp. 111. Offor. 2s.*

DR. NEWMAN'S announcement of his

intention to publish this “Manual for Church Members” was hailed by us with peculiar satisfaction; not less on account of the ability with which we knew such a work would be executed by him, than on account of its desirableness to meet the present demand of instruction, in relation to a subject, which, though essential to the purity and prosperity of the Christian church, we fear, in this age of generalization and latitudinarianism, is too much overlooked and neglected.

Having now attentively perused this highly acceptable publication, we hasten to give it our strongest recommendation: to which, as it appears to us, by its judicious arrangement, perspicuous statements, and compressed information, it is justly entitled. Besides the preface, and a short, but interesting, paper on baptism, the work contains fourteen sections; of which the titles are the following. The Authority of the New Testament—The Constitution of a Christian Church—On Church Power—The mode of admitting Members—The Lord's-day—The Public Worship of the First Christians—The Lord's Supper—The Pastor's Office—The Duties of Church Members to their own Pastors—The Duties of Church Members to each other—The Deacon's Office—The Discipline of a Christian Church—The Law of Excommunication—The Fellowship of Christian Churches. An appendix is added, consisting of a paper on John iii. 5.—Extracts from Jowett's Christian Researches—On the Pastor's Maintenance—Catalogue of Authorities.

The tutors of our dissenting academies will, no doubt, recommend this “Manual” to the notice of the students under their care; and, while the pastors and deacons of our churches will feel that much is due to Dr. Newman, for the pains he has bestowed on this important subject, they will perceive the propriety of co-operation—that is, endeavouring, in their respective communities, to impress upon the minds of the members, and also of those who may be approaching their communion, the desirableness of their possessing this valuable syllabus of facts and duties. In short, such is our conviction of the utility of this concise, but comprehensive, view of the Christian church, and its relative obligations that we sin-

cerely hope it will be perpetuated through numerous editions, and that, if any be unable to procure it by their own means, there will be persons found in every Christian society, whose prompt benevolence will cheerfully supply the deficiency.

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*Treatises on Justification and Regeneration.* By John Witherspoon, D.D. With an Introductory Essay by Wm. Wilberforce, Esq. Glasgow, 1823.

Dr. Witherspoon was a man of learning, and of wit and humour. But his highest reputation was derived from his theological pre-eminence, and from the ability and decision with which, while he presided in one of the American colleges, he defended the doctrines of grace. His writings abound with luminous statements, clear, cautious, and circumspect reasonings; pungent expostulations with the conscience, and powerful appeals to the heart.

This volume contains a respectful and affectionate letter to the Rev. James Hervey, which introduces an essay on the connection between the doctrine of justification by the imputed righteousness of Christ and holiness of life.

The largest and the most laboured piece, is the practical treatise on regeneration. Dr. Witherspoon has justly remarked, "wherever there is much real, there will also be much counterfeit religion." One of the most striking features of this work is, the skill which the writer has displayed in separating the precious from the vile—in distinguishing true from false religion.

In the first chapter, after some general observations on the metaphor used by our Lord, in John iii. 3, he shews, in distinct sections, that the change must be great—that it is not merely external and imperfect, but inward, essential, and complete—and that it must be supernatural.

The second chapter presents a large view of its principal evidences and fruits.

The third traces the steps by which this change is accomplished. Here, in seven sections, he shows that there must be a discovery of the real nature of God—and of his infinite glory—and a conviction of sin and danger. He

goes on to treat of the degree of sorrow for sin in true penitents—and their acceptance of salvation through the cross of Christ. He shows how the believer recovers peace of conscience, and how he is governed in his daily conversation—and concludes with particular addresses to the rich and the poor; the young and the old; the self-righteous, and the chief of sinners.

The introductory essay, by Mr. Wilberforce, has a rich evangelical unction upon it, and will be read with admiration and delight by many, to whom, perhaps, the name of Dr. Witherspoon was almost, or entirely unknown.

We must confine ourselves to a short extract from Dr. Witherspoon's "Introduction," p. 95.

"It is not my purpose to give a tedious explication of the passage, or entertain the reader with a proportion of criticism upon the words. This expression 'the kingdom of God,' hath various significations in scripture, but chiefly two in the New Testament: 1. The gospel dispensation, or government of the Messiah, as distinguished from the preceding periods; 2. The kingdom of heaven, where the sincere disciples of Christ shall be put in full possession of the blessings of his purchase. I take it to be the last of those that is, either only, or chiefly, intended in this passage. Both of them, indeed, may be meant in their proper order, and for their different purposes. An open profession, and receiving the external badge, was necessary to a concealed friend and cowardly disciple; but a right to the spiritual privileges of the gospel, and the promise of eternal life, was the only thing that could make the profession valuable or desirable. Accordingly, our Saviour seems to speak of both in his reply to Nicodemus, admission into the visible church by baptism, and renovation by the Holy Ghost. Jesus answered, 'Verily I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God.'"

If this be the true interpretation, (and a host of divines, both ancient and modern, might be appealed to in its support) it decides, at once, the controversy on "terms of communion." Without presuming to decide on its validity, we may, however, confidently state, that it is entitled to the serious consideration of all those who now take opposite sides on that question.

*An Abstract of the gracious Dealings of God with several eminent Christians, in their Conversion and Sufferings. By Samuel James, M. A. Ninth Edition, with considerable Additions, and Memoirs of the Author, by his Son, Isaac James. Octavo, pp. 158. 5s.*

THIS useful book is well known to many of our readers; and to such persons it needs no recommendation. To those who compose the new generation in our churches, it may not be unnecessary to say, that several of the eminent Christians, whose experiences of the divine love and protection are here recorded, lived during the period of persecution in the reigns of Charles II. and James II. Their faith was thus tried with fire, and was made to appear more precious than gold, however refined, as it stood them in stead in the most trying and afflicting circumstances. To these Memoirs of persecuted Nonconformists, the Editor has now added one of a pious Protestant clergyman, in the reign of bloody queen Mary:—"the interesting Narrative of the Rev. *Thomas Mountain*, transcribed from *Strype's Ecclesiastical Memorials*." His deliverances from popish bishops, who thirsted for his blood, is little short of miraculous!

Mr. James has "considerably enlarged the account of his great-grandfather, Mr. *Lawrence Spooner*, from the original manuscript;—as also the "Detail of the sufferings of *Agnes Beaumont*;" from the original manuscript. The experiences of Mrs. *Combe*, Mrs. *Clarkson*, and Mrs. *Churchman*, are well worth perusing, especially by those feeble-minded Christians, who need information and encouragement, respecting the nature of a work of grace in the heart. To pious females of this class especially, we cordially recommend these accounts.

Mr. James has rendered an acceptable service by the republication of this enlarged work: we wish he could be induced to publish, before his death, the "History of the Dissenters in Bristol," announced as being in a state of preparation about thirty years ago! Surely he need have no apprehensions but what such a publication would be purchased to an extent sufficient, at least, to cover the expenses; especially

if he practically regard the opinion which he mentions of the late Mr. Fuller, in the compilation.

*Gleanings from pious Authors, with a choice Collection of Letters (some by the Rev. John Newton), and original Poetry, by the Author of Miscellaneous Thoughts. Pp. 438. Burton.*

THE class of persons to whom such a compilation as this will prove acceptable is very considerable. A want of leisure, or a disinclination to read more voluminous works, will, in many instances, make these pious extracts welcome. To the 163 p. this volume consists of a selection of passages on various subjects intended to illustrate and enforce some doctrinal, experimental, or practical truth. To these succeed poems whose chief merit is their piety. These again are followed by forty-four letters the most interesting of which are six by the late Rev. John Newton, and one by the late Rev. J. Grimshawe; and the volume is concluded by a selection of texts on various and important subjects.

Though upon the whole we think well of this work, we feel it to be our duty to caution the editor against publishing every thing which may fall in his way in the shape of *original poems or letters*, lest he should incur the serious charge of book-making, and suffer the penalty of a stagnant sale.

*Four Treatises, by the Rev. J. Haldane, Author of the Revelations of God's Righteousness, &c. &c. &c. Pp. 136. Hoidsworth.*

THE subjects of these treatises are: 1. Mystery of Redemption; 2. Prayer of Moses; 3. Doctrine and Duty of Self-examination; 4. On the Faith of the Gospel.

The author has treated these important articles with great seriousness; and though we are not aware that his statements possess any strong claim to originality, yet we think pious readers cannot peruse this work attentively without reaping advantage. It contains many passages of great excellence; among these we quote the following:

"Let all beware, then, of trifling with religion; there is, indeed, much speculation on the subject in this country. Some are speculating about faith as a

fiducial act, and others about faith as being simply believing the truth; whilst both, perhaps, are ignorant of that glorious truth which produces love to God and man, purifies the heart, and overcomes the world. Some comfort themselves that their faith will save them, because it is not historical, and their confidence is increased by their doubts and fears about their own interest in Christ, which they view as a pleasing evidence that they are the Lord's. Others are sure all is well with them, because their faith is simple belief, and because they have no doubts and fears. Yet both may be deceiving themselves. The doubts and fears of the one may arise from their own hearts condemning them for their carnality, while they are ignorant of that which gives the answer of a good conscience; and the peace of the other may arise from indifference about eternity, and light views of the evil of sin. But he that has heard the voice of Christ, and learned of him the truth as it is in Jesus, 'shall come forth of them all.' He neither trusts in his faith nor in his works, nor on any real or supposed change of his heart, but the life he lives in the flesh is by the faith of the Son of God; and abiding in him, he shall be filled with the fruits of righteousness, which are, through Jesus Christ, to the praise and glory of God." P. 135.

## LITERARY INTELLIGENCE.

*Just Published.*

A Memoir of Catherine Brown, a Christian Indian. By Rufus Anderson, A.M. Price 1s. 6d.

The Beneficial Influence of Wisdom and Knowledge. By the Rev. Richard Keynes, of Blandford. 8vo. Price 1s.

A Manual for Church Members; by Dr. Newman, of Stepney. Price 2s.

The Cottage Bible. Twelve Parts are now published: the first Volume, or which may be bound in two, will be completed in Fourteen Parts.

*In the Press.*

An Expostulatory Letter to the Rev. Edward Irving; occasioned by his Oration for Missionaries after the Apostolical School. By the Rev. Wm. Orme, of Camberwell.

Roxton Hymns: consisting of One Hundred original Hymns. By the Author of "An Old Year's Gift."

Mr. Belcher, of Folkstone, has in the Press a 12mo. Volume, entitled Poetical Sketches of Biblical Subjects; comprising a Selection of Passages from the best Poets, illustrative of the sacred Volume. It is intended as a Companion to his "Narratives," lately published.

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## Intelligence, &c.

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### *Society for the Relief of aged and infirm Baptist Ministers.*

THE Annual Meeting of the Society for the relief of "Aged and infirm Baptist Ministers," instituted at Bath, 1816, will be held at the vestry of the Baptist Meeting-house, Somerset-street, Bath, June 15, 1825, at noon. In the interim, the beneficiary members, annual subscribers, and congregations disposed to aid the funds of this Society, by a collection, are respectfully requested to pay their subscriptions and collections to any member of the Committee, who are desired to remit all sums received on account of the Society to the Rev. J. P. Porter, Bath.

The Committee avail themselves of this occasion to suggest to their brethren in the ministry, who are members of this Society, particularly those who did not

make a collection last year, that, if each of them would make a collection (either public or private,) the aggregate, although the sum were individually small, would be a valuable accession to the comforts of the aged and infirm, as one half of such collection would be immediately divided among the claimants.

The beneficiary members entitled to claim on the funds of the Society, are reminded, that their application must be in the hands of the Secretary on or before the 15th of May, or they cannot be attended to; and those of them who retain the pastoral office, must accompany their application with a certificate from their respective churches, that they retain such office (notwithstanding their claim on this Society,) with the consent of the majority of the members present at a church-meeting, held by public notice, for the especial purpose of giving such certificate.

P. S. In the last six years the Society has distributed £814 among aged and infirm ministers; besides funding £1890 new four per cents.

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*Baptist Evangelical Society for  
Scotland, especially the Highlands.*

*To the Editor of the Baptist Magazine.*

A few friends of the Baptist denomination, being feelingly aware that many places of their native country were but poorly supplied with the means of salvation, or entirely destitute of them; resolved to unite their feeble efforts and influence, after the example of some of their Christian brethren, to supply these means, by sending evangelical labourers into these places, and assisting others who were already engaged there, in preaching the words of eternal life, to extend their exertions in persuading men to be reconciled unto God. Accordingly, in the month of June, 1823, the Baptist Evangelical Society for Scotland, especially the Highlands, was formed, and its Regulations, with the names of its office-bearers, printed and published. A tried Missionary was immediately employed in the Highlands of Argyleshire, and another Minister of the Gospel assisted in his evangelical efforts in Galloway.

The Society held its first annual meeting in Glasgow in May last, when the report of its labours, income, and expenditure, was presented and published. The income of the Society having, by a few pounds, exceeded its outlay, encouraged the Committee to extend their exertions; and relying on the bounty of the Christian public, that might approve of the object, to support them in prosecuting it, they made engagements to employ other *four* Missionaries in the Highlands, who entered upon their work, under the patronage of the Society, in the month of July:—one of whom is now stationed in Lewis, in Long Island; two in the Isle of Skye, who are also to visit the parts about Lochcarron, in Ross-shire; and the fourth has his station in the Islands of Islay, Jura, and Collonsay; where they are *wholly* given to this ministry. Another Missionary, who preaches in English, has been appointed to labour in different parts of Dumbarton, Stirling, and Perthshire; and besides these *six* Missionaries, who are wholly supported by the Society, it gives considerable assistance to other Preachers to extend their labours, in the shires of Murray, Argyle, Perth, Wigton, and Kirkcudbright—besides defraying the expenses of occasional itinerancys; all of which, it

will require nearly £250 annually to support.

The Committee having laid these statements before their Christian friends, solicit, and trust that they may rely upon their prayers and pecuniary aid, on behalf of an object, which they presume ought to interest every humble dependant on the grace of the Divine Redeemer, whose Name (“the *only name* given under heaven among men, whereby we must be saved”) it is the object of these efforts to publish to our unenlightened, guilty, and perishing countrymen *at home*, that they may be saved.

The fields upon which the Society have entered are extensive, and very inviting—they are even “white unto harvest;” and labourers are not altogether wanting; *three more*, at least, will be ready to engage in the service of the Society by the month of March, to preach the gospel in the Gaelic language: but it depends on those to whom this appeal is made, whether they shall be left to stand comparatively idle, because no man will hire them—or whether the Committee shall have the pleasure of saying to them, “Go ye also into the vineyard: and whatsoever is right that shall ye receive;” and also of being able to continue their engagements on behalf of the kingdom of Christ, into which they have already entered. How important, impressive, and exciting are these words of him who came to seek and save the lost—“Work, while it is day, for the night cometh wherein no man can work!”

The sources of supply to which the Committee look, are, individual Donations and Subscriptions, Congregational Collections, and Remittances from Auxiliary Societies; which will be gratefully received by the following Ministers:—Messrs. William Innes, and James Haldane, Edinburgh; Alexander M’Leod, Glasgow; John Edwards, Greenock; George Barclay, *Secretary*, Irvine; John Gilmore, Aberdeen; and Wm. Watson, Cupar-Fife;—also by James J. Duncan, Esq. West of Scotland Insurance Office, Virginia-street, Glasgow; and Mr. Wm. M’Ilvain, Treasurer, Greenock; or any other of the Members of the Committee; likewise by the Rev. James Lister, Liverpool; and the Rev. John Dyer, Missionary Rooms, Fen-court, Fenchurch-street, London; Joseph Hanson, Esq. Newgate-street, and the Rev. J. Edwards, Kentish Town.

*Irvine.*

GEORGE BARCLAY, Sec.

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**CORNWALL ASSOCIATION.**

The Cornwall Association in Aid of the Home Missionary Society, held their

first Quarterly Meeting at Falmouth, October 13, 1824. Committee Meeting in the morning at eleven o'clock. In the evening, preaching by Mr. Clarke, of Truro, from Acts viii. 5; prayer by Messrs. Lane and Dore.

The second Quarterly Meeting of the above Association was held at Redruth, December 29, 1824. Committee Meeting in the afternoon at three o'clock. Preaching in the morning and evening by Messrs. Lane and Burchell, from Acts x. 38, "Who went about doing good;" and Eccles. ix. 10. Prayer by Messrs. Lane, Heath, Clarke, and Morcom, Junior. The next Quarterly Meeting to be held at Helston, April 1, 1825: Messrs. Clarke and Dore to preach from 2 Cor. viii. 9; and Heb. i. 1, 2.

#### *Southern Association of Calvinistic Baptist Churches.*

THE Southern Association of Calvinistic Baptist Churches, held their Fourth Meeting at Salem Chapel, Portsea, April 5 and 6.

Mr. Broady commenced the service on Tuesday evening by prayer; Mr. Bulgin preached from 2 Tim. iv. 7, 8; Mr. Davies, of Whitechurch, closed the public services by reading and prayer.

On the Wednesday morning, the brethren met for prayer at half-past six. Messrs. Fitcher, Arnot, and Mead, prayed.

The Circular Letter, drawn up by Mr. Neave, was read, approved, and ordered to be printed.

The Practical Influence of the Doctrines of the Gospel, is to be the subject of the next letter. Mr. Miall is requested to write it.

It was resolved unanimously, That this Association sincerely laments the departure of their highly-esteemed brother, Mr. Saffery, late of Salisbury;—they affectionately sympathize with his afflicted widow and family,—they earnestly pray that the God of all grace may fill the breach he has made in the church, by raising up a man equally zealous for his glory,—and that the ardour for the salvation of the heathen, which he was so eminent an instrument of promoting, from the commencement of the Baptist Missionary Society, may never be suffered to abate.

Wednesday morning, half-past ten.—Mr. Franks read a portion of scripture, and engaged in prayer; Mr. Burnett preached from 1 John iv. 13; Mr. Griffin concluded the service of the morning in prayer.

The brethren met immediately after the service, for business.

Mr. Tilly read the Report of the Itinerant Society—the business of the Itinerancy was attended to.

The Associate Brethren met together at half-past six, at Mr. Miall's Chapel, in Meeting-house Alley.

Mr. Davies read the scriptures and prayed; and Mr. Draper preached from Rev. xiv. 13: Mr. Shoveller concluded in prayer.

The Brethren met again for business. It was resolved,

That the future meetings of the Association shall be held on the Tuesday and Wednesday in the Whitsun-Week.

That Mr. Davies, and the Church at Whitechurch, be cordially admitted into the Association.

That the Assistant Mission Society shall be continued on the plan on which it has been conducted for many years in this county,—and that the Brethren be respectfully requested to bring their collections and subscriptions to the next Meeting in September.

That Mr. T. Ellyett be unanimously requested to be Treasurer, and Mr. B. H. Draper, Secretary.;



#### *London Baptist Building Fund.*

*To the Editor of the Baptist Magazine.*

SIR,

There is nothing wanted to ensure the most desirable results to the London Baptist Building Fund, but persevering efforts. Four Cases will be relieved this quarter, and it is hoped the number will be increased in the succeeding distributions.

Those gentlemen who have not been waited upon, nor sent their names as subscribers, will be called upon now as soon as possible. In the mean while those gentlemen would confer a double favour, who would be so kind as to signify by post to G, Fen Court, the sum they intend to subscribe for the current year.

J. H. SECRETARY.

April 13, 1825.

#### NORWICH.

WE understand that the Rev. James Puntis, late of Battle, Sussex, has accepted an invitation to the pastoral office over the second Baptist Church in the city of Norwich, originally under the pastoral care of the late Rev. Mark Wilks, and are happy to hear that he has commenced his labours with an encouraging prospect of comfort and usefulness.



## ORDINATIONS, &amp;c.

*Ordination of Mr. T. Jones at Brosely.*

ON the 20th of May, 1824. Mr. Thomas Jones was ordained to the pastoral office, over the second Baptist church in Brosely. Mr. Cook, of Oswestry, described the nature of a gospel church; Mr. Jones, of Newtown, asked the usual questions, and delivered the charge from Exodus iv. 10, 11, 12. Mr. Thomas, pastor of the first Baptist church, offered up the ordination prayer, which was accompanied with laying on of hands. In the evening, Mr. Cook preached to the people. The newly ordained pastor concluded the service with prayer. Messrs. Snow, of Donnington Wood; Evans, of Bradford Academy; and Smith, of Bilstone; took part in the services of the day.

*Ordination of Mr. J. E. Simmons at Stony Stratford, Bucks.*

ON Wednesday, September 29, 1824, Mr. J. E. Simmons (late of the University of Glasgow) was ordained pastor of the Baptist church, Stony Stratford, Bucks. Mr. James Simmons, of Olney, read the scriptures and prayed; Mr. Mack, of Clipstone, stated the nature of a Christian church, and asked the usual questions; Mr. Barker, of Towcester, offered up the ordination prayer, which was accompanied with laying on of hands; Mr. Franklin, of Coventry, delivered the charge; Mr. Wallis, of London, addressed the church; and Mr. Gilbert, (Independent) closed with prayer. Hymns were given out by Mr. Lewis, of Kislingsbury. Mr. Tyler, of Haddenham, preached in the evening. The Baptist church at Stony Stratford has had a name among the churches of our denomination for about two centuries, but, during the past thirty years, had been so far reduced, as to excite the fear of its becoming extinct.

## WHITCHURCH, SALOP.

OCT. 20, 1824, was opened, the new Meeting-house, for the use of the Baptist church and congregation under the pastoral care of Mr. John Phillips, in Whitchurch, Salop; when three sermons were preached, that in the morning, by Dr. Steadman, President of Bradford College, Yorkshire, from Isa. xxxii. 15; that in the afternoon, by Mr. Kent, of Shrewsbury, from 1 Kings viii. 27; Dr. Steadman preached again at night from Acts xi. 23. The devotional parts of the services were conducted by different ministers who were present on the occasion,

and we can truly say, that it was a time of refreshing from the presence of the Lord to our souls.

## BRECON, SOUTH WALES.

ON the 3rd and 4th of November, 1824, a new Meeting-house, for the use of the Baptist denomination, was opened for public worship, in the ancient and respectable borough of Brecon, South Wales. Wednesday evening, at Six o'clock, Mr. Evans, pastor of the Welsh Baptist church, commenced the services by reading and prayer; Mr. Phillips, Caerleon, preached from Matt. xviii. 20, (English); Mr. Roberts, Pontypool, from Jude xx, (Welsh). Thursday morning at ten, Mr. Jones, Newtown, commenced the services by reading and prayer; Mr. Saunders, Merthyr, preached from John iii. 19, (Welsh); Mr. Thomas, of Abergavenny, from 1 Kings xviii. 21, (English). Met in the afternoon, Mr. Powell, (Independent) commenced the services by prayer; Mr. James, of Pontrhydryn, preached from Zech. viii. 23, (Welsh); Mr. Blackmore, of Kington, from Psalm xvii. 15, (English). Met in the evening, Mr. Evans, Student from Abergavenny, commenced the services by prayer; Mr. Jones, of Newtown, preached from Matt. xxv. 8, (English); and Mr. Evans, of Dolau, from Heb. xii. 15, (English).

*Ordination of Mr. J. Phillips, at Beth-haran, near Newport, Monmouthshire.*

ON Thursday, March 3, 1825, Mr. J. Phillips was ordained a pastor over the Particular Baptist Church meeting at Beth-haran, in the Parish of Nash, near Newport, Monmouthshire. Mr. —, of Magor, read and prayed; Mr. J. James, Pont-rhyd-yr-ynn, delivered the introductory discourse, and the charge to the church, in English and Welsh, from Ezra x. 4.; the ordination prayer, with the imposition of hands, by Mr. T. Morris, Newport; Mr. J. Michael, of Sion Chapel, gave the charge to Mr. Phillips, in Welsh, from 2 Tim. ii. 7.

*Ordination of Mr. W. F. Burchell, at Falmouth.*

ON Wednesday, March 23, Mr. W. F. Burchell was ordained pastor of the Baptist church at Falmouth. Mr. Dore, of Redruth, gave out the hymns in the morning; Mr. Clarke, of Truro, read a portion of scripture and prayed; Mr. Horton, of Devonport, delivered the introductory address, asked the usual questions, and received Mr. Burchell's declaration of divine truth. Mr. Wildbore, (Independent) of Penryn, offered up the

ordination prayer, accompanying it with imposition of hands; after which, Mr. Nicholson, of Kingsbridge, delivered the charge to Mr. B. from 1 Tim. iv. 6.; and Mr. Hayman, (Wesleyan) of Falmouth, concluded with prayer. In the evening Mr. Horton gave out the hymns; Mr. Dore read the scriptures and prayed; Mr. Baynes, of Wellington, addressed the church from Deut. i. 38. "Encourage him"; and Mr. Muscott, (Independent) of Falmouth, closed the engagements of the day.

NOTICES.

*New Chapel to be opened at Woodstock.*

ON Thursday, May 5, 1825, a new Chapel will be opened at Woodstock, Oxon. The Rev. H. Page, of Worcester; J. H. Hinton, of Reading; and W. Gray, of Chipping Norton, are engaged to preach on the occasion.

*Buckinghamshire Association of Baptist Churches.*

THE Buckinghamshire Association of Baptist Churches will be held at Quainton, on Wednesday, May 18, 1825.

*Society for the Relief of Aged and Infirm Protestant Dissenting Ministers.*

THE Annual Meeting of the above Society will be held at the King's Head in the Poultry, on Tuesday the 31st of May, 1825. The chair to be taken at one o'clock precisely.

*Bedfordshire Union of Churches.*

THE Anniversary of the Bedfordshire Union of Churches, will be held at Bedford on Wednesday the 1st of June, 1825, when the Rev. John Mack, of Clipstone, and the Rev. Mr. Nottage, of Roxton, are expected to preach.

A BLESSING IMploRED.

"AND Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father! And Esau lifted up his voice and wept."

Gen. xxvii. 38.

"And Jabez called on the God of Israel, saying, O that thou wouldest bless me indeed."

1 Chron. iv. 10.

SUPREMEly Bless'd! thou Fount of bliss!  
O deign to hear a suppliant's prayer;  
Whose wants are all compris'd in this;—  
Oae blessing from thy fulness spare.

'Tis for no scanty boon I crave,  
No earthly toys, or tinsel prize;—  
Empires and crowns I would not have,  
Thy love and favour, Lord, suffice!

Whom thou dost bless, is bless'd indeed,  
Enrich'd beyond the power of thought;  
No curse can ever more succeed,  
Bless'd with a bliss that closes not!

Let others dread the frown of kings;  
To earthly courts for smiles look up;—  
Ne'er shall these trifling, treach'rous things,

Or move my fear, or draw my hope.

Should foes insult, or friends deceive,  
O grant me this, my sole request;  
All else with thee I calmly leave,  
Make me indeed divinely bless'd!

A weary pilgrim, travelling home,  
With tearful eyes, through dang'rous roads;

For this, and for the world to come,  
'Tis all I ask, all Heav'n affords.

G. T.

Calendar for May.

2. Full Moon II. 59 aft. Too far south to pass through the Earth's shadow.
- 10 Ceres south VIII. 26 aft. Altitude 55° 21'.
11. Mercury passes Mars.
12. Herschel south IV. 11 morn. Altitude 16° 3'.
14. Mercury (as to longitude) between the Earth and the Sun, VI. morn.
17. Moon passes Mercury I. 15 aft.
15. New Moon O. 6. morn. Too far north to cast her shadow on the Earth.

13. Moon passes Mars IV. 8 morn.
18. Moon passes Venus VI. 30 morn.
18. Moon passes Saturn VI. 15 aft.
19. Venus (as to longitude) between the Earth and the Sun, IV. 15 aft.
23. Moon passes Jupiter X. morn.
26. Sun (as to longitude) between the Earth and Mars, X. 30 aft.
31. Full Moon XI. 58 aft. A very small part of the Moon will pass through the Earth's shadow.

## LONDON ANNUAL MEETINGS IN MAY.

- Monday, 2nd. Morning, Eleven.* WESLEYAN MISSIONARY SOCIETY. Annual Meeting, City-Road Chapel. Joseph Butterworth, Esq. M. P. in the Chair.
- Monday, 2nd. Evening, Half-past Six.* GOOD SAMARITAN ITINERANT SOCIETY. Annual Meeting, City of London Tavern. Rev. Alexander Fletcher in the Chair.
- Monday, 2nd. Evening, Half-past Six.* CHURCH MISSIONARY SOCIETY. Annual Sermon, St. Bride's, Fleet-street, Rev. John Bird Sumner. *Tuesday 3rd. Morning, Eleven.* Annual Meeting, Freemasons'-Hall, Admiral Lord Gambier in the Chair.
- Tuesday, 3rd. Evening, Seven.* IRISH SOCIETY OF LONDON. Annual Sermon, St. Paul's, Covent Garden, Rev. Fountain Elvin, A. M.
- Wednesday, 4th. Morning, Eleven.* BRITISH AND FOREIGN BIBLE SOCIETY. Annual Meeting, Freemasons'-Hall. Lord Teignmouth in the Chair.
- Wednesday, 4th. Evening, Half-past Six.* PRAYER BOOK AND HOMILY SOCIETY. Annual Sermon, Christ Church, Newgate-street, Rev. John Kemphorne, B. D. *Thursday, 5th. Noon, Twelve.* Annual Meeting, Stationers'-Hall, Right Hon. Lord Bexley in the Chair.
- Thursday, 5th. Noon, Twelve.* LONDON FEMALE PENITENTIARY. Annual Meeting, Crown and Anchor Tavern.
- Thursday, 5th. Evening, Half-past Six.* LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS. Annual Sermon, St. Paul's, Covent Garden, Rev. George Hamilton, M. A. *Friday, 6th. Noon, Twelve.* Annual Meeting, Freemasons'-Hall.
- Friday, 6th. Evening, Half-past Six.* MORAVIAN MISSION. Annual Sermon, St. Clement's Danes, Rev. William Barrows, M. A.
- Saturday, 7th. Noon, Twelve.* LONDON HIBERNIAN SOCIETY. Annual Meeting, Freemasons'-Hall. H. R. H. Duke of Gloucester in the Chair.
- Sunday, 8th. Morning, Eleven.* GUARDIAN SOCIETY FOR UNFORTUNATE FEMALES. Annual Sermon, St. Mary Woolnoth, Lombard-street, Rev. Thomas Mortimer, M. A.
- Monday, 9th. Noon, Twelve.* BRITISH AND FOREIGN SCHOOL SOCIETY. Annual Meeting, Freemasons'-Hall, H. R. H. Duke of Sussex in the Chair.
- Monday, 9th. Noon, Twelve.* PORT OF LONDON SOCIETY. Annual Meeting, City of London Tavern, Admiral Lord Gaubier in the Chair.
- Monday, 9th. Evening, Six.* LONDON EVANGELICAL SOCIETY. Annual Meeting, City of London Tavern.
- Tuesday, 10th. Morning, Six.* SUNDAY SCHOOL UNION. Annual Breakfast, City of London Tavern, Joseph Butterworth, Esq. M. P. in the Chair.
- Tuesday, 10th. Morning, Eleven.* PORT OF LONDON SOCIETY. Annual Sermon, on Board the Floating Chapel, Rev. J. Griffin, of Portsea. *Afternoon, Three.* Rev. Jenkyn Thomas, of Cheltenham.
- Tuesday, 10th. Noon, Twelve.* NAVAL AND MILITARY BIBLE SOCIETY. Annual Meeting, Freemasons'-Hall.
- Tuesday, 10th. Evening, Six.* IRISH EVANGELICAL SOCIETY. Annual Meeting, City of London Tavern, Thomas Walker, Esq. in the Chair.
- Tuesday, 10th. Evening, Half-past Six.* CONTINENTAL SOCIETY. Annual Sermon, St. Ann's, Blackfriars, Rev. Dr. Thorpe.
- Wednesday, 11th. Morning, Half-past Ten.* LONDON MISSIONARY SOCIETY. Annual Sermon, Surry Chapel, Rev. Dr. Morrison. *Evening, Six.* Annual Sermon, Tabernacle, Rev. Dr. Bellrage. *Thursday, 12th. Morning, Half-past Ten.* Annual Meeting, Great Queen-street Chapel, W. A. Hankey, Esq. in the Chair. *Evening, Six.* Annual Sermon, Tottenham-court Chapel, Rev. Mr. Hamilton.
- Friday, 13th. Morning, Six.* RELIGIOUS TRACT SOCIETY. Annual Breakfast, City of London Tavern. Joseph Reyner, Esq. in the Chair.
- Friday, 13th. Morning, Ten.* LONDON MISSIONARY SOCIETY. Annual Sermon, St. Ann's Blackfriars, Rev. Mr. Williams. *Evening, Six.* Annual Communion, Sion, Orange-street, Silver-street, and Kennington Chapels. Sermon to Juvenile Auxiliaries, Spa-fields Chapel, Rev. W. Thorpe.
- Friday, 13th. Noon, Twelve.* AFRICAN INSTITUTION. Annual Meeting, Freemasons'-Hall, H. R. H. Duke of Gloucester in the Chair.
- Saturday, 14th. Morning, Quarter before Eight.* SOCIETY FOR IMPROVING THE CIRCUMSTANCES OF DISSIDENT MINISTERS. Annual Meeting, King's Head Tavern, Poultry, W. A. Hankey, Esq. in the Chair.
- Saturday, 14th. Morning, Eleven.* PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY. Annual Meeting, City of London Tavern.
- Monday, 16th. Evening, Six.* HOME MISSIONARY SOCIETY. Annual Sermon, Barbican Chapel, Rev. J. Cooke. *Tuesday, 17th. Evening, Six.* Annual Meeting, Spa-fields Chapel, Joseph Butterworth, Esq. M. P. in the Chair.

## Irish Chronicle.

THE Committee have been gratified to learn, from a respectable Gentleman, not connected with the Society, who has been lately in Ireland, and who visited some of their Schools, that they are well-conducted, and that the scholars are making great improvement. A satisfactory proof of their utility will be found in the letter of Mr. Wilson, which gives an account of the subscriptions received this year from Gentlemen in Connaught, residing in their immediate vicinity, and who are, therefore, well able to appreciate the advantages derived from their establishment. The Committee indulge the hope, as the scriptures is the only school-book in these humble seminaries, the promised blessing of the Holy Spirit will be afforded; so that many of the rising generation in our sister country will be emancipated from the bondage of superstition and vice, and become interested in all the privileges and immunities of the sons and daughters of the Lord God Almighty. The journals of the Irish Readers are very interesting.

*From the Rev. J. Wilson to the Secretaries.*

Dublin, March 23, 1825.

DEAR BRETHREN,

You will perceive by this that I am now in Dublin, and have begun collecting our subscriptions in this city. It will be gratifying to you and the Committee to hear, as it gives me great pleasure to state, that our subscriptions in Connaught this year amount to £150, including a donation from the Marquis of Sligo of £5, which is *twenty-three pounds* more than any former year. And I will here add, that one Gentleman, on handing his guinea to the person I sent, said, that "he paid it more freely than any money he spent within the year, because of the extensive good he was persuaded the Society is doing." You will perceive, by the account of the Schools, that they are recovering from the consequences of the unexampled opposition made against them during the winter; but I have not given, as is usual at this time, the precise number of children belonging to them. For, in fact, it is impossible to give a *correct statement*, the number being so fluctuating, according to the conduct of those who are so frequently endeavouring to annoy them; on one day, fifty children may be found in a school, the next not more than twenty, and on the following there may be sixty or seventy.

I shall purposely defer any particular observations relative to the Schools till a future opportunity, but will take care that you shall have them in time for the next Report.

*From the Rev. W. Thomas to the Secretaries.*

Newmarket on Fergus, March 18, 1825.

Through mercy I have again arrived at home, after a long absence. I have been

through a considerable part of the counties of Clare, Limerick, Tipperary, and Galway, having preached in a number of places. Twice at Tomgrany, at Clonmell, Mont Shannon, Moynoe, Tullo, Killaloe, Doonass, Limerick, Ballyorgan, Kilfinan, &c. To mention every particular would be an obtrusion on your time, and might fill a volume. I preached at Kilfinan to about 200 persons on Lord's-day, Feb. 20; and the next morning, before I was up, at seven o'clock there was a person from Ballyorgan, on the borders of the county of Cork, to request me to go there to preach; not being well, and having that evening to preach again at Kilfinan, I feared I should not be able to accomplish it; however, I went off, preached to a house full of people, and returned to Kilfinan, after a walk of seven miles, and preached to a large congregation. I was greatly pleased with the progress of the Sunday school which I established when I resided there. One hundred children were in attendance, whom I examined in the Old and New Testaments, their improvement and answers gave me the greatest satisfaction. The exertions of Mrs. O. are most laudable. She is certainly one of "the excellent of the earth." I preached in Limerick on board some ships at the Quay; there were great crowds, who heard with the greatest attention.

Since my last journal, a man of the name of Valentine Thyne, called on me, who said that he took the liberty of coming to see me in consequence of a sermon he had heard me preach at Moy, in the west of the County Clare, last September. I asked him from what I preached; he said, from Gal. vi. 14. "God forbid that I should glory, save in the cross of our Lord Jesus Christ," &c. I perfectly recollected it. I asked him,

how he expected to be saved? he replied, "Through faith in the Lord Jesus Christ." I asked him, "If his works would not assist in obtaining his salvation?" he replied, "That works were good in their place, but that they were only the fruits of faith." On enquiring of him how he obtained a living; he said he was a schoolmaster, but that since he had heard me preach he would go no more to mass; the priest had dispersed his school, deprived him of support, and left him and a helpless family to starve. I asked him how many scholars could he get, who would not be influenced by the priest? he said, from twelve to eighteen, who were the children of two or three families in his neighbourhood, who had thrown off popery, that there were no others there. I then asked him if he could read the Irish language? he said he could. I got an Irish Testament and tried him. He read and translated the third chapter of John's Gospel perfectly. He said he had never seen a Bible before he heard me preach, and had only obtained one a fortnight since, and that now he diligently read it. I gave him an Irish Bible and some school books and Testaments, desired him to go and teach as many children as possible, to diligently read the Irish scriptures to the people, and endeavour to turn them from darkness to light, and to go forward in the Lord's strength; that I would mention him to the gentlemen of the Committee.

The opposition which has been made to the schools has been over-ruled for good, and it will eventually tend to render the triumphs of the cross more glorious. The Lord will make the wrath of man to praise him, and the remainder he will restrain. I trust the Lord will arise and have mercy upon Ireland, and that the time to favour her will come; yea, I hope the set time is come. The Irish readers have been diligent, though greatly oppressed. After an argument which Ryan had with a Roman Catholic, he offered to give Ryan security if he would lend him his Testament. I said to Macnamara, a Sabbath Irish reader, and teacher, that if he went on as he did at present, the priest would not come to anoint him when dying; he replied, I will not trouble him, Sir, as I hope to have the benefit of the blood of Jesus. The Schools are increasing, and I hope in a short time will be as numerous as ever. I questioned one of the females, when she was reading that passage in the tenth chapter of John, "I am the door," do you suppose that Jesus is a door, like that? pointing to the school-room door; "No, Sir, she replied; "but he is the way of entrance into eternal

life." Many of the children make the most pleasing answers.

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*From a School-mistress in the County of Clare, addressed to the Secretary of the Female Auxiliary Society in London.*

LADIES,

I feel great happiness in being able to inform you, that my school (under the superintendence of Mrs. Boland) is doing well, notwithstanding the opposition of our parish priest. I find the number of my pupils still increasing, and acknowledging themselves truly sensible of their obligations to the charitable Ladies, who have taken their bewildered state into consideration. At present the improvement is tolerable, and, I trust, ere long, that gospel grace will bear its influence upon the mind of every individual in my little seminary, so as to offer their sincere supplication for the prosperity and eternal felicity of every human being concerned in our support and welfare.

I am, Ladies,  
With gratitude and respect,  
Your obedient servant,  
MARY RUTLEDGE.

*Kilanumery, Jan. 14, 1825.*

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*From a School-mistress to Mrs. Kitson, Secretary to the Walworth Lion-street Society.*

*Riverstown, Jan. 14, 1825.*

MADAM,

I have the honour to inform you, for the information of the ladies composing the Walworth Lion-street Committee, that the number of females attending their School at Riverstown, of which I have the charge, consist at present of sixty-eight, who attend pretty regularly, viz. Fourteen reading—forty-eight spelling—and six learning their alphabet. Several of whom commit the scriptures to memory. The greater part of these girls can work, some of them very well. Samplers, plain work, and knitting. Some of the old scholars attend occasionally, but from not coming regularly, their names have been erased from the list.

I have the honour to be,

Madam,  
Your faithful humble servant,  
MARGARET CONNOR,  
Governess of the Walworth Lion-street School, Riverstown.

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*Religious Tract Society.*

THE Committee of this Society have kindly sent a large supply of Tracts to

the Agents of our Society in Ireland; the following is their Address in relation to "The late Discussions in Ireland."

January, 1825.

The Committee of the Religious Tract Society have not overlooked the increasing activity of the Roman Catholics, and their systematic opposition to the circulation of the Holy Scriptures. Indeed, it would be equally contrary to the principles of their Institution, and the line of conduct it has hitherto pursued, if they should view this contest with silence and indifference. They desire to state, most clearly, that with respect to points of a political or merely controversial nature, they have no intention to interfere; but in the cause of *Truth* as opposed to *error*, and with respect "to those Evangelical principles of the Reformation, in which Luther, Calvin, and Cranmer were agreed," (see the Address of the Committee,) they feel that it would be criminal for them to be silent.

Former Committees have frequently referred to the active circulation of Tracts by the Reformers as a pattern and example for themselves to pursue, and in various Reports of the Society, have stated that "they desired to tread in their footsteps." They have considered themselves (see the Report for 1814) "as followers of those illustrious characters, not only in the mode of diffusing knowledge, (by Tracts,) but also in the doctrinal and practical substance of their instruction;" and "they have considered the Luthers, the Melanctons, the Calvins, the Tindals, the Cranmers, the Latimers of a former age, as their patterns in sound doctrine and active exertion."

The Committee earnestly call upon all to whom scriptural truth is dear, not to be indifferent to this most important subject; they would exhort that it be not taken up as a party or a political matter, but as a duty incumbent upon every follower of Christ with a reference to its important influence upon the souls of men. They earnestly recommend increased activity in the circulation of those Tracts which place the leading truths of the Protestant religion in a prominent point of view; such as the atonement, salvation by faith through Christ alone, and the necessity of a free circulation and unrestricted perusal of the Holy Scriptures. This last point they would particularly notice as, with reference thereto, the church of Rome and the powers of infidelity appear to have united; and the advocates of the see of Rome have not hesitated to adopt language from which the British public lately shrunk with horror when it was

heard from the lips of a votary of infidelity.

The subjoined list\* points out some Tracts which the Committee consider as suitable for circulation at the present time, and if it appears that some of them have less immediate reference to the differences between Protestants and Roman Catholics than others, they would again observe that they deem it not less important to refer to the *principles* of the Church of Rome than to its *proceedings*, and that when the mind is, by the divine blessing, grounded in the truths of the gospel, error will not find a place therein; but the plainest Christian will be "ready always to give an answer, to every man that asketh a reason of the hope that is in him, with meekness and fear." It was thus simple artificers and poor uneducated females were enabled to stand unmoved before the bloody Bonner and his associates, and finally triumphed over the sophistries and threatenings of their persecutors.

The Committee conclude this address by an extract from the Fifteenth Report of the Society, already referred to.

In contemplating the means which the Religious Tract Society employs for the universal diffusion of divine truth, your Committee gladly observe, that they in a great measure resemble those which proved, under the blessing of God, the instruments of effecting the great work of the Reformation. At that memorable period, not only was the volume of inspiration, after a lapse of many ages, put into the hands of multitudes, who had so long sat in darkness and the shadow of death; but the venerable confessors of those days also published, and widely circulated, a variety of short, scriptural, and impressive Tracts. Several of these compositions yet remain, as historic proofs of the pious activity of our forefathers; and clearly demonstrate, that much of the light of the Reformation was diffused through the influence of Religious Tract distribution. The writings of Fox the Martyrologist, and other cotemporary historians, fully confirm and elucidate this statement. One of the Popish complainants against Protestant zeal, during that eventful struggle for spiritual liberty,

\* Nos. 23—25—28—29—56—65—67—74—86—98—101—110—111—115—124—125—126—128—130—132—133—141—143—153—158—160—163—164—171—172—174—187—190—193—201—202—501—524—570. Also a short series of Tracts, now in course of publication, entitled "The Lollards;" and some others.

says, "The Gospellers of these days do fill the realm with so many of their noisome little books, that they be like to the swarms of locusts which did infest the land of Egypt."—Your Committee will rejoice in being enabled, through the liberality of the public, to imitate the example of these Gospellers of the Reformation, and to add swarm to swarm of their little books, till they abound in all the regions of the earth.

But the Members of the Religious Tract Society have the gratification of knowing that they are followers of those illustrious characters, not only in the *mode* of diffusing knowledge, but also in the doctrinal and practical *substance* of their instruction.

The firm basis of doctrine and scriptural interpretation on which this Society rest, is that of the great body of the English and foreign Reformers. They can appeal with confidence to the system of truth comprised in "The Harmony of the Confessions of the Reformed Churches," both at home and abroad; to the writings of their most esteemed individuals; and to the avowed principles of the thousands who then burst from the iron yoke of Popish domination. They consider the Luthers, the Melancthons, the Calvins, the Tindals, the Cranmers, the Latimers of a former age, as their patterns in sound doctrine and active exertion. They desire to follow them, as they followed Christ.

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To the Editor of the Baptist Magazine.

DEAR SIR,

Having just had occasion to refer to a volume of a contemporary publication for the year 1816, the following lines arrested my attention. They seem calculated to increase an interest in the benighted state of our sister country; if you

are of the same opinion you will probably give them a corner in the Magazine.

I am very truly yours,

F—.

J. B.

Lo a spot of land most glorious!  
Arm'd with rocks, and girt with sea;  
Where in triumph reign victorious,  
Faith, and Law, and Liberty:

Happy nation!

Still *more* happy let her be.

Britain! 'tis a name enchanting,  
To all countries far and near;  
*Rich* in mercies to the wanting,  
Blest are all within thy sphere:  
Truly blessed,  
Let them be from year to year!

Ah! but is there not a nation  
Near thee, on the western shores,  
Claims to thee a near relation,  
But deprived of thy rich stores?

'Tis *Hibernia*,

Who thy gospel-aid implores.

Yes, we have a little sister;  
Shall she be neglected still?  
Shall we not henceforth assist her?

Yes, we *ought*, we *can*, we *will*:

Good Britannia

Shall her horn of plenty fill.

Now with warm affection glowing,  
Moved by her plaintive cries;  
More and more their arduous growing  
They assemble,—they devise;

Now they hasten

With the Gospel's rich supplies.

Now they fly,—the light of heaven  
Through *Hibernia's* isle to spread;

Peace divine, and joy are given,—

Guilt and darkness captive led:

Superstition

Fears, and faints, and drops her head.

Go ye on, increase in numbers,

On the arm of Jesus rest;

Let not one indulge in slumbers,

And our sister-isle is blest!

Yes, so blessed,

As to rank among the best.

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\*.♦ The Subscriptions from Lancaster, Kendal, Yeoland, Rochdale, and Bacup, collected by the Rev. Moses Fisher, in October, 1824, have been duly received by the Treasurer, and will be acknowledged, with the names of Subscribers, in the next Annual Report.

# Missionary Herald.

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## NOTICE.

*The Treasurers of Auxiliary Societies, and other friends who may have Monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 1st of June, which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made in the course of the present month. It is requested that the respective accounts may be sent properly balanced to the Secretary, No. 6, Fen-court, Fenchurch-street, accompanied by the lists of Subscribers, &c. in alphabetical order. Due attention to this Notice will prevent delay in the closing of the Society's accounts, and consequently facilitate the early publication of the Report.*

*The Annual Sermons for the Society will be preached, Providence permitting, on Wednesday, June 22, and the Annual Meeting held, as usual, on the following day. Full particulars of the respective Services will appear in our next Number.*

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## BAPTIST MISSION.

### Home Proceedings.

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#### GREAT MISSENDEN, BUCKS.

On Easter Monday, April 4, was held the third Anniversary of the Missionary Association formed in this pleasant village; and the very numerous attendance, far exceeding that of any previous meeting, clearly proved what an interest is taken in the great object of sending the gospel to the heathen by the inhabitants of this rural district. The chair was occupied by James Stephen, Esq. Master in Chancery, who has a residence in the immediate neighbourhood, and who opened the business of the day in a most appropriate address. The report of the Association for the preceding year was read by the Rev. Richard Marks, Vicar of the parish, from which it appeared that nearly *Fifty Pounds* had been collected since the last meeting, in small weekly sums, exclusively (we believe) by the agency

of the Female Committee. Of this sum, an equal division was made, as usual, between the Church and the Baptist Missionary Societies. On behalf of the former of these Institutions, there was present the Rev. — Edelman, Secretary of the South Bucks Auxiliary Church Missionary Society, who gratified the meeting with a condensed statement of the operations conducted by our zealous friends in the establishment, and a similar account, in reference to the Baptist Society, was given by the Rev. John Dyer, from London. Several other clergymen and dissenting ministers of various denominations took part in the proceedings of the day; and the whole appeared eminently calculated, not only to serve the Missionary cause abroad; but to promote the feelings of mutual regard and Christian affection at home. Hitherto, we believe, this Institution, as to its peculiar feature of combined effort, stands alone; and we are quite aware that serious objections would arise to its general adoption: but we are inclined to think that few could witness this rural festival of thought and feeling without wishing that the laudable example might be followed wherever practicable.



## Foreign Intelligence.

### SERAMPORE.

RECENT ARRIVALS FROM INDIA have brought us a variety of intelligence from this station, and those in immediate connexion with it, a part of which we have the pleasure of presenting to our readers in the present number.

Mr. John Marshman, with his sister and Mr. Albrecht, arrived in safety about the beginning of September. Dr. Carey is said to have been in good health, although somewhat lame from his late accident; Dr. Marshman was recovering from the attack of a fever, which has been almost universal in Calcutta and its neighbourhood, though comparatively few had fallen victims to the disease; the other members of the Mission family were well.

We rejoice to perceive that, while our appeals to the churches at home for suitable candidates to enter the honourable field of missionary toil in the eastern world have produced but little effect, Divine Providence has been raising up those upon the spot who love the souls of the heathen well enough to devote their lives for their benefit. A pleasing instance of this kind has occurred at Calcutta in the person of a Mr. Wm. Kirkpatrick, who has been received as a Missionary by the Committee, at the recommendation of Mr. Yates and our other brethren in that city; and the subjoined letter, from our Serampore friends, conveys a similar application on the behalf of Mr. Williamson, with which the Committee have cheerfully complied.

*“ Serampore College, Nov. 6, 1824.*

“ Very dear Brethren,

Our highly esteemed Brother Williamson will, by this opportunity, offer himself to you as a Missionary to the heathen in Bengal.

Our long and intimate acquaintance with Brother Williamson enables us to speak decidedly as to his religious character, and literary attainments, and warrants our recommending him as a very proper person to be employed by you in the work upon which his heart is set.

Brother Williamson was brought to a saving knowledge of the truth in this country, and joined the church in the Lal Bazar, Calcutta, about five years ago, since which time his conduct has been highly ornamental to his profession; his gifts are highly respectable, and his love to missionary work has been fully proved by a course of voluntary labours in that department.

He was educated at Edinburgh for the medical profession, and came to this country as the surgeon of a ship. Since he has been in connexion with us he has diligently studied the Bengallee language, and is now so well acquainted with it as to be able to preach with acceptance to the natives, and convey to them that knowledge of divine truth, which, applied by the Holy Spirit, may end in the salvation of many.

Brother Williamson has been employed, for the last two years and upwards, on the establishment of the Serampore College, but having expressed a wish to be employed more directly in the work of preaching the gospel to the heathen, in some part of Bengal, we most cordially recommend him to you, and advise your receiving and employing him for that purpose.”

The Committee will be gratified and thankful, if the publication of this letter should prove the means of inducing any pious youth, suitably qualified by the Great Head of the church, to follow the example of Mr. Williamson, and consecrate himself willingly to the Lord. How earnestly help is desired by the Missionaries on the spot, may be gathered from the following brief appeal from Mr. Yates, in a letter to Dr. Ryland, lately received.

“ Mr. Pearce and I have just returned from a journey into the Jessore district, where we found the natives very attentive to the news of salvation. It is enough to break one's heart to see the field of labour that lies open in this country, and that invites cultivation, and yet no one to enter into it. The old Missionaries going off one or two in a year, and only one fresh one in seven years to supply their place. I do hope the Society will see it their duty to send out more Missionaries.”

#### *Death of a Native Christian.*

It is with unfeigned grief we record the death of our beloved young friend Komul, the senior Christian student in the College. He was a youth of superior abilities, of exemplary diligence in his studies, and, what was of infinitely greater importance, of fervent piety. We believe there was no individual in our church, who secured to himself more general and warm attachment. Long labouring under bodily affliction, he seemed ever to have in view his departure to another world. By the blessing of God, it made him heavenly-minded, not morose or melancholy. He died almost

suddenly on the 17th of July, and was buried the next evening. While the funeral procession moved slowly along, the corpse of our deceased brother being borne by his native fellow-Christians, and accompanied by the brethren of the Mission then at home, as well as by his fellow-students, many a weeping eye bore testimony to his worth, and at his grave more than two hundred natives stood with fixed attention, while brother M. pointed them to the source of his deceased Christian brother's excellence of character, and of his joyful hope in death, and contrasted it with the vain hope their delusions give. There were sorrowing hearts, and no listless indifference there. There was humble adoration of the gracious Disposer of all events, and not the horrible insult of living sacrifices. Even heathens could not fail to mark the difference between the Christian and the heathen funeral: the one decent and solemn, full of joyful hope, and tender sympathy; the other without hope and without sympathy, the most unfeeling indifference marking the countenances of the few individuals who witness the scene."

#### CHANDERNAGORE.

WE insert the following extract from the journal of a brother, who labours in connexion with our Calcutta Missionaries, because the incident it records, however trifling in itself, appears clearly to establish the inference the writer draws from it, and shew that no apprehensions whatever need be apprehended from the natives, in case the local authorities were to listen to the voice of humanity and religion, and prohibit the burning of widows as firmly as they have put down less inhuman murders. Is it possible for any of our readers to peruse the dreadful accounts inserted in this number from Pooree, without emotions of indignant shame that such atrocities should be perpetrated within the British dominions?

"June 28, 1824.—This is the festival of the Ruth Jatra, and thousands resort to drag the car of Juggurnath, at a place called Taldanga. The car is kept at Chandernagore, which belongs to the French. A rare circumstance has occurred this year in reference to the Ruth. This huge car used to be dragged along the main road leading to Taldanga, where it used to stand for the space of one week, and was then brought back to its stand near Laldigheeh. This road had lately undergone a thorough repair; and the French authorities sent word to the proprietors of the Ruth, that as the wheels

of the car would tear up the road, they could not suffer it to be dragged over it, unless they consented to pay 500 Rs. for its repair. The owners of the Ruth offered a sum considerably less than what was demanded, in consequence of which the Ruth was not allowed to be drawn, in spite of the earnest entreaties of the Hindoos. To some this circumstance may appear of a trivial nature; but let it be remembered, that the conduct of the French has not caused the people to revolt. One of their most ancient customs has been forcibly laid aside by the peremptory orders of the rulers of Chandernagore, without creating any spirit of rebellion among the Hindoos. A tax has been laid upon Juggernath, and as he could not pay the mulct, and his votaries had not respect sufficient to pay it for him, there he remains, a monument of his impotency and subserviency to the orders of an earthly being! O that the rulers would exercise their authority in abolishing the burning of widows; and that they might do it without causing any stir among the people, the prohibition of the removal of Juggernath's car fully testifies. A circumstance like the above has perhaps never been known before this. I am sorry I could not go to the place this evening, to show to the people what sort of a god they ignorantly worship. How truly comforting is it to reflect, that idolatry is losing its high tone! Alas, poor Hindoos, why will you continue blind to the evident will of God, while he is manifesting in such a plain manner his great power? He is showing you that your gods are no gods, and that he is alone God over all, blessed for evermore."

#### DINAGEPORE.

*Extract of a Letter from Mr. Fernandez, dated June 22, 1824.*

I AM happy to inform you, that, through the divine blessing, five persons, viz. four men and a woman, were baptized here on Lord's-day, the 6th instant, on their profession of faith in Christ; and on the same day, thirty-three of us sat down together to commemorate the dying love of our blessed Redeemer, some of the members not being able to attend through illness.

The members of the church here, now amount to ninety-two persons, many of whom, I am glad to say, have given me great pleasure and satisfaction by their christian-like behaviour; this pleasure however has not been unmixed with pain through the misconduct of a few. I have had the misfortune of losing three mem-

bers by death, within these twelve months past. The Christian population now amounts to a hundred and sixty-six persons, of whom ninety reside here, and seventy-six at Sadamah'l. Wherever I may be, here or at Sadamah'l, I always spend every evening of the week days, in instructing them. Six persons are now under probation for baptism.

My school continues to go on pretty well. The scholars are improving fast in their learning, as well as in the doctrine of the gospel; but they are irregular in their attendance, about seventy is their nominal number; between forty and fifty, however, attend, and sometimes less; no more than ten Christian children are included in the above number. I am very desirous of re-establishing a school at Sadamah'l, as there are many Christian children there, as well as those of Hindoo and Mussulman parents, big enough to receive instruction.

I have for several months been ailing with a pain in my stomach, which at times has been very acute. I have, however, through great mercy, been quite free from my usual gouty fits and rheumatism for these eighteen months past, for which I have great cause for thankfulness. I sincerely hope, my dear brother, that you both enjoy good health, and that the dear family at the Mission-house are also very well, to whom please to give my christian love.

We are certain that many will rejoice in the success that still attends the labours of our venerable friend, now within three years of seventy; and that the infirmities of age give so little interruption to his work. Long may he be spared to feed his interesting flock!

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#### DACCA.

Mr. Leonard wrote on the 17th of July, "We have now two candidates for baptism, a brahmun who has been long under instruction, and an Armenian who promises fair to become a truly valuable acquisition to the cause. The latter is a pupil of the Archbishop, lately arrived from Armenia, is about twenty years of age, is conversant with the Persian and Turkish languages, and allowed by the best judges, to be one of the best Armenian scholars in Dacca. He is also endeavouring to attain the English and Hindee, it appears with the design of making himself useful in the work of God, especially among his countrymen, whose ignorance of the truth, and deep depravity, he deploras.

He appears fond of the scriptures, which he makes his daily study, and,

since he requested to be united with us, attends the school about two hours every day to compare select passages of the Armenian version with the English Bible. He was sent to the Christian school about three months since by the Archbishop, to learn English, and although he continued but a short time, I have had much close conversation with him upon the departure of the Armenian communion from 'the faith once delivered to the saints,' in defence of which I found him exceedingly quick and warm, and well acquainted with the letter, although wanting in the spirit of the scriptures. From the above period he began to discover the errors of his profession, which, added to the unblushing corrupt practices of the Armenians, brought him to the determination of quitting them, and to offer himself to us.

It seems he had his principal instructions under the Patriarch of Armenia, and travelled with him through Russia, Prussia, and other parts, as his amanensis: his information, therefore, considering his age, must be extensive.

Our schools and regular congregation continue to increase, and, all things considered, we have no just cause to repine."

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#### BENARES.

*Extracts of Letters from Mr. Smith.*

May 20, 1824.

"On the 28th ultimo, a woman was burnt alive at Munkurnka Ghaut, with the corpse of her husband, whose name was Boolakee Nagur; and also a Bengalee woman on the 1st instant. Oh may the Lord remove these cruel practices by the light of the gospel!" "On the 11th ultimo the Union Chapel was opened by the Rev. Mr. Adam. On the first Monday of the month, we had a missionary meeting in the Hindoost'hanee Chapel, when the Rev. Mr. Fraser, Rev. T. Morris, Rev. M. T. Adam, Mr. Adlington, and myself, were present. The Rev. T. Morris gave us a very edifying discourse and prayed, and we thensung and prayed alternately, all engaging except the Rev. Mr. Fraser."

1st July. "A poor old Brahmun woman who attended the means of grace every Lord's-day, died last month; some time before her departure she attended Mrs. Smith, with several other women, to hear her read, and expound the scripture immediately after worship; and, on hearing the depraved and ruined state of mankind, she was more affected than any other woman, especially on hearing what Christ had suffered for the sins of the world. One Sabbath, reflecting on the

painful sufferings of our Lord Jesus, she said, with tears, 'I have hitherto worshipped the Ganges and all the Hindoo gods, but to no purpose, none of the gods suffered for my sins like Jesus Christ, and Him only shall I worship.' This poor woman composed in rhymes, 'Christ suffered for sinners,' which she would sing with tears. A short time since, she fell sick with a fever, and the following Sabbath, as she was not able to attend, she begged her daughter to go and hear the word of Jesus, to which she made some objections. The mother told her, 'O do not neglect to go and hear the words of Jesus, for he is the only Saviour of the world!' and two days after she breathed her last. The daughter continues to attend."

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### POOREE.

*Suttee.*—We earnestly recommend the following tale of horrors (say our Serampore friends) to the admirers of Hindooism, and more earnestly still, to the friends of humanity. Will nothing rouse them to feeling in this cause? Are we waiting till the cry of the blood of these infatuated women reach to heaven, and judgment be required?

"Another of those horrid examples of self-murder called Suttees, took place here on the second instant; and, as I was present, I will send you some account of it. The infatuated woman whose death I witnessed was the widow of a brahmun who had died the same morning. Their residence was about four coss from this place, and they probably came hither to attend the Rut'h Jattra. The man's age seems to have been about forty, and the woman's thirty, or thirty-five. The brahmun is said to have a father still living, aged about eighty, and the people intimated that he was too infirm to be present. I was likewise told that the deceased had three brothers, two of them younger than himself, and one older; who were all expected to be there. I was further informed that the man had left two children, a son fifteen or sixteen, and a daughter eighteen years old; the daughter, I understood, was not expected to appear; but the son would come 'to give his father and mother fire.' The deceased was a man of little or no property, not more than a hundred rupees; but he provided for these horrid rites, by paying a sufficient sum to one of his friends, before he died. The place where this murder was committed is called Swurgo-dwaro, *the gate of heaven*; and when I reached it, I found the coolies employed in digging the hole.

"It is well known, that, on these occasions, the bodies are frequently burnt on a pile; but sometimes the fire is kindled in a hole dug for the purpose, and I think this is generally the case in this neighbourhood. This hole or pit was circular, about six feet deep: its diameter at bottom perhaps a little less than its depth, and top twice as much. Soon after my arrival, about twelve coolies came, each of them bringing a load of wood on his or her head, for several of them were women, and they came twice. I charged all the labourers with being accessory to the crime about to be committed, and the general reply was, in substance, that they worked for money, and did this work as they did other work, because they were paid for it. Carelessness or levity characterized all the Hindoos on or near the spot. Ten or twelve were playing at some game but a little way off, and one nearer the pit proceeded to break some of the wood into small splinters, in order to facilitate the kindling of the fire, with as much apparent indifference, as if he had been about to boil his own rice. When he thought he had broken enough, he proceeded to light a small fire near the pit; but he took care, previously, to light his own cheroot, and he was at once employed in smoking it and kindling the fire. This being done, a small fire was kept up for the purpose, as I supposed, of being ready to kindle the larger one.

"The pit being finished, a quantity of water was mixed with cow dung, and sprinkled on the margin, and about one-third of the way down, in sufficient quantity to turn the sand its own colour; two ropes were also well wetted with the same mixture, the use of which will appear hereafter. On inquiring the use of two bamboos which lay near, I was told that they were to stir the fire, and *turn about the bodies*. The bits of wood prepared for the occasion, were between twelve and eighteen inches long, and, I suppose, on an average, five or six in circumference; a quantity of them were now thrown into the pit, and a man at the bottom proceeded to set them up on their ends, two or three thick round the sides. Upon these he placed a second tier, and on the second a third; he now covered the bottom, perhaps five or six inches thick, so that the pit was two-thirds lined with wood; but, as may be readily supposed, the upper tiers were thinner than the bottom one. Soon after all was finished, the dead man was brought on a rough bier, which might have been constructed by one man, in less than a quarter of an hour. The sides were two bamboos, sufficiently thick for the purpose, and across

them were tied eight smaller ones, some of them about the due length, and some of them considerably too long. The corpse was partially wrapped in a quilt, and a mat, and it was brought, by four brahmuns preceded by a fifth. This leading brahmun carried a bundle of straw, tightly bound up, about the length and thickness of a man's arm, and ignited; in which way the Hindoos often preserve fire for a considerable time. These men seemed to be repeating some formula, but they very readily left off to answer any questions that were put to them, relative to the business they were about.

"Soon after this, I received a message which obliged me to go home, and returning as expeditiously as I could, I found that the man had been placed in the pit, in a sitting posture, with his back resting against the side. The fire too, had been lighted, but the wind blew it from the body. Proceeding, now, the way the woman was expected, I soon saw the procession (if it may be called a procession) halting a few hundred yards before me. The crowd was kept off the woman, by a square made of four bits of wood, each five or six feet long; I believe the men who carried it were all brahmuns. The rabble was preceded by some of their rude music, which was not playing when I got up to them; but I had the pleasure of seeing two of my worthy countrymen, humanely employed in persuading the woman not to destroy herself. These gentlemen were Lieut. W. and T. B. Esq. and they gladly accepted my assistance; but alas! we all laboured in vain. I urged the grief which her death would occasion to her daughter, and I would have added her son, but as I understood that he was ready to act his part in the infernal tragedy, I rejected that argument as a useless one. I assured her that God would not be pleased, but displeased with her conduct—that she was going the way, not to heaven, but to hell—that the act was not required, even by their own shastras; and, finally, I assured her of a sufficient maintenance if she would consent to live. But it was all of no use; she said that her daughter had a husband and children, and would not be grieved at her death. As to the morality and safety of acting as she was about to act, she denied the truth of what I said, and assured me that she did not want money. She was so far from seeming depressed, that she laughed when she replied to what I said. Several times she desired us to allow her to proceed; and when she did proceed, it was with as composed a mien and as firm a step, as any other person there. Unwilling to see

her burn herself, my worthy companions tried, I think, twice more, to prevent the horrid deed; and I lent my feeble assistance, but to no purpose. They halted twenty or thirty yards from the flaming pit, where the last effort was made, and that failing, her infamous co-adjutors gave her a lighted lamp, which I think she put into an earthen pot, that she carried under her arm. What became of this afterwards I do not know, for in a little time all was confusion, and a scene, the most perfectly hellish that we ever saw, was presented to us. A way was made for the woman to the pit, and its margin was left clear. She advanced to the edge, facing her husband, and two or three times waved her right hand. She then walked hastily round the pit, and in one place I thought the flames caught her legs; having completed the circle, she again waved her hand as before, and then, without either hurry or hesitation, jumped into the fire.

"At this moment, I believe, the drums beat, and a dreadful shout rent the air, but I can scarcely say I know: all was confusion, a dense smoke issued from the pit, intermixed, at intervals, with partial bursts of flame. This was occasioned, I suppose, by powdered resin being thrown into the pit by handfuls, and what was thrown in at one time, popped off in a sudden blaze, whilst what followed it obscured the pit with smoke. In a little time, however, they allowed the fire to clear itself, and we then saw the wretched woman in the midst of it. I think her posture was that of kneeling down, and sitting on her heels, her body was erect and motionless, except that she sometimes moved gently backwards and forwards as if she bowed. The assistant murderers kept throwing a little resin at her, but she did not seem likely to be out of her misery in a little time, for the fire was not large and fierce enough to do the dreadful business very quickly.

"The poor creature still kept her erect position, but at length she seemed partially to rise, and she pitched forwards with her head against the side of the pit, about two feet from her husband's left hand. Part of her dark skin was burnt off, and we thought she had lost one hand, but I now believe this was a mistake. The motion of her head, in this new position, indicated pain, and she continued to live for perhaps two or three minutes longer. The other gentlemen then went home, but I staid a little longer, and saw the bodies taken out; for though the women are burnt to death in these pits, the bodies are taken out whilst they are distinguishable, and consumed in two dif-

ferent fires. At least that is the case here, and we are told it is done that the son may make sure of some fragment of both his parents, to throw into the Ganges.

"Now the ropes came into use, which, I have said, were wetted with cow dung and water: one of them was doubled, and the middle thrown down to catch the man's chin. I think it was guided to his chin by a bamboo: one or two bamboo levers were then put under his head to raise it, and get the rope round his neck. The rope was then twisted, that is, the two ends of it were twisted together, in order to fasten it, and they began to draw; but they failed, for the rope slipped off. Another man then attempted to fasten the rope; he succeeded, and they drew up the body, with the exception, I think, of the legs; but it was quite dark, and nothing could be seen but by the light of the fire. As they were not very expeditious, the ropes must have been in considerable danger of being burnt, but the people threw a little water on them occasionally to prevent it. They then tried to raise the woman, but could not easily get the rope round her neck; so they put it on her arm, which projected in such a way as to favour their doing so, and after twisting it well, they drew her nearly to the top of the pit, but they seemed afraid that they should lose her again, if they trusted entirely to her arm, so she was held just below the edge of the pit, till another man put the other rope under her chin, and she was then drawn quite up. Some of the people then employed themselves in arranging the wood for the fires, that were to consume the bodies, and I stood perhaps ten minutes longer, finally leaving both bodies on the brink of the pit, that of the woman still blazing. The joints of her knees were exposed, and most of the flesh burnt off one leg. I said yesterday to a fourth gentleman who was present, 'Did you ever see such a scene before?' to which he replied, 'No, and I will never see such a scene again.' Such are the facts, and I leave them to produce their own effect.

W. BAMPTON."

## MONGHYR.

*Letter from Mr. Leslie to Mr. Dyer, dated Monghyr, August 18, 1824.*

MY DEAR SIR,

I received your very kind and affectionate letter of the 28th of January, and had much pleasure in the information it communicated. We arrived here on the 17th ult. having left Calcutta on the 22nd of June. The first day we arrived at Serampore, where we staid another night with the good people of that place, Dr.

Carey, Dr. Marshman, and Mr. Mack, and left them amidst their prayers and blessings. We were accompanied as far as Cutwa by Mr. Yates, who, at that time, was in a very ill state of health. We left all our Calcutta friends well, but since then they have been heavily afflicted by the epidemic rheumatic fever. We left Calcutta just in time to escape, and have reason for gratitude, as well as for the many other signal deliverances we have experienced since we left England.

At Cutwa we saw W. Carey, and were rejoiced to find him blessed with success in his labours; for on the following Sabbath he was to add four more Hindoos to the number who already surround him. We stopped also at Moorshedabad, and were truly affected with the destitute state of that station. O could you and the people in England see the thousands and tens of thousands who are there, without a soul to point them to the Lamb of God, you would weep day and night on their behalf before God! I never saw, or contemplated seeing, such a scene in all my wanderings of life. I went and saw Mr. Sutton's house; but him I saw not. I looked at the house, and then around me on the people, and retired to my boat with an aching heart.

About two days before we arrived at Monghyr, we were met at a place called Bhaugulpore, by one of the native preachers here, who was so overjoyed at hearing we were on the river, that he could not wait at home till we arrived. Being detained at Bhaugulpore a day by a contrary wind, I went with him to the bazar, and stood by him whilst he preached to a very disputatious audience. Some of them were very vociferous in their arguments, and from the anger evinced by several, I began to be a little afraid lest we might fare somewhat badly. However, many heard with great attention.

The people at Monghyr gave us a thrice hearty welcome. In the course of an hour after we arrived, the native converts were around us, expressing their pleasure at our arrival, and sat down before us and sung a hymn, and afterwards joined in prayer. Mrs. Chamberlain has been accustomed, all along, to have them at her house every morning, to conduct Hindoostanee worship, when the servants, and any others who choose, may have an opportunity of attending. The number of converts is ten, and the congregation of natives on Sabbath is sometimes very great. On the part of the people generally in Monghyr, there is a considerable disposition evinced to hear the gospel. When our native brethren enter the bazar, they are frequently called in to the shops, to explain to the people the word

of God. The European congregation is generally about sixty, which is a large proportion of the residents of the station, and the church consists of fourteen members. The schools amount to seven, and the progress of the scholars is as much as could be expected.

Eliza and myself are studying the language as well as we can do with a moon-shee who does not understand a sentence of English. And I am glad to tell you

that she has made as much progress as myself:—indeed, in the speaking department, she has made much more, as she is more in the habit of speaking to the servants and the people around her. Her grand object is to acquire as much of the language as will enable her to meet with the native Christian women, to instruct them, as she will be able to say many things to them which ought to be said, and which I cannot say.

—♦♦♦—

*Contributions received by the Treasurer of the Baptist Missionary Society, from March 20, to April 20, 1825, not including Individual Subscriptions.*

FOR THE MISSION.		£	s.	d.
Trowbridge, Collection and Subscriptions, by Mr. Wearing .....		23	8	0
Bilderston, collected by Mr. Osborn .....		3	0	0
Wick and Pultney, Missionary Society, by Mr. Cauldwell .....		9	0	0
Worcester, Collection and Subscription, by Rev. Henry Page .....		34	3	0
Evesham, Ditto Ditto, by Ditto .....		24	16	1
Norwich, Baptist Chapel, Union-place, by Rev. Mr. Lemare .....		0	10	0
Great Missenden Missionary Association, one Moiety, by Mr. Potter .....		24	7	0
Chesham, Collected at Rev. W. Tomlin's .....	7 16 1	}	8	16 1
Mrs. Hall's Young Ladies .....	1 0 0			
Leicester, &c. by Mr. John Carryer:				
Collections, by Rev. R. Hall .....	57 12 0			
Penny Society .....	33 14 0			
Sunday School Children .....	1 10 9			
Independent Church, Lutterworth .....	9 0 0			
Thurnby, a few Friends, by Miss Wait ..	2 15 0			
Subscriptions and Donations .....	3 11 0			
		108	2	9
Norfolk and Norwich Society in Aid of Missions, by T. Brightwell, Esq.		10	0	0
Penzance, Missionary School Union, by Mr. Spasshatt .....		2	9	4
Kettering, Baptist Meeting Society in Aid of Missions	15 18 6			
Subscriptions .....	3 13 0			
		19	11	6
Birmingham Auxiliary; viz. ....				
Warwick .....	2 0 0			
New Hall-street .....	18 0 0			
Cosely .....	13 0 0			
Upton .....	3 0 0			
Bridgnorth .....	18 5 0			
Harley Hall .....	5 0 0			
Cradley .....	7 4 7			
Dudley .....	17 9 6			
Sundries, Birmingham ..	5 16 11			
		89	16	0
Arnsby and Husband's Bosworth, Collections, &c. by Mr. Carter .....		28	0	6
Garway, &c. Contributions, by Rev. Mr. Williams .....		4	12	3
Lymington, Collection, and Subscriptions, by Rev. James Millard ..		24	10	7
Shoe-lane Auxiliary, by Rev. James Elvey .....		10	0	0
Hitchin, collected by Miss Bradley .....		12	15	4
Miss Davies, <i>Walthamstow</i> , by the Secretary .....	Life Donation	10	10	0

#### TRANSLATIONS.

Mr. Biddle, <i>Penzance</i> , by Rev. James Upton .....	Donation	5	0	0
Sorn & Catrine, Association for Religious Purposes, by Rev. G. Barclay		5	0	0
Saltcoats, Female Auxiliary Bible Society, by Ditto .....		5	0	0
Edinburgh, a few Friends, by Mr. Frazer .....		10	10	0

#### FEMALE EDUCATION.

Dublin, Female Education Society, by Miss Gardiner .....	9	10	6
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It is particularly requested that Friends who may have Magazines, &c. to send from the Country, will retain them till some opportunity offers of *gratuitous* conveyance.

THE  
**BAPTIST MAGAZINE.**

JUNE, 1825.

MEMOIR OF THE LATE REV. JOHN KEEBLE,

*Pastor of the Church, meeting in Blandford-street, London.  
Extracted from a Funeral Sermon by the Rev. John Chin, of  
Walworth.*

“OUR departed friend was born in the city of Londonderry, in Ireland, of which place his mother was a native. When he was about nine years of age, he removed to England, and resided in Suffolk, the neighbourhood of his father's native place. The seeds of human depravity, unrestrained by education, and fostered by evil example, grew luxuriant, and manifested themselves in the fruits of ungodliness; and he was led captive by the devil at his will. As he grew in years, he became confirmed in vice, and suffered little or no remorse of conscience. Singing profane songs, together with the love of sinful company, led him to frequent public houses, where he indulged in excess of drinking, till at last he became an habitual and almost a confirmed drunkard.

“The partner of his youth was a prudent, industrious, and excellent young woman, even while destitute of real and personal religion. And, though she was happily preserved from a participation of his folly, she necessarily had to share in the sad consequences of his extravagance, being frequently reduced to want the common necessaries of life. These afflictions she bore with unusual fortitude and patient submission, and endeavoured, by soothing kindness, to ‘overcome evil with good.’ Hence, he remarks, in one of his letters, ‘Notwithstand-

ing my bad conduct, my wife and I seldom had an angry word. This,’ says he, ‘was to be attributed principally to our mutual affection, and partly to prudent management; for, if I came home intoxicated, and my wife began to complain, I used to say, It is in vain to talk to a drunken man; I am not in a condition to attend to any thing you say at present. And, when I got sober, and she resumed the conversation, I told her it was a pity to repeat old grievances, and I would take care such conduct should never be repeated.’ So that forbearance on the one hand, and soft answers on the other, generally turned away wrath. And, while they mutually endured the pain of pinching poverty, each was more distressed on account of the privation of the other. Such was often their extreme need, that they were destitute of necessary food. He says, ‘Many times have I gone forth to mow, and to reap, for a whole summer's day, without a morsel of bread, and my wife has remained at home under similar circumstances; and frequently, when we have gone to the cupboard in the morning, and found only a piece of bread, too small to be divided, she would insist upon my taking it, saying, I can do better without food than you, who have to labour hard in the fields; and this she did when she had a sucking child at her bo-



som.' Surely the way of transgressors is hard. This state of things did not continue without some reflections of bitter remorse. The feelings of the husband, and the parent, would occasionally rise above the brutalized passion of besotted sensuality. The cries of afflicted innocence, and the tears of neglected virtue, would at times make such powerful appeals to his conscience, as to arrest the progress of folly, and overwhelm his soul with insupportable anguish. In describing one of these scenes of sorrow he writes thus:—'All this time my mind was filled, day and night, with horror; and I determined most resolutely to reform my conduct, and to pursue a different course. This resolution I carried into effect to a considerable extent. For more than three months I forsook my wicked companions. I spent my evenings at home; and we lived as happily as was possible for people in our humble situation. I felt a strong desire to learn to read, and for this purpose I bought a spelling-book, and, by my wife's assistance, I made a little progress. During this period, we not only lived comfortably out of my earnings, but laid up a little money to pay our rent; and I had great pleasure in thinking I should now appear the sober and honest man, by paying my rent promptly on quarter-day. But a few weeks before that period arrived, a friend called, and by fair promises got me to lend him my money, which was to be returned in a short time; when rent-day came, I applied for the payment, but, to my great disappointment, was told I could not be paid. I was so much grieved and mortified at the loss of my hard-earned little store, together with the credit of my new-formed character, that I despaired of making any further effort at reformation. I went home, and

took all the money that remained, went to the ale-house, and there continued drinking and carousing till I had spent every farthing. Thus my best efforts proved but as 'the morning cloud, and as the early dew that passeth away,' Hosea xiii. 3.

"These faint efforts were often renewed, but with no better effect. He spent many years in this miserable round of sinning and repenting. But about the time he arrived at the age of twenty-five, it pleased God to produce an effectual and lasting change upon his heart and conduct, of which he relates the following circumstantial account:—'At the time of my conversion to God, I lived next door to a good man, who used to go three or four miles every Lord's-day to meeting, and who also kept up family-worship at home. There was but a slender partition between his house and mine; and, by listening attentively, I could hear his devotional exercises, which I often did with great seriousness; and it made a very deep impression on my mind. But my wife becoming alarmed lest I should become contaminated with this man's religion, anxiously advised me to desist from my practice,' saying, 'These people are what they call Anabaptists, and they neither believe the Bible, nor hope in Jesus Christ for salvation.' I replied, 'I do not know what they believe, nor what they are called, but I know they are much better than we. They pray, we swear; they keep the Sabbath, we break it; they read the Bible, we neglect it.' And so, comparing my conduct with this man's, I felt a longing desire to be in his condition. And this desire continued, and increased for a considerable time; and, at seasons, I cried earnestly to God for mercy and salvation: this was the prevailing desire of my heart, and, to obtain which, I determined to use every possible means.'

"I mention these things to show that, while he was under the influence of much ignorance, the spirit of God was evidently working upon his mind, by drawing out the desires of his heart for the blessings of salvation. That light had just begun to dawn upon his soul 'that shineth more and more, until the perfect day.' While his conscience was thus partially awakened, he went one Lord's-day to Ipswich, a distance from his own house of about three miles. His errand was to purchase provisions and clothes. On his return home, he met some religious people going to meeting. Their appearance and conduct made him ashamed of his own; and his convictions of the evil of Sabbath-breaking were much increased. He carried home his provisions, and determined, by the help of God, it should be the last excursion of the kind he would take on that holy day; and this determination he never after violated. Having opened his mind a little to his wife, and taken some refreshment, he returned again to Ipswich, with a view, if possible, to find the meeting-house. But, when he arrived there, he was ashamed to enter the congregation, but went to the back of the house, and took his station where he could hear the minister without being observed; and, says he, 'I heard with astonishment; they were things I had never heard before. It brought a deeper conviction of the evil of sin into my soul than I ever had before. I was not only convinced of a guilty life, but of a polluted nature. It was now I began to see something of the desperate wickedness of my depraved heart, and how impossible it was for a sinner like me to obtain salvation, but as an act of God's free and distinguishing grace.' He now became a regular attendant upon the means of grace, and ob-

tained a quiet conscience, before he knew the depths of his disease, or the worth of the only remedy that God hath provided. Having attended scrupulously and constantly to most of the external forms of Christianity, he felt great confidence in the goodness of his state, and thought he only needed to be baptized to make him the perfect Christian. So vain was he of his attainments, and so much elated with his condition, that, when his fellow-labourers sat down in the field to eat their morsel, he took his seat at a distance from them, lest, by coming near, they should defile him. And thus, in the true spirit of Pharisaic-pride, he said in his heart, 'Stand by, for I am more holy than thou.' Under the influence of this frame of mind, he made known his wish to join a Christian church to a good minister in his neighbourhood, whom he afterwards called his spiritual father. This good man said to him, 'Do you suppose by this means you will obtain the favour of God, and merit the salvation of your soul?' He replied, 'Yes, most certainly I shall.' His friend pitied his ignorance, and expounded unto him the way of God more perfectly; opening to his mind such truths as these:—'Not by works of righteousness which we have done, but, according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost,' Titus iii. 5. 'There is none other name under heaven given among men whereby we must be saved, but the name of Jesus.' 'Through this man is preached unto you the forgiveness of sins.' And 'by him all that believe are justified from all things, from which they could not be justified by the law of Moses,' Acts xiii. 38, 39.

"To this friend's house he used to go nearly every evening, after the toilsome labours of the day; and

God was pleased to bless these means of instruction, and to make the gospel thus administered 'the power of God to salvation.' Referring to this period of his experience, he says, 'When I was brought to believe that Jesus Christ was made unto me "wisdom, and righteousness, and sanctification, and redemption," I enjoyed a very heaven upon earth. "Whether I was in the body, or out of the body," at seasons I could scarcely tell. And, sometimes, when I have been reaping in the fields, my communion with God has been so transporting, and my meditation of him so sweet, that, though unconscious of it myself, I have often spoken so loud as to be heard by my fellow-labourers; and I have been brought to my recollection by their calling out to me, "John Keeble! what, are you mad?" These were happy days, when I first obtained the knowledge of salvation by the forgiveness of sin.'

"Living remote from any place of social worship, he opened his house for a prayer meeting, which he had duly licensed. This gave great offence to the neighbouring farmers, on whom he and his family were dependent for employment and support. They reproached him for his conduct, and commanded him to desist, upon pain of his being driven out of the parish. They had a parish meeting, and sent him a deputation with a message to that effect. To which he replied, 'Gentlemen, you know how ready I have been to serve you by night or day; and I am as willing to do so as ever in any thing that is in my power; but, having opened my house for the worship of God, I cannot shut it, come on me what will.' This threat, however, was carried into execution: he was dismissed from his employ by a combination that had determined to starve him out of the parish. But God presently

appeared for the relief of his faithful servant, exciting the compassion of a farmer in the adjacent parish, who sent for him, and engaged him immediately in his service, to his great comfort, and the confusion of his persecutors.

"These enemies of religion having failed in this attempt, determined on a more formidable expedient. They summoned this poor man before a quarterly meeting of magistrates, which he attended, and was placed before their worships in due form for a hearing. His accusers being called upon for their charge, one stepped forward and said, 'This man is a disturber of the peace of our parish; he has a prayer-meeting in his house every week, and sometimes preaching.' The magistrate asked Mr. Keeble if his house was licensed? and being answered in the affirmative, and the licence being produced, he turned to the farmers, and said, 'Gentlemen, have you any other charge against this poor man? Does he break your hedges, or steal your turnips, or is he a drunken and riotous man?' They said, 'No, he is very sober and honest.' 'Then,' said the magistrate, 'you have committed a great error in bringing him here: you have no more right to interrupt or interfere with his religion, than he has with yours.' After his accusers had received suitable reproof and advice, they returned home, abashed and disappointed, and ever after suppressed their malice.

"For some time after his conversion, his whole literary store was a Spelling-Book, and, having made some progress in reading, he became anxious to possess the word of God, but his poverty forbade the purchase. At last, by self-denying means, he saved one shilling, with which he bought an old tattered Bible, without a cover, and to preserve it from ruin, in its frequent

use, he bound it about with a leathern strap, and made it his every-day companion. When in the house of God, he was particularly attentive; and, when the minister rose to give out his text, his book was carefully untied, and he would follow the preacher's references through the sermon; and it was by the use of this mutilated book, that he acquired a greater aptness for referring to chapter and verse, in numerous passages, than is common to those who have had greater advantages.

"It has been observed, that Mr. Keeble's residing at a distance from the church to which he belonged, was the occasion of his assembling with a few serious persons in his neighbourhood for prayer and Christian conference; and, to promote their edification, a portion of scripture was frequently selected for consideration and mutual discussion. In these exercises our departed friend used to take his part; and, in the exercise of his gifts, God was pleased to bless him, to the edification and comfort of his companions; so that, in a short time, the whole work of instruction was given up to him; and he, who was literally a shepherd, became the spiritual leader of this little flock; and this was his preparation for more public labours. While he was thus engaged, a woman who came before the church of which Mr. Keeble was a member, in giving an account of her conversion to God, said, 'The first serious impression I ever had of the importance of divine truth, was by a sermon I heard John Keeble preach.' The minister started at this, and said, 'John Keeble preach! did you say?' 'Yes,' said the woman, 'if ever I heard you preach the gospel, I have heard him preach; and his preaching was blessed to the salvation of my soul.' This induced a judicious

member of the church to go into the country and hear him; and he was then brought before the church of which the late Mr. Hall was pastor, for the exercise of his ministerial talents; and, having spoken three or four times to the satisfaction of those who heard him, they were desirous of his going directly into the ministry; but he was not so soon satisfied, and attributed their opinion to their partiality, and requested to continue his exercises before the church for six months. He had no sooner been called out by the church, than he was appointed to preach before the meeting of the Suffolk Association. When the time arrived, his soul was in the greatest distress, in the prospect of his engagement; but God was wonderfully with him, as has been very generally acknowledged, and he himself says, 'I know not that I ever preached with so much ease, pleasure, and savour, in all my life.' I mention this circumstance more especially, because upon this single hinge turned his future employment and usefulness; for a gentleman from London, acquainted with the circumstances of the church at Blandford-street, heard him preach on this occasion. The text was that admirable passage of which he was so fond: 'Awake, O sword, against my shepherd, against the man that is my fellow, saith the Lord; smite the shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones.' This individual, in common with others, obtained a blessing; he came to London and made a good report, and Mr. Keeble was sent for to come and labour in this congregation, then destitute of a stated minister; which he did, I believe, for six weeks, to the great satisfaction of his hearers, and so as to bring about his settlement among them as their pastor. This office he sustain-

ed diligently, faithfully, and usefully for nearly twenty-six years: what has been the effect of his ministry, many of you have had opportunity of observing. When he came here, things wore a very gloomy aspect; the last embers were ready to expire; but God made him a bright and shining light, and hundreds have rejoiced in that light. For twenty successive years, there were few churches more prosperous, united, or respectable. I have by me a private memorandum, kept by your late pastor, containing the names of four hundred and ninety-seven persons, who were admitted members of the church during the time of his pastoral office.

“The numerous afflictions of his family I will not attempt to describe; however, amidst these he was often reduced to great poverty. In one of these seasons of sorrow, a letter came, of which his wife complained, and, at first, objected to receive, because it required nearly all their money to pay the postage; but he said to his wife, ‘Well, never mind, my dear, pay for the letter; the Lord will provide.’ She did so; and on opening it, they were presented by the hand of Providence with a two pound note for their supply; and thus they were relieved from a state of embarrassment and distress. In such a case, I think persons may be excused in not paying the postage of poor ministers’ letters. For many years, his personal afflictions have been very frequent and protracted; God saw how much he would stand in need of that advice which he had not the means of procuring; he, therefore, raised him up an eminent and skilful medical friend.

“It would save me an irksome task, could I, with faithfulness, close this narration without adverting to the painful circumstances that attended the last five or six years of

Mr. Keeble’s life; nor shall these be referred to for the purpose of provoking remorse, or exposing human frailty; but with a view to remind ministers and churches of the instability of all societies on this side heaven. It was at a time when Mr. Keeble was the subject of great personal and family afflictions, that divisions broke out in the church; and when his spirit was overwhelmed with these waves of calamity, the unkindness of some, and opposition of others, were, to him, as vinegar to drink mingled with gall;—but I spare them.—May God never lay this sin to their charge. It was often observed, by his medical attendants, that with such a pressure upon his spirits, it was not likely his bodily health could be restored.

“While these troubles were going on, Mrs. Keeble became the subject of increasing afflictions. With a constitution already shook with numerous domestic calamities, she was incapable of sustaining new troubles; and, though happily supported by the consolations of the gospel, nature gradually sunk under its burden, and she finished a course in which she had seen many an evil day: leaving her husband, at this time, incapable of discharging with regularity his ministerial work, and under circumstances that must awaken many painful feelings as to his future condition: but that God, whose he was, and whom he served, appeared in the time of extremity, and raised him up a friend whose pecuniary resources removed all apprehension of future embarrassment, and rendered his mind on this subject, tranquil and grateful: God knew that his afflicted condition would require attention, that could not be purchased at any price; it was, therefore, the more obvious, that the Lord raised her up for such a time as this. May the Lord recompense her work, and a full re-

ward be given her of the Lord God of Israel, under whose wing she has been brought to trust.

"For two years past, our departed friend's bodily afflictions have been great and increasing. During this period, he lived and acted as a dying man. In each of my visits to him, during the last year, we parted with the mutual understanding that it would probably be the last meeting here. At my last interview but one, he said, 'I am not wonderfully transported; but I have a solid and well-grounded hope, and that hope is built on the truth and faithfulness of God; and when I lie down, it is a matter of perfect indifference to me, whether I awake in this world or another; death cannot alarm me, for, "I am founded on a rock;" but,' said he, 'since I have been ill this last time, and while I thought my departure was at hand, one night, when all were asleep about me, I had some sweet enjoyments; for it was just as though my heavenly Father had lifted up a cloud, and allowed me to peep into heaven; I had such a view of it that I cannot express, and such enjoyments as I cannot describe; but these were not long continued; nor is this the ground of my hope.' He added again, 'I am founded on the rock Christ Jesus.' And, my friends, you who heard him address the minister lately set apart in this congregation, I am sure you require no better testimony than you then received. What did he say? and how did he say it? Why, he said, with tears, 'I appear before you as a dying man; and I bear my testimony to the excellency and influence of divine truth. What should I have done without it? These two years past I have been graciously supported by it. Yes! I have had such enjoyments from the truth of God, that I have been able to sing songs in the night.' He appeared like

Moses on the mount. I was persuaded that his work would soon be done; for he felt and spoke as a man on the borders of the grave—on the confines of a happy world.

"With regard to the state of his mind, within the last few weeks, he was very much detached from earthly things. When his partner used to speak to him of secular concerns, he would reply; 'Never mind! These are little things; these are small bubbles; I live on high;' referring to that passage; 'He shall dwell on high: his place of defence shall be the munition of rocks.' Isaiah xxxiii. 16. When his poor body was deeply afflicted, he would often sing the praises of God, in the delightful contemplation of heaven. That passage in Watts's Hymns was particularly pleasant to his mind, and often on his tongue:

"To heaven I lift my waiting eyes,  
There all my hopes are laid;  
The Lord, that built the earth and skies,  
Is my perpetual aid.

Their feet shall never slide to fall,  
Whom he designs to keep;  
His ear attends the softest call;  
His eyes can never sleep."

On one occasion, speaking of the ground of his hope for salvation, he enlarged, with apparent pleasure, on the efficacy of the atonement by Jesus Christ; and closed his observations by citing the lines of Cowper:

"The dying thief rejoic'd to see  
That fountain in his day;  
And there have I, though vile as he,  
Wash'd all my sins away."

"It was evident that all his supports and consolations were closely connected with this subject; for he seldom conversed about them without adverting to that passage, 'The blood of Jesus Christ, his son, cleanseth us from all sin.' 1 John i. 7. A few hours before his death, there was no unusual apprehension of danger. He rode, on the morning of the same day, in an open

chaise, from his house at Fulham to London, and was cheerful; but was, soon after, taken with cold chills, and he thought it expedient to take a coach and return home as soon as possible. After this sudden attack, great torpor and insensibility soon pervaded his whole frame, so as to render him almost incapable of any communication. Having arrived at his own house, and being placed in his dying chair, he looked affectionately at his wife, and said, in a feeble tone, being then only just capable of articulation, 'It is finished; all is over.' This he said with marked complacency, as one who had arrived at his wished-for home, and who possessed and manifested the sentiments and temper of the dying patriarch; 'I have waited for thy salvation, O Lord:' and, having uttered a few other words, he closed his eyes and his lips, without the smallest appearance of pain or agitation, and finished his course with delightful composure, in the sixty-third year of his age. 'Mark the perfect man; and behold the upright: the end of that man is peace.'

"The afflictions with which Mr. Keeble was exercised, had evidently a beneficial effect. They taught him the fallacy of creature-dependence, and the necessity of an entire reliance upon an Almighty arm. It is in the recollection of some present, that in the height of his prosperity, while preaching on a public occasion, and adverting to his own prosperous and comfortable condition, 'I attribute it,' said he, 'to the praying men with whom I am connected. I am supported on their shoulders, and enrobed in their affections.' But he lived to see the insufficiency of this robe, and the insecurity of such support. 'It is better to trust in the Lord, than to put confidence in man. It is better to trust in the Lord, than to put confidence in princes.'

"To say of Mr. Keeble that his Christian character was beyond suspicion would be insufficient; for he was *eminently* devoted to God. He kept up an habitual intercourse with him, by fervent prayer and meditation on the sacred scriptures. His walk and conversation, both in domestic and public life, were strictly upright, and becoming the gospel. He exercised great watchfulness over his temper and conduct, and used to say, 'I fear nobody so much as myself; while I can keep my own temper in subjection, I have nothing to fear from others.' He cautiously avoided the occasions of evil, and would often say, 'I must keep out of the way of that, my heart is too bad to be trusted.'

"As a minister, he was diligent in study, and spent the greater part of his time in preparation for public exercises, and by which he overcame, in great measure, the disadvantages under which he laboured. He came before the people with a mind deeply imbued with the most important and distinguishing truths of the gospel; these were delivered with evident marks of godly sincerity, and frequently interspersed with original thoughts, by which he generally secured the closest attention, and promoted the edification of his hearers. Long after he came to London, his mind was often much distressed in the discharge of his ministry; and, when looking back to his former laborious employ, he considered that light, compared with the far greater labours of the mind. On one occasion, he was so much distressed for a subject to deliver, on a Wednesday evening, that he determined to leave the ministry altogether, and, under the power of temptation, went from his house toward Hyde Park, intending to enlist for a soldier; but before he arrived there, the Lord appeared

for him, by bringing a passage of scripture to his mind, and opening it for his meditation; he turned back, arrived at the Meeting-house in good time, and preached with considerable comfort. 'The Lord knoweth how to deliver the godly out of temptation.' He was fond of retirement, and set great value upon his time. He was naturally of a cheerful disposition, and though he endured much inward conflict, he had always a cheerful countenance to meet a friend; and it is rare to find a man in his circumstances, who so seldom introduced his own troubles as a subject for conversation. His attention was chiefly confined to the special object of his charge: I do not pretend he was without faults, for where is the perfect character upon earth? I doubt not but you will join me in wishing that our defects may be as few, our excellencies as many, and our end equally honourable. I have no doubt but all who knew him, though they may conscientiously differ from him in opinion, will readily subscribe to the obvious fact, HE WAS A GOOD MAN."

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### THE COTTAGE OF BETHANY.

LUKE X. 38—42. JOHN XI. XII.

"The cottage of poverty, lowly and mean,  
Where the poor and the humble in spirit are seen,  
Was the place the Redeemer most honour'd on earth,

While he sought not the towers of splendour and mirth.

• • • • •

"Then away with the pride and disdain that would glow,

Over all the Redeemer thus hallow'd below;  
And when the high heart and proud spirit rebel,  
Its scene let the *Cottage of Bethany* tell."

EDMESTON.

THERE are few things in the conduct of the Saviour while on earth, more calculated to attract attention, or gain our affections, than the disposition he manifested to mingle with mankind, and his readiness to relieve their personal and

domestic afflictions. We have seen the warrior in the field of battle, the statesman in the senate, and the advocate at the bar; we have admired the splendour of their talents, and have supposed them to be, in every respect, superior to others. But when we have been admitted into their domestic circles we have seen a character altogether different to the one we had contemplated, and have found that the greatest of men have their infirmities and imperfections. We have wept over the depravity that would shew itself, even in those whom we accounted the greatest of men, and the benefactors of their race. But wherever we follow the Messiah we find him the same. He practised no deception, and had never to throw off the cloak. He was all benevolence in the domestic circle, as well as when surrounded by the multitude. He wept with those who wept, and wiped away their tears by removing the cause of their sorrow. To the friends of Jesus it must have been truly delightful to enjoy his society. Here they could unbosom their griefs, and obtain comfort from him who is emphatically styled "the Consolation of Israel:"—here they could more fully obtain the lessons he delivered in his public addresses;—here their understandings would be enlightened by the Sun of righteousness shining upon them, and their hearts softened by "his doctrine distilling as the dew," and insinuating itself into the most secret recesses of their souls. It is in secret intercourse with Jesus that the soul of the Christian is most enlightened in the knowledge of his will, and feels most disposed to make an entire surrender of himself to the service of God.

Bethany was a town situated about two miles from Jerusalem; it is now reduced to a small and miserable village. Here lived a family of three persons, a brother and two



sisters, whom the Saviour frequently honoured with a visit. They were all of them the warm and devoted friends of Jesus, and were never so happy as when he turned in from the wickedness of the crowded world, and the contemptuous treatment of his enemies, to hold communion with them. They knew his poverty, and had heard him say, that while "the foxes had holes, and the birds of the air had nests, he had not where to lay his head;"—they knew that he was generally treated as an impostor, and that scarcely any received him as the promised Messiah; but this influenced not their conduct. They had enjoyed his favours,—his divine communications had changed their hearts,—his doctrines had ennobled their natures, and elevated them above the scenery of earth;—they felt that intercourse with him was happiness itself; hence they were glad to enjoy his company, to listen to his discourses, and to give proofs of their affectionate attachment to his person.

All true enjoyment flows from the possession of the Divine favour. Those who have felt the regenerating influence of the grace of God, are taught to love the Saviour, and to long for communion with him. Loving him, they will regard with affection of the highest order, all who possess the same love to his person, and concern for his honour. Thus was the family of Bethany united to each other by the double ties of nature and of grace. Their united petitions arose morning and evening from the family altar, to the Father of their mercies; they walked together with holy pleasure to the house of their God, and their private intercourse flowed from exalted principles, and dwelt on the great things of Eternity. The only emulation among them was, which should shew most clearly the reality

and extent of their love to Jesus. Blessed indeed are those families, where the love of Christ influences every heart! Here every holy feeling is indulged,—the presence of Jesus is sought and enjoyed, while earth appears for a season to withdraw, and heaven, with all its glories, to be present to our view. Here the Saviour chooses to dwell, his lips feed them with the choicest of his doctrines, and their hearts are "filled with joy unspeakable, and full of glory." Happy are those who can indulge in holy familiarity with the Son of God, and partake of the blessings so richly enjoyed by this pious household.

The visits of Jesus to the cottage of Bethany appear to have been frequent. They were, no doubt, anxiously desired by its inmates, and Jesus is ever willing to afford his presence where it is earnestly sought. On one of these occasions, mentioned by the Evangelist Luke, we have a pretty full exhibition of the different tempers of the two sisters. Martha, who appears to have been the eldest, and who may be considered as the housekeeper, seems to have had a decided attachment to Christ; she was hospitable and generous, and withal somewhat fond of display. While anxious to make a feast for the entertainment of the Messiah, she indulged in a fretful and murmuring disposition. This temper was shewn towards her sister in the presence of Jesus, and even displays itself in her language to him. It is an unhappy thing when undue anxiety obtains possession of the heart; it unfits us for the service of Christ, and prevents the enjoyment of the ordinances of religion. Such persons who indulge it should frequently consider the apostolic injunction, "Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your

request be made known unto God." Mary appears to have possessed a mind of a more contemplative turn; she was more abstracted from the world, and more anxious to receive the instructions she needed from Christ, than to make a feast for the supply of his bodily necessities. While Martha would shew her love to the Saviour, by providing for him an entertainment, Mary would evince her attachment by feasting on the word of life, which she ever found him so ready to impart. While the concern of Martha was not altogether unnecessary, the disposition of Mary was most desirable, and most pleasing to him who judgeth righteous judgment.

One excellence in the conduct of Mary must not be slightly passed over. When Martha enters the room, peevish and fretful, to complain of the negligence of her sister, Mary makes no defence of her own choice. She knew the purity of her motives in the choice she had made, but was not sure of the propriety of her conduct, considered in itself; she, therefore, left her defence to Jesus, who applauded her conduct, and declared that the choice she had made should not be taken from her. The same disposition was shewn by Mary on a subsequent occasion; when she anointed the feet of the Saviour with the box of precious ointment the disciples murmured, she said nothing, but the Lord justified her. When our motives in the service of God are pure, we need not be too anxious to defend ourselves against those who oppose us, but may leave it to him who seeth the heart, and who will make our righteousness to shine clear as the noon-day.

Trials and afflictions are the common lot of all men. Even those who are made the friends of the Saviour, and who enjoy the proofs of his peculiar favour, must not be exempted.

They have, however, the assurance of him who has all events under his controul, that every thing shall work together for their good. And this is the case when they wean us from the world, teach us the value of Divine consolations, enable us to shew the reality and power of religion, or conduct our bodies to the grave, while our souls ascend to heaven, as their home. Lazarus, the brother of Martha and of Mary, and the friend of Jesus, was visited with a painful and dangerous disease. Afflictions come not by chance; they are always designed to accomplish important purposes, and in some way or other to promote the Divine glory. When Lazarus was afflicted, his sisters very properly sent to Jesus, to inform him of the melancholy event, and to beg a share in his sympathetic regards. And to whom could they apply so well as to him? He had, in innumerable instances, proved that all diseases were under his controul, and that he could heal them whenever he pleased;—he had given many evidences of his attachment to Lazarus and his sisters;—and they did not entertain a doubt of his attention to their request, or of his paying them a visit to heal their brother, and to bless them with a new supply of spiritual favours.

In nothing are we more frequently disappointed than in the answers we receive to our prayers. We mark out a way in which we wish God to act, and are almost displeased when he works differently to our wishes. Jesus heard the message, and replied, probably in the hearing of the messenger, that "the sickness was not unto death, but for the glory of God, that the Son of God might be glorified thereby." He was not indifferent to the event, though several days passed without his farther attending to it. His plans to us are very mysterious, and he

may seem to neglect his people; but all his ways are founded in infinite wisdom, and when fully developed shall exhibit his unbounded benevolence. They urged in their message the love of Jesus to their brother, and informed him of the illness under which he pined; but Jesus appears as though he forgot it, and perhaps they almost imagined that his affection towards them was changed: but let patience be exercised, and his whole conduct shall be explained.

As the period approached when Jesus should struggle with the last enemy, and return to his throne in heaven, it was necessary that he should give the clearest evidences of the Divinity of his Mission, and the power of which he was possessed. We find, therefore, that his Deity shone forth brighter as he advanced to the lowest state of his humiliation. In the account of his conduct towards Lazarus, we see his Omniscience and his Omnipotence very strikingly displayed. The former in telling his disciples of the death of Lazarus, when he was at a distance from Bethany; and the latter in raising him from the dead, and that by his own power and authority.

Nor have we a less display of his love in undertaking this journey. His life had been threatened, and his disciples were afraid of the consequences of his visiting Jerusalem, and expostulate with him on the impropriety of his undertaking it. But when his own glory is to be shewn, when love to his people is to be manifested, or when his works of mercy will relieve the wretched and sorrowful, he shrinks not from danger, but cheerfully goes forward, teaching us that no hindrances ought to interrupt us when we are called to obey the commands of God, or attend to the requirements of mercy.

We have remarked that the Lord Jesus, though at a distance from Bethany, was acquainted with the decease of Lazarus. The manner in which he communicated the knowledge of it to his disciples, is well worthy of observation. He represents his death under the figure of sleep. An image that places the departure of the believer from this world to another, in a very inviting light. Death, to him, is divested of its gloom,—the grave is but his bed,—the interval between death and the resurrection is but a single night,—and in the morning he shall arise with new strength and vigour, to enjoy the highest pleasures throughout an eternal day.

We are now called to contemplate the blessed Messiah proceeding on his errand of mercy towards Bethany. It is true that Lazarus has been dead several days; but Jesus can comfort the mourners, he can instruct the sisters of Lazarus and his disciples in the doctrine of the resurrection; and, above all, he can raise their beloved friend from the dead. He has disclosures to make of no common kind, and a deed to perform that shall strikingly illustrate the dignity of his person, and shew the care he exercises over his people.

By some means or other, Martha is informed of the near approach of her friend and her Lord; and instead of beginning to make great preparations for his entertainment—instead of being offended at the reproof he had formerly given her, or at his apparent indifference in not coming when they had sent for him, she rose up and went out of the town to meet him, to tell her tale of woe, and receive from him the consolation which she knew he could impart; while Mary seems yet to have sat indulging in grief on account of their loss. The meeting must have been exceedingly affecting! We

cannot but feel regret, when we hear Martha indirectly blaming the Saviour for not coming to Bethany, when they sent him the distressing news; but we admire her faith when she expresses her confidence, that whatever prayer he should present would be granted; and we should have been still better pleased, had she felt the persuasion that he could raise her brother. But there is much ignorance, and still more unbelief, in the hearts of even the best Christians. How lovely does the conduct of the Saviour appear when he condescends to instruct her in the doctrine of the resurrection, and unfolds the glory of his character to afford her consolation. We admire his conduct in calling for Mary,—in immediately, on entering the town, enquiring for the place where the body of Lazarus lay,—and we weep with him as the tears flow from his eyes on the remembrance of the bitter effects of sin, in putting an end to social happiness, destroying the human frame, and ushering the race of men to the solemn tribunal of Jehovah. So universal is the reign of death, that even the righteous must submit to his stroke. But they shall rise again, “Death, the last enemy, shall be destroyed,” and those who have felt his grasp shall rise triumphant from the tomb, to die no more.

Jesus, the kind and compassionate Saviour, whose tenderness for the mourning family even the Jews are compelled to admire, walks with Martha and Mary weeping to the grave, where the corpse had been interred for many hours. He commands the stone to be removed from the entrance to the tomb; to this proposal Martha objects, as she could not bear the idea of looking on the face she once loved, now that it was in a state of decomposition. Jesus has compassion on her infirmities, forgives the impropriety

of her conduct in opposing his wishes, and shews his dignity, and his power over the invisible world, by commanding the dead man to *come forth*. The order is instantly obeyed: Death, who had so long detained Lazarus as his prisoner, lets go his hold, and a proof is furnished that Jesus is indeed “the resurrection and the life.”

What affection did the Saviour thus manifest towards a family who had been eminently devoted to his service! How unexpected the miracle he thus performed, and what joy would fill every heart as Lazarus was restored to his fond and affectionate sisters! Nor must we omit to remark the authority with which the miracle was performed. It was done in his own name, and by his own power; and it so strikingly exhibited the infinite superiority of his character as to constrain many of the Jews, who had gone from Jerusalem to Bethany to sympathize with the mourners, to believe on him as the promised Messiah.

It is not unworthy of remark, that though the Saviour well knew the spot where they had laid Lazarus, yet he enquires for it of Martha and Mary, and though he possessed the power of Omnipotence, he commanded the stone to be removed from the sepulchre by human agency; in all this he intimates, that he never works a miracle where it is not necessary, and that, in the bestowment of his favours he expects his people to use the means that are conducive to their attainment. Besides, he might mean, that their expectations should not be too highly raised, that the glory of the miracle might appear so much the greater.

The gratitude of this family, on being restored to their former enjoyments, after they had been separated from each other by death,

would be unbounded. Of their future conduct we know but little, except that Lazarus was called to suffer persecution for the sake of his Lord, and that Mary shewed the warmth of her affection and gratitude by the purchase of a very expensive ointment, with which to perfume the feet of Jesus, carefully wiping them with the hair of her head.

But what was the happiness of this family, however great, compared with the enjoyments of the people of Christ, when they shall all be released from the dominion of death, and shall rise in triumph from the grave? Then, indeed, the whole family of God shall assemble to part no more, but dwell for ever, with Jesus, enjoying his favours, and singing his love.

"For he who cried to Lazarus, *Come forth*, Will, when the sabbath of the tomb is past, Call forth the dead, and reunite the dust (Transform'd and purified) to angel souls. Extatic hope! belief! conviction firm."

It is impossible to have read the account of this family in the inspired records, without having learnt that the privilege of enjoying the company of Christ, and the advantages resulting from it, are incalculably great. We feel the propriety of seeking to Jesus, that the welfare of our friends may be promoted, and rejoice that we have such arguments to plead with him, and such encouragements to urge them, and see that he orders all things so as to promote the happiness of his people, as well as his own glory. From the example of Christ, let us be desirous of shunning every thing like *display* in the good that we do. And, especially, let it be our concern to labour after the enjoyment of His favour, who alone can impart to us "LIFE" beyond the grave, and all the happiness his people shall enjoy throughout eternity.

J. B.

Falkestone.

### On the Admission of Members.

To the Editor of the Baptist Magazine.

SIR,

I am pastor of a church, in which it is the uniform practice to *require*, from persons applying for communion, a confession of the principles of their faith, and an account of their religious experience; nor do I consider this an assumption of legislative authority on the part of the church, nor an infringement of Christian liberty, as regards those who are desirous of becoming members! For any dissenting writers to have placed a requisition of this kind upon the footing of rites and ceremonies *imposed* by Established National Churches, is, to me, very extraordinary!

I have hitherto thought, that many circumstances, in relation to public worship and discipline, must be governed by *general scriptural principles*:—such as, "Let all things be done decently, and in order;"\* "Do all things without murmurings and disputings!"† "Without preferring one before another, doing nothing by partiality."‡ But, if it be not a rule to require from all persons an account of their principles and experience, previously to their becoming members of a church, how will it be possible to avoid the appearance of *preference* and *partiality*; or how will *murmurings* and *disputings* be prevented; or *decent order* be preserved?

The circumstances to which I have referred are, the *time* when we assemble ourselves together on the Lord's-day; the *day* when we commemorate the Lord's Supper; or the *weekly-services* for prayer or preaching which are attended to:—concerning these, and various other observances, we do not look for specific

\* 1 Cor. xiv. 40. † Phil. ii. 14.  
‡ 1 Tim. v. 21.

directions in the scriptures: they are matters of human regulation, and are adopted for mutual accommodation. But would any church pay such regard to the caprice of an individual, even if they pleaded conscience for it, as to agree to alter or to give up such meetings? Or, would they receive any person into communion, who did not, tacitly or verbally, agree to observe, to the best of his ability, all the meetings appointed by the church? An objection to regard these, by a candidate for church-fellowship, would afford proof of the want of modesty and decorum, and would be a poor pledge that the peace and prosperity of the church would be promoted by such an addition!

For every person, then, to be required to relate his, or her experience, and to avow their approbation of the doctrines professed, is a necessary regulation to secure two indispensable objects: viz, *that acquaintance, on the part of all the members, with the principles and experience of the candidate, which is essential to constitute Christian communion; and such an appeal to the assembled members as will secure their SUFFRAGES, and ascertain the opinion of the majority!* Let these two objects be scrupulously preserved, without which the congregational order of our churches cannot be maintained, and I feel comparatively indifferent as to the particular manner in which members are received to fellowship. A church is competent to adopt any regulations upon the subject, which are not incompatible with fundamental principles; but it is at its peril that these are invaded, and much more so, if they be destroyed!

Whilst, however, I admit the right of a church to employ whatever

means it thinks proper for the admission of members; I most sincerely deprecate the introduction of even *written* experiences; as I feel persuaded, that the members who compose the church, will be deprived of the feast of gratification which they often enjoy, while they attend to those who say, "Come hither all ye that fear God, and I will declare what he hath done for my soul?" But, should any of our churches submit to this, they will surely never consent to being deprived of their suffrages; that inalienable right of voting, which each member possesses: and, which was exercised by those who composed the Church of Jerusalem, when Saul applied for fellowship! If ever the time should come, when the pastor, or the pastor and deacons of our respective churches, should take the matter into their own hands, as to the admission of members, and the people have nothing to do, nor any opportunity of giving an effective opinion on such a subject; there can be no doubt, but that the torpor and inanity, which is so visible in some other communions, will soon pervade the Baptist churches: an event, which every one who wishes their increasing spiritual and evangelical prosperity, will most ardently and sincerely deprecate.

London, Dec. 22, 1824.

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### QUERIES.

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1. What is the origin, and what the utility of funeral sermons?
2. What are those reasons that will justify a pastor in refusing to preach a funeral sermon for any member of his flock?
3. What is a scriptural call to the work of the ministry?

## Miscellanea.

### MENNONITES.

#### LETTER, No. V.

*Alkmaar, Sept. 20, 1820.*

I left Zaandam Tuesday morning last, having availed myself of a vessel in the act of passing the Sluice, to go up the Zaan, and arrived here late the same evening. I directed my steps first, the morning after landing, to Mr. Ysenbeck's, the Mennonite minister in Alkmaar. Unfortunately, however, he was from home; but I learnt from Mrs. Y. that my circular had been received in her husband's absence, and that, without him no steps had been taken in the business which I had come upon. After a little introductory conversation with Mrs. Y., she conducted me, at my request, to the house of one of the senior deacons, a Mr. Jan van Baas. Though a stranger, and come upon an object, as yet to him, nearly as strange, he received me kindly; but, finding him at a busy moment, I proposed to call again an hour afterwards. He was pleased with this, and it was settled so. The intervening hour was passed at Mrs. Y.'s, who regaled me with a cup of coffee in the Dutch style; whilst I occupied her attention with reading the circular, and with stating further particulars concerning the Mission, and plan of my journey. The hour being expired, I rose and returned to my appointment; leaving Mrs. Y. to her own reflections upon what had passed between us, upon this new subject. My interview with Mr. and Mrs. Baas was not a short, or an uninteresting one. They both appeared considerably taken with the account I gave them of the Mission; he, however, the most so. We did not separate without some assurance being given, on the part of Mr. B., that he would move in the business, and also give it further publicity out of the range of his own religious denomination in the place. He once thought, indeed, of bringing his brother deacons together,

previous to their minister's return: he followed, however, the advice I offered, which was, to defer it till Mr. Y.'s return. I went with Mr. B. to see their meeting, which, like all the rest, I had hitherto seen was plain, neat, clean, and commodious. Their church, I am informed, is composed of not more than fifty members, not the one-third of what it once was. But learning from Mr. B. that there was another of their churches in a neighbouring village called de Rijk, I lost no time in setting out for it. The name of its minister is Persijn, and the number of his flock is about one hundred and eighty; among whom, as in their sister church at Alkmaar, there are not many rich or mighty. So far as concerns Mr. P. I find him of rather a Missionary spirit. As to his flock in this particular, the subject of Missions being, as yet, so new to them, he could not pronounce either way. It should, however, receive his countenance. This visit to the Rijk brought me into contact with a Mr. Bonne, a member of the Rijk church. With him I went also pretty largely into the subject of our Mission, and other topics connected therewith. In this conversation Mr. P. bore his share. Upon him, as well as Mr. B., I did not fail to do what I could to press the importance of the good work among the heathen. What the future results of this seed of information, sown in the Rijk may be, time alone will determine. I, however, hope for the best.

Besides that of the Rijk, there are other Mennonite churches around Alkmaar, with whom the friends just mentioned will communicate, and to whom they will also pass circulars.

It was so late as midnight, when I landed at Alkmaar. This arose from strong contrary breezes we had to encounter on the passage; but a gentleman of the place, whose acquaintance I had made in the vessel, conducted me from the harbour to a comfortable inn, and by that means relieved me from every concern on that head. This act of kindness he followed up by ano-

ther, in sending one of his sons the next morning to the inn, to direct me any where I wished to go in the town, knowing I was an entire stranger, and further invited me to a friendly cup of tea, which invitation I availed myself of before I left the town. My young friend and guide I found very amiable and intelligent. He gave me a very interesting account of the famous canal set on foot by Buonaparte, with a view to open a direct communication between Amsterdam and the Helder, and thereby to avoid the dangerous and expensive navigation of the Zuyder-Zee; he gave me also some anecdotes of the English army, which, under General Abercrombie, lay formerly encamped in the immediate neighbourhood of Alkmaar.

I hope soon to write you again from Horn, for which place I proceed to-day, God willing. Meantime, pray for me; and in all your approaches, in public or in private, to a throne of love, make it, I beseech you, a special article in your petitions, to implore the Lord of Missions to awaken, and that right early, a deep and never-ceasing interest in the hearts of our Mennonite friends in Holland, for the good work among the poor heathen.

I am yours truly,  
W. H. ANGAS.



*Familiar Illustrations of the sacred Writings.*

No. V.

PSALM I. 1. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

To a careless reader of the inspired volume, there may not appear any thing particular in this passage, but to one who attentively considers it, there is something very striking and instructive. It clearly marks the different stages of a life of sin. To walk in the counsel of the wicked is to adopt their maxims, and to follow their instructions; to stand in the way with sinners, denotes fellowship and familiarity with them; and to sit in the assembly of scoffers, is to attain the last degree of

impiety. Few men are exceedingly wicked all at once; but find the path of vice leading them from bad to worse. Let him that now adopts the maxims of the world, and follows the advice of wicked men, take care; for if the grace of God prevent not, he will, ere long, sit in the company of those who scoff at the ways of the Lord, and even take the chair and preside in the assembly of the wicked.

JOB VI. 15. "My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away."

A weary thirsty traveller in a wilderness, knows full well the literal meaning of this text. He hears of a brook a few miles distant, and receives the information with much satisfaction; he hastens to the spot; but how mortified and disappointed must he feel, when he finds the brook dried up! and particularly so when he observes the channel in some parts still damp, thereby intimating that it has but lately disappeared. Suppose afterwards he falls in with another brook, and drinks with pleasure of its refreshing water, and expects future supplies by travelling along its banks; but, probably, before the day's journey he half finished, the stream loses itself in sand, to appear no more.

The passage forcibly expresses such an occurrence, by speaking of the brook as dealing deceitfully, by raising expectations which it does not satisfy.

JOHN CAMPBELL.

JOSHUA X. 24. "And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them."

This passage received a very striking illustration a few years ago, in an expedition to Algiers. After the close of the negotiations had been protracted, by the Dey refusing to give up two Spaniards, he at length consented, observing to his Divan, "His foot is upon my neck, and what can I do?"

2 PETER I. 11. "For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ."



Every believer in Jesus shall be in his kingdom; but there is a great difference in their manner of entrance. In attending to the injunctions of inspiration, we find the apostle saying so; "an entrance shall be administered abundantly;" by which he manifestly intimates, that some professors pass into the kingdom of their Lord and Saviour under circumstances of greater triumph and glory than other Christians do; and Oh! how often has this been exemplified in the experience of believers. One loosens his anchor from this earth, and goes into eternity a gallant vessel, with every sail set to the favourable breeze; and rushes into the harbour of eternal peace, amidst the plaudits of redeemed men, and of waiting angels.

In another instance, the frail bark is

tossed by the billows—almost wrecked—so weak, it is scarcely able to reach the port; but, blessed be God, through the grace of our Lord Jesus Christ, it reaches it safe at last. The latter has an entrance, but the former an *abundant* entrance; and if there is aught, my brethren, which can be interesting to us in this world, respecting the moment of our departure from it, it is, that we may leave it under that full sail of bliss, which will bring heaven into our hearts before we get into heaven, and enable us to leave behind us our Ebenezer, (our stone of help,) and inscribe it with our hand, while death chills our vigour—"Hitherto hath the Lord helped me."

DR. MASON.

J. R.

Folkestone.

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## Obituary and Recent Deaths.

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### MR. W. SPARSHALT.

On March the 2nd, 1825, died at Portsea, aged seventy-eight years, Mr. W. Sparshalt, many years an officer in His Majesty's Navy.

He was called by Divine grace at an early period of life, and was for half a century an honourable member of the church of Christ in that town, under the pastoral care of the Rev. D. Miall, and for many years filled the office of a deacon in that church. In this, as well as every other relation he filled in society, he maintained an unblemished reputation.

He was truly a spiritually-minded man, whose society it was impossible to enjoy, even for a short period, without improvement. The subject of religion was never lost sight of in his company, and his method of introducing it was such as could give no offence to any person; thus it may be said, that his speech was always with grace, as it were, seasoned with salt, ministering grace to those who heard him.

He took great pleasure in visiting the abodes of affliction and distress, and by his cheerful piety,—his affectionate

sympathy, his heavenly-mindedness, his savory conversation, and his devotional prayers, he soothed the sorrows, dried the tears, elevated the views and feelings of the sick and dying, and changed the chamber of solitude into a Bethel.

His views of divine truth were in strict unison with the sacred records, and, in his devoted life, he displayed the holy influence of the religion he professed; of him it might be said, with strict propriety, that he "walked with God."

So remarkable was his attachment to the house and ordinances of God, that he was never known to absent himself from his own place of worship but once during his whole religious career; and though at times he was so afflicted with deafness that he could not hear a word, he nevertheless continued to fill his place in the sanctuary. He told the writer of this article, that he felt it his duty thus to honour divine institutions, and that he felt an advantage in it. In this case he was accustomed to read and meditate on the hymns sung, and the scriptures which were read; in the time of prayer he prayed for himself, and during the sermon he would get a friend to shew him

the text, and would employ his mind in reflection on it. In this way it is probable that he derived more benefit from the means of grace, than many who are not thus afflicted.

He found, by happy experience, the supports and consolations of religion, under a very long and trying affliction, which he was enabled to bear with much patience and holy resignation. His joys were occasionally exalted, and, though he did not discover those rapturous feelings which sometimes animate a dying bed, he yet felt an unshaken confidence in the rock of his salvation, and could say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him unto that day."

On one occasion, a little before his death, he conversed in the sweetest manner on the love and faithfulness of his covenant God, and the all-sufficiency and grace of Jesus Christ, and, anticipating the entrance which he has now obtained into the everlasting kingdom, said, "What a scene will heaven present! the presence of God, and full perfection of holiness, bliss, and joy, without interruption, and without sin, and that for ever."

On February 20th, he said but little during the day, but about eight o'clock in the evening he revived, and said to a friend, "I hope, if it is the Lord's will, that I shall go to my rest this night;" and, after lying a time apparently in mental prayer, he suddenly exclaimed, with considerable energy, "Enter, enter, enter thou into the joy of thy Lord." "What," said he,

"such a wretch as I!" Pausing a little, he added, "That is joy unspeakable!" He then, in a most affecting manner, addressed his numerous friends and relatives, who stood round his bed, individually and affectionately, exhorting them to prepare for the hour of death; those who were young he admonished to love and follow the Lord Jesus Christ in the days of their youth. When he saw one young friend near him, his feelings were excited beyond the power of utterance, and he wept aloud; when he had recovered his usual composure, he intreated her to choose the one thing needful, and encouraged her to follow the Lamb of God.

He then talked delightfully of the joys of heaven, and, in the sweetest accents, though with a faltering voice, repeated nearly all that hymn of Dr. Watts's, beginning,

"Come we that love the Lord,  
And let our joys be known."

He said, "I feel such an inclination to sing that I cannot describe." A friend said, "You are longing to begin that song which shall never end;" he replied, "Yes, yes." He thus returned to Zion with songs, and everlasting joy upon his head; and now sorrow and sighing are for ever done away. He has descended to his grave like a shock of corn fully ripe in its season. His funeral sermon was preached by his pastor, the Rev. D. Miall, from 2 Kings iv. 9; "I perceive that this is a holy man of God."

Portsea, March 10, 1825.

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## Review.

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*The Life of the Rev. Philip Henry, A.M. with Funeral Sermons for Mr. and Mrs. Henry, by the Rev. Matthew Henry, V. D.M.: corrected and enlarged by J. B. Williams, F.S.A.* Pp. 488, Holdsworth.

This truly apostolic man, whose important history is presented to us in

an enlarged form in this interesting volume, was, as is well known, for many years, a burning and shining light in the Church of Christ, and now, for more than a century, his venerated name has been recollected and repeated by the truly pious of every denomination, with sentiments of unqualified respect, and hallowed affection.

Both as a Puritan and as a Non-conformist, Mr. Henry appeared to great advantage: though it is obvious that as neither was he an *ultra*. Moderate, but yet firm, in his principles, he neither invited persecution, nor refused to suffer for conscience' sake. After the grossest violation of liberty, and spoliation of property, became legalized by the Uniformity and Five-mile Acts, he retired into comparative silence and obscurity, availing himself, however, of every degree of indulgence for the exercise of his ministry, and the moral and spiritual advantage of all around him, nor was his labour vain in the Lord. By the Revolution in 1688, the sphere of his exertion was again enlarged, and, until his death, which took place in 1696, he continued preaching the word in season and out of season, with a savour, seriousness, and earnestness, to which uninspired men have seldom arrived, and, perhaps, never excelled.

In perusing this volume, the moral and spiritual elevation attained by Mr. Henry will be constantly presented to the eye of the reader, and he must himself be an extraordinary person, if, when attending this eminent servant of Jesus Christ in his retired devotion, his domestic worship, and his public exercises, he have not an impressive consciousness of great inferiority. Indeed, in so far as the comparison excites the exercise of humility, and stimulates to renewed endeavour, no inconsiderable part of the object contemplated in the undertaking of the pious biographer, becomes accomplished.

Mr. Williams, the Editor of this interesting volume, appears to have judged, that every additional fragment of information he could collect concerning the distinguished subject of his inquiries, would be acceptable; and we have no doubt his conclusion will prove correct. He seems to have been indefatigable in his research, and has certainly succeeded in bringing together many curious, various, and useful articles, by which his work is considerably enriched and enlarged; and, we hope, his diligence will meet its reward, in an extensive circulation of this valuable publication.

In conclusion, we would call the attention, particularly of our young read-

ers, to the following extract of a letter, written by Mr. Henry to his youngest daughter, on her having received a proposal of marriage: P. 200.

“Your present affair, we can truly say, was no less a surprise to us than it was to you; but we have learned, both from our fixed belief of God's universal providence in every thing, and his particular special providence towards those that fear him, and also from our last year's experience, once and again, of his doing that for us which we looked not for,—to cease our wonder, and to apply ourselves, as we ought to do, to our duty. We would have you do so likewise; saying, as Paul, which was the first word that grace spoke in him,—*Lord, what wilt thou have me to do?* Your way is, in the first place, to acknowledge God, not only in the thing itself, but in all the motions and events of it; and if you do so, he will direct you; that is, guide, and bless, and succeed your steps. You are next to admit the person into your converse, as in another case, 1 Timothy, v. 2. with all purity; that is, at no unfitting time, in no unfitting place, manner, or other circumstance; as it will not be desired, so neither ought it to be granted. Your end herein is to be the same with his; your next end, that you may be acquainted with each other's temper and disposition. Especially that you may feel the pulse of each other's soul, how it beats towards God, and his works and ways. As the agreement is in that, accordingly will be much of the sweetness and comfort of the condition. — — — Our love and blessing is — — — to your dear self, having *confidence in you in all things*; 2 Corinthians, vii. 16; but it is *through the Lord*, as it is limited, Galatians, v. 10, that you will act as I have counselled you.

“Committing you to his protection and guidance, I rest your loving father,

“PHILIP HENRY.”

“Feb. 17, 1687-8.”

*Joseph and his Brethren; a scriptural Drama in Two Acts. By H. L. Howard. P. 252. Whittaker.*

THE narrative on which this drama is founded, is one of the most beautiful and impressive in the sacred volume. Prose and poetic authors have availed themselves of it, to exercise their talents, and instruct their readers. But, in these attempts, we fear the attractive simplicity of the original has not, unfrequently, been impaired; and some

of its most important lessons have been overlooked, and, consequently, omitted. We are no advocates for superstition, and yet our veneration for the inspired volume is so entire, that we never meet with the term *drama* in connection with its holy contents, even though the adjective *sacred* be prefixed, without experiencing a certain emotion of apprehension, which we know not how to condemn. Under the excitation of this feeling, we commenced reading the work before us; and, though, in our progress, we met with much, both as to harmony of numbers and justness of sentiment, which obtained our cordial approbation, yet, at the conclusion, we laid down the book with the same impression. Indeed, some passages in the character of Phraxanor, appear to us exceedingly questionable as to their tendency: for, though they are evidently intended to be condemnatory of an unhallowed passion, yet, we doubt the propriety of so minute a delineation of the influence of such a temper, as may place the purity of the reader's mind in imminent peril. We should be glad to yield to this work our unqualified recommendation, but, in doing this, we should violate the delicacy of our own conscience, and offend against the generation of the righteous.

*An Essay on the Divine Origin of Christianity.* By G. Pike. Pp. 85. Baynes.

ONE of the main supports of infidelity, is reluctance, on the part of its advocates, to undertake a serious, and impartial examination of revealed truth, to which, in many instances we fear, may be added an apprehension that the result of a fair and patient inquiry, may demonstrate the necessity of an entire revolution of sentiment and conduct. We would, however, most earnestly beseech all such persons to give this cheap "Essay on the Divine Origin of Christianity," an attentive perusal; for as it possesses the strong recommendation of compressing, within very narrow limits, a considerable body of evidence on a subject of vital and everlasting importance, so we are confident, should it happily be made instrumental in effecting their conversion, the change will be universally beneficial. Mr. Pike's work is

well worth the attention of Christians, and would be a most suitable tract to put into the hands of any persons, whose tendency to infidel principles may occasion just alarm in the minds of their friends.

1. *Memoirs of Robert Barclay, who died at Glasgow, aged Twenty-three.* By Alexander M'Leod. Pp. 90. Ogle. 1s.
2. *Expressions of Parental Solitude; extracted from the Letters of a Father to his Son, which were found among the Papers of the latter after his Death.* Pp. 115. Ogle. 1s. 6d.

We have read these little volumes with much interest—the first, as affording another instance of the power of divine grace, in renewing the heart, and preparing the immortal mind for an early departure to its destined felicity; and the second, as an additional encouragement to pious parents to continue in fervent prayer to God, for the effectual conversion of their offspring. These "Expressions of Parental Solitude," are very creditable to the soundness of the parent's understanding, and the piety of his heart.

*Memoir of the late Mr. James Neil, Shipmaster, Irvine, who died there on the 15th of Nov. 1820, in the ninety-fifth Year of his Age.* By the Rev. George Barclay. Pp. 104. Second Edition. Nisbet. 1s. 6d.

THERE are some striking incidents in these Memoirs, but those who are only to be kept in good humour by extracts from the annals of the marvellous, may feel some disappointment in perusing such unpretending pages. There is, however, a pretty numerous class of readers, whose expectations on taking up a book of this description, are more serious and moderate: by such persons this little work will be read with advantage; and, in their names, as well as our own, we thank Mr. Barclay for having made this useful addition to pious biography.

*Sermons for Children, designed to promote their immediate Piety.* By the Rev. Samuel Nott, Jun. of America. Pp. 110. Nisbet. 1s. 6d.

WHOEVER speaks or writes for the

instruction of children, has undertaken an important, but, at the same time, a difficult service. We congratulate Mr. Nott, however, on what we consider to be a very successful attempt; and we strongly recommend his sermons for children, to the attention of all persons who are actively engaged in seeking the moral and spiritual improvement of the rising generation, as excellent examples of what such addresses should be.



*The Teacher's Manual, or Hints to a Teacher on being appointed to the Charge of a Sunday School. By W. F. Lloyd. Pp. 134. Weed. 1s. 6d.*

CONSIDERABLE caution and industry have evidently been exercised in compiling this useful book, which, it is desirable, every Sunday-school teacher should read, and, if practicable, possess. Some, perhaps, may be of opinion, that in certain parts, the author has trenched upon a higher department of instruction; but, as we are far from supposing this to have come within the comprehension of his design, so, also, we can scarcely conceive that this should form any impediment to the circulation of a work, so well adapted to accomplish the benevolent purpose for which it has been written.



*The united Claims of Home and of Foreign Missions. A Sermon, preached before the Home Missionary Society, at the Poultry Chapel, London, on Monday Evening, May 17, 1824. By Henry Forster Burder, M. A. R. Baynes.*

*The Necessity and Propriety of Home Missions. A Sermon preached at Crown-Court Chapel, on Tuesday Morning, May 18, 1824, before the Committee and Friends of the Home Missionary Society, and published at their Request. By John Reynolds. R. Baynes.*

Two excellent sermons—skilfully adapted to promote the end for which they were delivered.

Mr. Burder undertakes to establish three propositions. "The first is, that it is incumbent on us, to yield our mind, and hearts to the full force of the claims, both of those who are more nearly, and of those who are more remotely related to us. The second is, that a practical regard to the claims of

the one class, is not to be postponed, till exertion and solicitude cease to be necessary on behalf of the other class. The third is, that by due attention to the claims of the one class, we, at the same time, promote the interests of the other class." And, in each of these particulars, we think he has happily succeeded.

Mr. Reynolds has discussed four propositions. "I. The inefficacy of every previous system, displays the excellence of the Christian scheme. II. The adaptation of the gospel of the grace of God to the whole condition of man, furnishes abundant matter for triumph in Christ. III. The properties of the gospel, which ensure its success, enhance the exultation of its preachers and disciples. IV. The nature and history of apostolical triumph, furnish motives and encouragements for evangelical exertion."

Under the second head, he shews, with great force of evidence, and energy of language, that the gospel is admirably suited to the condition of man, considered as an immortal—guilty—depraved—miserable sinner.

The first of these sermons is from Rom. i. 14. "I am debtor, both to the Greeks, and to the Barbarians;" &c. The second, from 2 Cor. ii. 14. "Now, thanks be to God, which always causeth us to triumph in Christ;" &c. We wish them both a wide and useful circulation.



*The Cottage Bible and Family Expositor; containing the authorized Translation of the Old and New Testaments; with practical Reflections and explanatory Notes, calculated to elucidate difficult and obscure passages. To be completed in two handsome Volumes Octavo. First nine Parts published Monthly, by Simpkin and Marshall, Stationers'-Hall-court.*

NOTWITHSTANDING its humble and unpretending title, yet this commentary promises to rank high as a work of great merit and extensive utility.

The general reading, and correct theological sentiments of the author, afford a satisfactory pledge that, should his life be spared, it will be completed in a manner, equal to the "Parts" which are already published.

The author does not profess to produce a work wholly original, his quota-

tions, however, are from our most approved commentators, our best historians, and most popular preachers.

The only paragraphs which we wish had been omitted, are a few extracts from Deistical writers. We question whether it is right to copy these into any work intended for the use of plain Christians, more especially into a family Bible.

We rejoice that the author has devoted his time to the compilation of such a work, being persuaded he will prepare for the families of evangelical Christians, another supply of "Daily Bread." We most cordially recommend the work, and advise our readers, especially those who have no commentary on the scriptures, to purchase it.

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1. *The Village Nurse*. Pp. 105. 1s. Third Edition.
  2. *Adventures of a religious Tract*. By Richard Cope, LL.D. F. A. S. Pp. 64. 6d. A new Edition.
  3. *The Pink Tippet*. Pp. 72. 6d.
  4. *Waste not, Want not*. By Mrs. Sherwood. Pp. 70. 6d.
  5. *Fatal Pleasure, or Christ the best Portion; Sketches from Real Life*. Pp. 47. 6d. Whittemore.

As long as tales, whether founded upon facts or fancies, shall be deemed necessary, let us have such as these: simple in their construction—pleasing in their narrative—pious in their sentiment—and benevolent in their design.

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*Dying Thoughts. In four Parts, by the Rev. W. Crawford, of Wilton. A new Edition.* 12mo. Pp. 305. Whittemore.

THIS is a republication of an old work, for accomplishing a new object; we hope the plan will be as successful as it is novel; and, that spiritual advantages will be derived by those who by purchasing it, will become contributors to a pecuniary undertaking:—the liquidation of a debt on the Meeting-house in Cotton-street, Poplar. We cannot better make known the merits of the work, than by presenting our readers with the following "Recommendation," written by the Rev. Dr. A. Waugh:—

*Salisbury-place, Marylebone, London.*  
May 29, 1824.

"As this little volume, DYING THOUGHTS,

by the Rev. W. Crawford (minister about the beginning of the last century, at Wilton, in the county of Roxburgh) is less known, among persons of decided personal piety here, than it now is, and hath long been, in the north; the Rev. James Upton, Jun. the pastor, and the deacons of the church of Christ in Poplar, who wish to republish the Treatise, both on account of its own worth, and in the hope that the profits may enable the deacons to lessen, in some degree, the pressure of the debt incurred in building their commodious meeting-house, in Cotton-street, have applied to me to introduce it to my friends in this end of the island:—this I can do with great safety, in the conviction, that, once introduced, it will make its way to the warmest nook of the devout heart; and maintain its ground there. While the sentiments are all scriptural, the language is elegantly simple, and shews how much the writings of ADDISON had improved the style of divinity authors, even in that remote part of the United Kingdom: we are not surprised, therefore, to find the name of the Rev. ROBERT RICCAULTON, of Hebkerk, the friend and patron of THOMSON, the author of 'The Seasons,' in the list of ministers who, after the death of the author, introduced the work to public notice. But the ardour and the purity of devotional feeling, form its chief excellence. Our friends, the Rev. James Upton and the church, deserve well, therefore, of the religious public, in bringing forward so valuable a work; and it will not hurt the minds of good men, in encouraging it, to reflect that they are, at the same time, aiding the introduction of the pure truth of the gospel, into a numerous district of about twelve thousand inhabitants, who, from their numbers, are very inadequately supplied with the means of religious instruction.

A. WAUGH, D. D.  
*Minister of the Scots Church, Well-street, Oxford-street."*

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*Christian Instructions, consisting of Sermons, Essays, Addresses, Reflections, Tales, Anecdotes, and Hymns, on various Subjects, for the Use of Families, Schools, and Readers in general.* By the Rev. W. Morgan, B. D. Incumbent of Christ Church, Bradford, Yorkshires. In two Vols. Vol. I.

AN evangelical clergyman, who has a moderate share of understanding, with a warm heart, and lively affable manners, may do much good any where.

We know nothing of Mr. Morgan

but from his book, which now lies before us; and that will induce us to think that he is a popular preacher, who does not confine himself to his pulpit and his study, but goes about doing good. He appears to be zealously and affectionately concerned for the rising generation; and that he studies *variety* in his modes of instruction, the title-page shews abundantly. In p. 151, he remarks, very justly, "It is certain, from repeated facts, that if we do not provide *good* books for children, they will read *bad* ones: and, by so doing, the ability to read will be to them a curse, and not a blessing."

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*Scripture Illustrations: containing Explanations of various Subjects relative to the Agriculture, Manners, Customs, Worship, Idols, Monuments, Buildings, and Countries, mentioned in the Bible. With numerous superior Cuts, and seven Copper-plate Maps.* Sunday-school Union Depôt, Paternoster-row, &c. &c. Price 7s.

EVERY thing that appears well adapted to allure the attention of the rising generation to the sacred books, must be highly interesting to all good men. Perhaps it would greatly augment the sale of this respectable and useful little work, if the Editor were to allow his name to be prefixed.

*Fronti nulla fides*, says the proverb. We are happy, however, in being able to assure our readers, that, in this case, the book answers to the title-page, and the cuts are *numerous* and *superior*, as they are said to be.

Many of the illustrations from the expensive works of the most respectable modern travellers are highly valuable.

The following is the *View of Bethlehem*, from Part 4, p. 60.

"Bethlehem, or the house of bread, so often mentioned in the word of God, is principally remarkable for the nativity of our blessed Lord, Matt. ii. 5, 6, John vii. 42; it is six miles south from Jerusalem. The town covers the summit of a long and lofty hill, on the southern side of a deep and extensive valley, in which valley the celebrated traveller, Dr. E. D. Clarke, believes he found that remarkable well, for the water of which David longed, when he said, 1 Chron. xi. 17, 'Oh that one would give me drink of the water of the well of Bethlehem, that is at

the gate!' The well appears to retain its original renown, and many an expatriated Bethlehemite has since made it the theme of his longing and regret. To the left, on the neighbouring hill, a monastery, resembling a vast fortress, covers the spot which is shewn as the cave of the nativity. It is remarkable, that as the vanquisher of Goliath was a native of Bethlehem, so Elhanan, who slew the brother of that Philistine, was likewise a Bethlehemite.

"Near Bethlehem, Rachel was buried, Gen. xlviii. 7. Ibzan, one of the Judges of Israel, (Judges xii. 8,) Naomi and her two sons, (Ruth i. 1,) and David, the great King of Israel, were all natives of this place, which was therefore of considerable note, before it became so universally celebrated for the incarnation of the Lord Jesus Christ."

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1. *View of the History, Literature, and Mythology of the Hindoos; including a minute Description of their Manners and Customs, and Translations from their principal Works.* In three Volumes, 36s. By William Ward, of Serampore. A new Edition, arranged according to the Order of the original Work, printed at Serampore. Kingsbury & Co. 1822.
  2. *Farewell Letters to a few Friends in Britain and America, on returning to Bengal, in 1821.* By William Ward, of Serampore. Third Edition. Kingsbury & Co. 1822.
  3. *Divine Grace the Source of all Human Excellence. A Sermon occasioned by the Death of the late Rev. William Ward, on Friday, March 7, 1823. Preached at the Mission Chapel, Serampore, and, by particular Request, at the Union Chapel in Calcutta; including a brief Memoir of the Deceased.* By J. Marshman, D.D.

THE first of these articles was originally printed at Serampore, in four large quarto pamphlets, which were sold for ninety-six rupees. The second edition we have not seen. A third edition, in two octavos, carefully abridged, and greatly improved by the author, was printed at Birmingham by order of the Committee of the Baptist Missionary Society in 1817.

Our limits will not permit us to go into any detailed account of its multifarious contents. Aware of the probability that some of his statements would be disputed, and particularly

that which relates to the moral character of the Hindoos, he says, "As a Christian minister, the author hopes, that the view, given in these volumes, of the moral and religious state of the Hindoos, will enhance the value of Divine Revelation in the estimation of every sincere Christian. Respecting the correctness of his statements, he fears no honest and thorough investigation, if made on the spot." Vol. I. p. 295.

It is proper to inform our readers, that this new edition was prepared by the author himself. The Dedication is, "To the endeared memory of the Rev. Samuel Pearce of Birmingham; the Rev. John Sutcliff of Olney; the Rev. Andrew Fuller of Kettering; and the Rev. John Fawcett of Hebden-bridge—and to the Rev. John Ryland of Bristol; the Rev. Robert Hall of Leicester; the Rev. John Foster of Downend; the Rev. William Carey of Serampore; the Rev. Joshua Marshman of Ditto, and to all his Colleagues in India, (European and Asiatic,) this Work is very affectionately inscribed by

"THE AUTHOR."

"*The Aberton, at Sea, June 1, 1821.*"

There is also a long and most interesting preface—and we must make room for one short extract.

"And when we consider that so many millions of the population of India are our fellow-subjects, what a stimulus to seek their good! What an imperative, what a paramount duty! Is it not manifest, that in the mental and moral improvement of this vast empire, Great Britain has a work of benevolence before her, which, in national glory, will eclipse all her other achievements, as much as the meridian sun exceeds in splendour the morning star. Know, then, the country of the Howards, and the Wilberforces, thy high destiny! Never were such miseries to be removed—never was such a mighty good put within the power of one nation—the raising a population of one hundred millions to a rational and happy existence, and through them, the illumination and civilization of all Asia!

"*Madeira, June, 1821.*"

Pages 53, 54.

By a long course of patient industry in his extensive, curious, and minute researches, under the influence of pious and patriotic sentiments, he has, in this great work, raised for himself a

monument. And we may confidently add, it is a monument on which his name will appear with honour, not only in the sight of the present, but of all future generations, through all the Christian world.

The "Farewell Letters" are already too well known to need any recommendation from us. Here Mr. Ward, writing to some particular friends, has communicated all his sentiments, and poured out all his heart. If any of our readers have not yet seen them, they have not yet seen one of the most pungent books in our language. We cannot help earnestly wishing that future editions may be printed in a cheaper form.

Dr. Marshman's funeral sermon is highly creditable to him in every respect. It is an able and evangelical discourse, founded on 1 Cor. xv. 10: "By the grace of God, I am what I am"—and clearly and forcibly maintains this position, "that all the true religion possessed by the holiest man on earth, together with every advantage which forms the man to usefulness, flows from the unmerited goodness and grace of God."

The *Memoir* is full of affectionate respect for his excellent Colleague. The substance of this *Memoir* we have in the Appendix to Mr. Ivimey's Funeral Sermon for Mr. Ward—for a brief notice of which our readers may consult our Number for October, 1823.

## LITERARY INTELLIGENCE.

### *Just Published.*

Calendarium Palestinæ: comprising the Outlines of the Natural History of Palestine; an Account of the Jewish Fasts and Festivals, with the Service of the Synagogue; and an Attempt to reconcile the Jewish with the Julian Calendar. Beautifully printed on a large Sheet, adapted for the Study. By William Carpenter.

Also an Edition in 12mo. with a Dissertation on the Hebrew Months, from a scarce Tract originally written in Latin by J. D. Michaëlis.

Dr. John Owen's Chamber of Imagery in the Church of Rome laid open, &c. a new Edition.

Saving Grace sovereign Grace: two Sermons by the late Rev. S. Pike, Author of Cases of Conscience, &c. a new Edition.



# Intelligence, &c.

## Anniversary Meetings of the Baptist Denomination.

### Mournful Recollections improved.

THE prospect of these Meetings led me to reflect on those ministers who, in the year 1812, attended the first Missionary Meetings, held that year, in London. I read over the list of pastors, whose names were published in the Magazine for August, 1812, who, it is said, "cordially united in the measure proposed for a general Association of our Churches." These were in number sixty; and out of them fourteen have since finished their labours. "They were not suffered to continue by reason of death!"

The enumeration of only some of their names will produce, in many bosoms, the involuntary exclamation of Elisha:—"My father, my father, the chariots of Israel, and the horsemen thereof!"—"The fathers, where are they?" Sutcliff, Fuller, Wilks, Palmer, Hinton, and Safery, were eminently zealous for Missionary labours. Anstin, Evans, Thomas, Button, and Stanger, were ever anxious to promote the interests of our Societies in the various situations which they occupied:—we shall see their faces and hear their voices no more. They rest from their labours, and their works follow them. Let us who survive them, "Remember them, and imitate their faith: considering the end of their conversation, 'Jesus Christ the same yesterday, and today, and for ever.'"

But my reason for reverting to the deaths of those, who were lately our companions in tribulation, and in the kingdom and patience of our Lord Jesus Christ, is for the purpose of urging upon myself, and all my surviving brethren in the ministry, to "work while it is called to-day, the night cometh when no man can work." The support of these Societies is, in a great measure, now confided to us. It is for us, in our respective pulpits, to exhort our congregations not to let the work of God, as regards spreading the gospel in *India*, and *Ireland*, and at *Home*, to fail for want of their affectionate co-operation, in fervent prayer for the influences of the Holy Spirit, nor of pecuniary contributions in its support. We have had exemplary examples in those who have now been recalled from the silence of the tomb, and who, if they were permitted to speak once more from heaven, would say, "Brethren, be ye followers of us, even as we followed Christ." Let us be animated by the soul-stirring

influence of their ardent and persevering labours in these works of love. Let us emulate each other to more energetic attempts, in carrying into effect the objects of their living desires and dying prayers. "Other men have laboured, and we have entered into their labours."

It will be a disgrace of the worst description, and infamy of the basest kind, if Baptists, and Baptist ministers, should ever suffer these objects to fail for want of ardour and co-operation at the Annual Meetings of the Denomination. There is still another consideration to stir up the members of the Denomination to fresh exertions. Several of our most eminent brethren are wearing out, and will soon, I fear, be taken away from us. I mention one only, the venerable Dr. Ryland, one of the founders of the India Missionary Society, the tutor of one of our academies, and the father of the Denomination! For many weeks he has been laid aside from his beloved work, and there is reason to fear he will soon cease from his labours! It is not to be expected he will ever more attend an Annual Festival. My fathers, and my brethren, in the Lord's harvest, permit me to exhort you, to beseech, and intreat you, not to suffer our Annual Meetings to decline for want of your presence, if it be possible for you to attend them. Your example will excite many others, to be present, and if there should be a numerous assembly of "one heart and one soul," we may certainly expect HIS presence, who hath said, "Lo, I am with you always, even to the end of the world."

BAPTISTES.

### London Female Penitentiary.

THE Eighteenth Annual Meeting of the subscribers and friends of this charity was held on the 5th of May, at the Crown and Anchor, in the Strand. The chair was taken by the Right Hon. Sir G. H. Rose, M.P.; the illness of the President, W. Wilberforce, Esq. preventing his attendance. The motions were made and seconded by the Rev. Messrs. Ruell, Garrard, Bolland, Davis, Hargreaves, Bennett, Thomas, and Urwick. The Hon. Thomas Windsor, General Neville, Henry Walker, Esq. and Thomas Wilson, Esq.

The Report was read by the Secretary. It adverted first to the chief cause which rendered such an Institution necessary, viz. the corruption of the human heart, from whence proceed evil thoughts, murders, adulteries, fornications, &c.; secondly, to the only adequate remedy for this evil—the atoning sacrifice of the Lord

Jesus, and the application of this to the conscience, by the power of the Holy Spirit; and then detailed the transactions of the past year; during which one hundred and forty-one applications were made for admission; seventy-six of which cases were received. During the same period, thirty-one were put out to service; twenty-one reconciled and restored to their friends; seven left the house at their own request; ten were dismissed for improper behaviour; and one, in ill health, had been sent to her parish. There were remaining in the Asylum one hundred and thirteen females, being a larger number than at any preceding time: yet such is the order and superintendance maintained in a household so large, and so various in its character, that a more peaceful and successful year has not occurred since the foundation of the charity; fifty-two of the inmates having completed their two years' residence, with credit to themselves, and satisfaction to the Committee, and been provided with suitable means of obtaining a reputable maintenance, and only ten been dismissed for improper behaviour, most of whom had not remained in the Institution above a month.

Several letters are appended to the Report, and are of the most satisfactory nature. Those from females who were recently in the house, and are now placed out respectably, breathe the language of sincere gratitude, and those written by persons who have received them into their service, bear testimony to their industrious and trust-worthy conduct. With respect to several, there is proof not only of amended conduct, but of a change of heart; of being turned from darkness to light, and from the power of Satan to God. The Report and the Appendix each detail a case where the individuals had lived in the almost total ignorance of religion, and neglect of public worship; but have been brought to know the value of gospel privileges, and to prize them as their chief joy. The average of the ages of those received is eighteen; and three-fourths were under twenty-one years. Several of them had shewn the strongest desire to escape from the snares into which they had fallen; and, in three instances, suicide had been attempted, as a deliverance from their woe. The finances have suffered from the deaths of many who had long subscribed; while the increased number of inmates, and the advance in the prices of provisions, cause an enlarged expenditure. The Committee solicit the aid of a benevolent public, without which they must necessarily contract the limits of the charity; but which they are anxious to avoid.

Owing to the unfavourable state of the weather, and the occurrence of other meetings, at or near the same time, the audience was not large, but the Report of the charity, and the appeals of the speakers, produced a strong interest in the welfare of the Institution; and although the subject cannot be divested of painful sensations, yet to the benevolent and Christian mind it affords a high and noble satisfaction, that the prey is rescued from the destroyer, the broken-heart is bound up, and that trophies are borne away from the most secure, because the most subtle entrenchments of the Prince of Darkness, by Him who is stronger than the strong man armed.

### Meeting of Protestant Dissenting Ministers.

At a Meeting of the General Body of the Protestant Dissenting Ministers of the Three Denominations, resident in and about London and Westminster, holden at the Library in Red-cross-street, on the 3rd Day of May, 1825,

The Rev. J. P. Smith, D.D. in the Chair,

*It was resolved unanimously,*

1. That the members of this Body, though differing widely in their modes of interpreting scripture, and in the doctrines which they conceive to be deducible from that sacred fountain, are unanimous in the persuasion that the forming of religious sentiments by free inquiry, the making an open profession of them, and the teaching and disseminating of them by argument and exhortation, by speaking, writing, and the observances of religious worship, or by any other peaceable and rational methods, is a right of mankind, inherent and imprescriptible, conferred by the Creator, essential to moral accountability, and which can never be infringed without injury and insult to the sufferers, and deep criminality on the part of those who are guilty of the infraction.

2. That it is proved, by the evident reason of the case, and the universal experience of mankind, that there is no greater obstacle to the improvement of the human race in knowledge and happiness, to the solid interests of national economy, to the elucidation of religious truth, to the satisfactory termination of religious controversies, and to the eventual and universal triumph of the genuine Gospel of Christ, than persecution for the sake of conscience and religious profession.

3. That, whether such persecution wear its most barbarous form of direct punish-

ment for religious opinions, or whether it be exercised in the way of refusing protection, denying justice, or any deprival whatsoever of civil rights, it is in principle the same; a high crime against God, and deserving the reprobation of all good men: according to the memorable declaration of the Emperor Maximilian II., that "he would never arrogate dominion over men's consciences, which is the prerogative of the Deity alone; that no sin was, in his judgment, more heinous, than for any man to wish to exercise such dominion: and that those potentates who have attempted it, as they invade the sovereignty of Heaven, so they not unfrequently lose their own power on earth, and their names go down to posterity with infamy and reproach."\*

4. That, therefore, it is with astonishment and sorrow that this Body has received, from different and credible sources, the information, that in Switzerland, which used to be regarded as an asylum of those who fled from persecution, and particularly in the Canton of Vaud, under a Protestant Government and a Presbyterian Church, a severe persecution has been, for more than a year, exercised upon peaceable citizens, of spotless moral and political character, for no alledged crime, but the fact of their thinking it their duty to dissent from the Church Establishment of that country, and their attempting accordingly to hold assemblies for religious worship, in the way which to them appears most agreeable to the Holy Scriptures, and most conducive to their own moral improvement. This persecution has consisted in the disturbance of religious meetings, in affording countenance to assaults and cruelties inflicted by savage mobs upon innocent individuals, in the refusal of protection from such injuries when formal application has been made to the magistracy, in acts of the Government, denouncing severe penalties upon all persons who may hold religious assemblies, however small, excepting those of the Established Communion, and in the infliction of those penalties, by fine, imprisonment, and banishment, upon various respectable persons, among whom are ministers of unquestioned character for piety, learning, and usefulness.

5. That while this Body disclaims any pretence of a right to interfere in the af-

\* Vid. WERENFELSII, Dissert. Apol. pro Plebe Christianâ adversus Doctores Judicium de Dogmatibus Fidei illi auferentes; et de Jure in Conscientiâ ab Homine non usurpando: apud Opuscula, pag. 63. Basileæ, 1718.

airs of foreign nations, it acknowledges itself bound by the obligations of humanity, to testify its sympathy with the oppressed and persecuted; and by the principles of our common religion, to use every lawful and practicable effort for the relief of innocent sufferers, and to contribute towards removing the foul reproach of persecution from fellow-christians and fellow-protestants in any part of the world.

6. That this Body indulges the hope, that calm reflection, and an experience of the mischiefs produced by intolerance, will speedily lead the Government of the Canton of Vaud, to repeal the unjust and cruel edicts which it has issued against Dissenters, and to give effect to those principles of religious freedom which are the basis of the Protestant religion, and are a main support of the prosperity and happiness of our own country.

7. Finally, that we invite our fellow-christians, and especially our brethren in the holy ministry, of every denomination, to implore, in their private and public supplications at the throne of grace, the bestowment of present consolation and speedy relief, upon all who, for conscience towards God, are enduring unmerited sufferings, from cruel mockings, bonds, and imprisonment, spoliation, destitution, and exile. J. PYE SMITH, *Chairman.*

*Order of Proceedings at the Forty-fifth Anniversary Meeting of the Naval and Military Bible Society, held at Freemasons' Hall, Great Queen-street, Tuesday, 10th of May, 1825;*

Right Hon. Lord-Gambier in the Chair:

The Chairman having opened the Meeting, called upon the Secretary to read the Report of the Committee.

The Secretary having read the Report, 1st Resolution.—Moved by Major-General Neville, seconded by Rear-Admiral Oliver:—"That the Report now read be received and adopted; and that it be printed and circulated under the direction of the Committee."

2nd Resolution.—Moved by the Rev. G. Clark, Chaplain, Royal Military Asylum, seconded by Rev. Joseph Fletcher, Stepney:—"That the respectful thanks of this Meeting be offered to His Royal Highness the Patron; to their Royal Highnesses the Vice-Patrons; to the most Reverend the President; and to the Right Reverend, Right Honourable, and others, the Vice-Presidents; for the continuance of their countenance and support to this Society."

3rd Resolution.—Moved by Major-

General Orde, seconded by G. F. Stratton, Esq. Major in the Oxfordshire Yeomanry.—“ That the grateful acknowledgments of this Meeting be given to the Committee, and the Officers, for their zealous exertions during the past year;— that the Treasurers and Secretaries be requested to continue their services; and that the gentlemen named in the annexed list be the Committee for the ensuing year.”

(Acknowledged by Capt. Bazalgette, R.N.)

4th Resolution.—Moved by Lieutenant-Colonel Phipps, Bengal army, seconded by Rev. Richard Pope, from Ireland:—“ That, agreeably to the recommendation of the Committee, contained in the Report, the following alterations do take place in the Laws and Regulations of the Society:—that after the third Law, the following do stand as the 4th and 5th Laws of the Society, *vid.* :

4th. ‘ This Society shall be denominated *The Naval and Military Bible Society*; the object of which shall be, to encourage a wider circulation of the Holy Scriptures, without note or comment, to sailors and soldiers at home and abroad. The only copies in the languages of the United Kingdom to be circulated by the Society, shall be the authorized version.’

5th. ‘ The objects to whom the distribution of the Scriptures by this Society shall extend, are sailors and soldiers in His Majesty’s service; sailors and soldiers in the service of the Honourable the East India Company; and to fishermen and all mariners, whether connected with inland or general navigation.’—Resolved further, that the other Laws of the Society, as they now stand, do follow numerically, omitting the Eleventh, as no longer required.”

5th Resolution.—Moved by the Right Honourable Lord Calthorpe, seconded by Captain Gordon, R. N.—“ That this Meeting, in recording with gratitude the success which has attended the prudent and zealous exertions of the Committee in furtherance of the important objects of the Society, and in the liquidation of the debt, would pledge themselves, in dependence upon the Divine Blessing, to renewed efforts in support of the interesting cause in which they are engaged.”

6th Resolution.—Moved by the Honourable Baptist Noel, seconded by the Rev. Fountain Elwin of Bristol:—“ That this Meeting, witnessing with peculiar pleasure the continued and increasing desire manifested by sailors and soldiers for supplies of the Holy Scriptures, would implore the Divine Blessing upon the mode of distribution recently adopted for the army, as well as upon the arrange-

ments for the increased dissemination of the Word of God to the maritime departments.”

7th Resolution.—Moved by W. W. Carns Wilson, Esq. M.P., seconded by Henry Maxwell, Esq. M.P.:—“ That the cordial thanks of this Meeting be given to Admiral Lord Gambier, for his obliging attention to the proceedings of the day.”

*The following is the Account of the Society’s Funds, &c.*

Balance to May, 1824.....	26	7	5
Receipts, year ending 9th of May, 1825.....	2615	2	0
	<hr/>		
	2641	9	5
Payments (including the balance of the old debt)....	2582	10	9
	<hr/>		
Cash in hand, May 10, 1825 £	58	18	8
	<hr/>		
Collected at Anniversary, 10th May, 1825, not being Donations or Annual Subscriptions .....	129	14	10
Donations and new Annual Subscriptions .....	40	18	0
	<hr/>		
	£170	12	10

Books issued, year ending 9th of May, 1825—6049, being 677 copies more than the former year, and making a total issue of the Holy Scriptures by this Society of 175,400 copies.

### London Baptist Building Fund.

SIR,

I beg permission, through the medium of the Magazine, to state that the first quarterly meeting of the subscribers to this institution, was held at No. 6, Fencourt, on Tuesday, April 26, when the following sums were voted to four cases that had been previously examined and recommended by the Committee.—

Collumpton,	Devon,	£85
Barnstaple,	<i>Ditto</i> ,	99
Rattlesden,	Suffolk,	75
Clonmell,	Ireland,	100

The next Quarterly Meeting will be held on the last Tuesday in July; and on these occasions, the subscribers at large are requested to attend, in order to sanction the recommendations of the Committee, and participate in the satisfaction of distributing the funds of the Society among cases which have been thoroughly examined; and in a mode by which the acknowledged and long lamented evils of the former system are wholly avoided.

The correspondence which has resulted from the foundation of the Society, and

the facts continually transpiring, as to the deplorable effects and practical inefficiency of the system of collecting hitherto pursued, strongly confirm the views and feelings which led to its institution. And, as the Committee have learned that many contributors in London and its vicinity, who have not yet handed in their names as subscribers to the fund, have expressed their cordial approbation of its principle, and declined giving to cases on that ground; they have been encouraged, at the late Quarterly Meeting, to vote a sum considerably beyond the fourth part of their income, in the confident expectation that a large addition will be made to their subscription list.

Among other proofs of liberality towards the Society, I would beg to mention, that one respected friend, whose great age renders it improbable that he will long remain an annual subscriber to any of our institutions, has, on this ground, presented the Building Fund with fifty pounds, directing, that purchase may be made of that sum in the 3 per cent. consols; the proceeds of which are to be applied, for ever, to the uses of the institution.

Thus a commencement has been made, even sooner than the Committee anticipated, in the formation of a *permanent fund* for this highly important object—an advantage, altogether peculiar to the plan recently adopted. Nor can they doubt that the example which has been thus liberally set, will be as liberally followed.

Thus the advantages of the present plan begin to appear. Four churches have been materially assisted without sustaining the painful inconvenience of their minister's absence. The feelings and the health of those ministers have been spared the mortification and the toil of begging. A long list of contributors have been freed from interruption in the hours of business, by the importunity of the applicants; and such a saving of expense has been effected, that, on the most moderate computation, the sum of £350 now distributed, is fully equal in point of efficiency to £450 collected on the former plan.\*

Whether it may be deemed advisable to publish the names of our subscribers before the expiration of the year, I am

\* The Committee are unwilling to mention the *facts* which they are in possession of, bearing on this point. A specimen may suffice. One case is known, for which £142 was collected at an expense of £51; another was five months in London, more than £70 was procured; but, as might be expected, a mere trifle remained applicable to the liquidation of the debt!

not prepared to say; but as nothing but what is kind and liberal towards our country friends is intended, of course some means will, in due time, be adopted to make them acquainted with those individuals who, by declining to co-operate with the fund, are to be considered as open to personal application. I cannot, however, but indulge the expectation, that the plan we have adopted will so commend itself to the judgment and feelings of all, as to obtain general concurrence; and if this expectation be fulfilled, and the cause of God at home be relieved from a grievance which has long oppressed it, it will not be among the least of the benefits resulting from the union of individuals in societies, for the advancement of the Redeemer's kingdom.

I am, Sir, yours, &c. J. H.

### *British and Foreign School Society.*

THE Twentieth Anniversary of this excellent Institution was held on Monday, May 9, at Freemasons'-hall, Great Queen-street. The Earl of Tankerville, Lord Clifton, Lord John Russell, M. P., Wm. Evans, Esq. M. P., Daniel Sykes, Esq. M. P., T. S. Rice, Esq. M. P., M. Orlando, one of the Greek Deputies, the Canadian Chiefs, and a very numerous and highly respectable assemblage of ladies and gentlemen, were present.

Daniel Sykes, Esq. M. P., (in the absence of His Royal Highness the Duke of Sussex, who was prevented by unexpected engagements,) having taken the chair, the Rev. J. M. Cramp, one of the Honorary Secretaries, read the Report, which contained some very gratifying statements relative to the progress of education, both at home and abroad. In the Central Schools, Borough-road, 23,237 children have received instruction. There are sixty schools in the metropolis, containing about 10,000 scholars. During the past year, upwards of forty persons have learned the system, with a view to employment as masters and mistresses. A stereotype edition of the Scripture Lessons is in the press, and a new edition of the Manual will be shortly undertaken. The debt of the Society is now reduced to about £2000.

By the exertions of the "Society for promoting the Education of the Poor of Ireland," nearly 1500 Schools have been assisted, in which more than 100,000 children are receiving scriptural education. The sum of £22,000 was voted for this object in the last session of Parliament.

Education is cheerfully on the advance in foreign countries. In Sweden, Denmark, and Portugal, the British system

has been established under royal patronage, and is supported by the public funds. It prospers in the Russian empire, and has even reached the frigid clime of Siberia, in the capital of which country more than 1000 children are educated. Notwithstanding some discouragements, the cause is still upheld in France. There are four Schools in the Papal territories, and thirty in Tuscany.

A separate fund has been opened for education in Greece. The Third Part of the Scripture Lessons is printed in the Modern Greek language, and Elementary Lessons are in preparation. Seven Greek lads, brought to this country by Captain Blaquiere, are now in the Society's house, together with two young men of the same nation, who are under training for masters. They were all present at the Meeting, attired in their national costume, and excited much interest. Nicolas Cauratto, one of the young men, shortly addressed the company, expressing his gratitude for the kindness of the Society in patronizing and supporting him.

From Malta and the Ionian Islands, from the Cape of Good Hope, from Ceylon, Sumatra, and the Missionary stations in British India, pleasing accounts have been received. The Schools in British India, supported by the several Missionary Societies, contain upwards of 40,000 children.

America presents a most gratifying spectacle to every lover of knowledge and freedom. In the British Colonies of Nova Scotia and Canada much good has been effected by the Schools. Bible Education flourishes in the United States, and is generally supported at the public expense. The Free-school Society of New York has instructed, within the last eighteen years, more than 20,000 children, and only one has been traced to a Criminal Court! The South American States have set a noble example to the rest of the world: instruction forms a part of their national system, and the expenses are defrayed by Legislative provision.

The Report gave much satisfaction to the Meeting. Excellent speeches were delivered in support of the Resolutions—particularly by Lord John Russell, Wm. Evans, Esq., T. S. Rice, Esq., Rev. G. Clayton, Rev. S. Dwight, Daniel O'Connell, Esq. &c.

Donations and Subscriptions on behalf of this Institution, (the annual income of which is less than £900,) will be most thankfully received by W. Allen, Esq. Treasurer, Plough-court, Lombard-street; Rev. J. M. Cramp, Chapel-place, Long-lane, Southwark; James Millar, Esq. Museum-street, Bloomsbury; Mr. Prick-

ton, Central School, Borough-road; or any of the Committee.

At a Meeting of the General Body of the Protestant Dissenting Ministers of the Three Denominations, resident in and about London and Westminster, holden at the Library in Redcross-street, on the third day of May, 1825,

The Rev. J. P. Smith, D.D. in the Chair;

*It was resolved, with one Dissident,*

That, as a body, we wholly disclaim every sentiment of religious intolerance towards our fellow-subjects of the Roman Catholic persuasion; and express our earnest hope that the Legislature will, at length, deem it proper to take measures for the relief of all classes of His Majesty's subjects, who may lie under penalties and disabilities, for conscience's sake. J. PYZ SMITH, Chairman.

### Late Rev. James Dore.

THE insertion of an engraved likeness of the late Mr. Dore, in the Magazine for the last month, compels his widow to remind the Editors, that it has not only been done without permission, but contrary to the express request of the late Mr. Dore himself, communicated to them in Nov. 1823. The plate had been prepared during his life, and the engraving was on the point of appearing, when he, being apprized of it through the friendly interference of Mr. Cox, with great anxiety and exertion, had it suppressed; distinctly stating his reasons, that it was a subject not of feeling, but of deep principle. From what passed in consequence of these communications, he was led to trust to the honour of the Editors, that the plate would be cancelled for ever.

Its appearance, therefore, immediately on his death, and previous to the interment, was a shock so much the more painful to his widow, as it was completely unexpected, and calls for this decided protest against the action, as a breach of every principle and feeling which binds man to man in Christian confidence. Had the Editors regretted the loss of the plate, Mrs. Dore would cheerfully have paid any requisition, rather than a request, so plainly expressed, should be so openly violated.

### Editors' Reply.

WE are compelled, reluctantly, to give the following statement of facts, relating to the portrait of the late Rev. James Dore, given in our number for April.

The medallion from which the engraving was taken, was lent us for that pur-

pose, by one of the deacons of the church in Maze-pond, at the close of the year 1823.

It was intended to publish it in the number for January, 1824, but a feeling of delicacy towards Mr. D. led the Editors to desire two of their brethren to ask whether he would feel any objection to the measure. On finding he wished it not to appear, it was instantly laid aside.

After his death, a short account of Mr. Dore was sent for insertion, accompanied by an intimation that nothing else would be sent concerning him. The portrait was published out of respect to his memory, and for the promotion of the benevolent object to which the work is devoted.

When Mrs. Dore's "protest" was received, two of the Editors waited on Mrs. D. for the purpose of explanation; it was unfortunate for them, that she could not be seen. A written statement which they left for her perusal, was, a few days after, returned, with a request that her "protest" might be published without any alteration.

It remains only necessary for the Editors to say, that no intimation was communicated to them respecting "the cancelling of the plate;" no pledge was asked from them, nor given by them, either express or implied, that it should not, at any time, be published. The Editors could not have anticipated that the interment would have been deferred for nearly a fortnight; and finally, they must express their regret, that what was done from a principle of respect, should have been considered as an occasion of offence.

London, May 3, 1825.

#### RECENT DEATHS.

It becomes our very painful duty to announce the almost sudden removal of our highly esteemed and valuable friend, Chapman Barber, Esq. of Chancery-lane. This affecting providence occurred on the morning of the 17th ult.

We have just been informed, that Dr. Ryland departed this life on Wednesday morning, May 25, 1825.

#### List of the Annual Meetings of the Baptist Denomination, 1825.\*

TUESDAY, JUNE 21. EVENING, 6.—Annual Meeting of the Baptist Home Missionary Society, at the City of London Tavern, Bishopsgate-street.

WEDNESDAY, JUNE 22. MORNING, 8.—General (Union) Meeting of the Ministers and Messengers of the Baptist Churches in Town and Country, at Dr. Rippon's Meeting-house, Carter-lane, Tooley-street.

THURSDAY, JUNE 23. EVENING 6½.—Annual Sermon for the Stepney Academical Institution, at the Rev. Mr. Hoppus's Meeting-house, Carter-lane, Doctors' Commons, by the Rev. J. H. Hinton, of Reading.

FRIDAY, JUNE 24. MORNING, 6.—Annual Meeting of the Baptist Irish Society, at the City of London Tavern, Bishopsgate-street, J. Butterworth, Esq. M.P. in the Chair.

#### On Abstinence from Sugar.

What sighs are these?—What dreadful groans I hear!

The effects of grief;—the language of despair.—They're Negro Slaves in bondage—in distress; Gall'd by their yoke, who thus their griefs express.

Their groans excite compassion in my heart,  
Of their sad sorrows I would bear a part;  
But what's the pity of an unknown friend,  
My anxious soul some real *Help* would lend.

Why are they wretched slaves?—I blush to hear,  
They toil all day, oppress'd with grief and fear,  
To please my taste!—For this they wear the chain—  
Endure the scourge—and die with tort'ring pain.

Shall sugar, dipt in *tears*, and soak'd in *blood*,  
Be relish'd by me as a real good?  
Humanity forbids—and so does He  
Who of one blood made Negro Slaves and me.

Thou bitter-sweet, produc'd by sighs, and tears,  
And agonies, and groans, and threats, and fears:  
*Thou price of human blood!*—Till Afric's sons be free,  
Or other hands employ'd—I take my leave of thee.

Z. T.

\* See also *Missionary Herald*, p. 269.

#### Calendar for June.

2. Sun (as to longitude) between the Earth and Saturn, V. 15 morn.
8. Ceres south VI. 42 aft. Altitude 51° 20'.
12. Herschel south II. 3 morn. Altitude 15° 55'.
13. Moon passes Venus VII. 45 aft.
14. Moon passes Mercury III. 15 aft.
15. Moon passes Saturn II. 30 aft.

16. Moon passes Mars II. morn.
16. New Moon O. 22 aft. Part of the Earth (but not London) will pass through the Moon's shadow.
19. Moon passes Jupiter XI. 30 aft.
23. Mercury passes Saturn V. aft.
31. Full Moon X. 4 morn. Too far north to pass through the Earth's shadow.

ERRATUM—In our last Number, page 208, for *nullus* read *multis*.

## Irish Chronicle.

THE Eleventh Anniversary of the Baptist Irish Society will be held, Providence permitting, at the City of London Tavern, on Friday, June 24, 1825. The Chair will be taken by Joseph Butterworth, Esq. M.P. at seven o'clock; when the doors of the Tavern will be thrown open. Breakfast will be provided at six, for those persons who may be desirous of securing seats in the large room.

It is discouraging to find, that after the Society has for so many years steadily pursued its course, by endeavouring to teach the rising generation in Ireland to read the scriptures, without having introduced any *catechetical* instructions; that it should be represented as if their designs were *proselytism*. The evidence given by Mr. O'Driscoll, one of the King's Counsellors in Dublin, before the "Select Committee appointed to enquire into the State of Ireland," affords proof of the influence of prejudice on an enlightened and cultivated mind. As this evidence was printed in a Limerick newspaper, "The Irish Observer," the Secretaries considered it necessary to send a letter to the Editor, for the purpose of counteracting the probable injurious influence of such misrepresentations; and now present both for the information of the members of the Society, in vindication of their agents, from a statement which involves the charge of their having violated the printed regulations of the Institution.

Mr. O'Driscoll was asked by the Commissioners: "Are there not some of the Societies that profess proselytism? Does not the Baptist Society?" "The Baptist Society practise and profess it generally."

"Has not a great deal of the opposition of the priests been occasioned by those efforts to make proselytes?" "An apprehension that such efforts would be made, is, I believe, the cause of the opposition of the clergy."

"Can you inform the Committee of any places in which the Baptist schools have been established?" "They have been pretty generally established throughout the county of Cork; but a great many of them, to my knowledge, have failed, and others that I have heard of."

"Are they conducted by any Committee or Body in Ireland, or under the di-

rection of a Body in this country?" "They are under the direction of a Society, I understand, in London."

"Do you know the nature of the establishments; were they endowed with funds or salaries for the masters?" "They paid the masters in the beginning very liberally, thirty or forty pounds a-year; they afterwards reduced these salaries to the masters in consequence of their funds failing, and latterly they have given so little, that some schools were obliged to be given up."

"When you describe the principle of the establishment to be proselyting, do you mean that they endeavoured to convert to the Protestant religion, or to the particular profession of Anabaptism?" "Their object is to convert to Protestantism generally, as I understand."

"In fact to convert from Catholicism?" "Yes."

*To the Editor of the Irish Observer.*

STR.—Your paper of April 16, 1825, contains observations respecting the Baptist Irish Society, of which we are the gratuitous Secretaries, which seem to demand from us some explanation.

In the "Extracts from the Minutes of Evidence taken before the Select Committee on the State of Ireland," Mr. O'Driscoll answers several questions respecting the Baptist Society, as if he was well acquainted with its history and operations; when it is evident he cannot have read its Annual Reports, nor taken any means to obtain information respecting it.

He states, that our schools "have been pretty generally established throughout the county of Cork;" so far from this, we have never had more than six schools at any one time in that county.

He further states, "they paid the masters in the beginning very liberally, thirty or forty pounds a-year, they afterwards reduced these salaries to the masters in consequence of their funds failing, and latterly they have given so little, that some schools were obliged to be given up." The salaries to the masters in the county of Cork have been from the first sixteen pounds a-year; no school has been



given up on account of a reduction of salary, or from a failure in the funds.\*

Mr. O'Driscoll states, that the Society "practises and professes proselytism generally;" and that "an apprehension on the part of the priests that such efforts would be made, has been the cause of their opposition to the schools." He afterwards explains his meaning to be, that it is not to make converts to their peculiar principles as Baptists, but "to convert from Catholicism to Protestantism generally."

We cannot better reply to these statements than by copying part of the last Annual Report, which relates to similar charges. Referring to opposition from a few Roman Catholic priests in the county of Clare, it is said, "The Committee would not have mentioned these painful proofs of the hostility made to the holy scriptures by persons calling themselves ministers of the Christian religion, had it not been necessary for the vindication of men whose characters have been malignantly traduced, and to repel the charge that the object of the Society was *proselytism*, and not the good of the Irish peasantry. If by proselytism be intended, attempts to bring persons over to their own sect, they indignantly deny the allegation; for, without undervaluing their own distinguishing sentiments, their only wish has been to make the Irish acquainted with the doctrines of the scriptures, in order that they may become genuine Christians. But, if employing suitable means for making them *Bible-Christians* be called proselytism, they admit the accusation to be just;—and, if this be to be vile, they hope the Society will become yet more vile, and that still larger accessions will be made to the church of Christ in Ireland by the humble labours of this Institution. They have not so learned Christ as to think lightly of the doctrines of the Reformation, nor of its political influence on the civil and religious liberties of their native country; and they most ardently pray that the Society may never cease to propagate those scriptural and evangelical sentiments, which were so successfully taught and defended by Cranmer, Latimer, Ridley, and Knox; as laying the only solid foundation for a sinner's hope in the righteousness and forgiving mercy of the Saviour alone, and not in human merit, or

\* When the Society was first established, the schoolmasters in Connaught received twenty pounds per year for a short time: they were then reduced to sixteen, and this, unless the school is small, is still the salary.

the absolution of the priest. Surely those Christians who owe all their scriptural knowledge, and all their liberties to the Reformation from Popery, will never be negligent in using that liberty to impart the knowledge of salvation, to enlighten those who sit in darkness, and the shadow of death, and to turn their feet into the way of peace. Never may this, nor any similar Society, relax in its efforts to make known the light of the glorious gospel of Christ in Ireland, till all its inhabitants are emancipated from that most degrading and dangerous of all slavery—the bondage of the mind."

We do not attribute the replies of Mr. O'Driscoll to a spirit of hostility, while we lament he should have made statements which are likely to excite prejudices, both in Ireland and in England, against the Society. We wish the learned gentleman had recollected a letter, sent to him in November, 1820, by the Rev. Mr. Keen, of Cork, at that time the Superintendent of the Society's Schools, written for the purpose of correcting some mistakes which he had made respecting the Baptist Society, in a pamphlet on the "Education of the Peasantry of Ireland." Had not the Committee concluded, from the answer of Mr. O'Driscoll to Mr. Keen's letter, that he was fully convinced he had misrepresented the Society, they would then have published a reply to the erroneous statements of that pamphlet.

The increasing liberality evinced this year, by gentlemen in Ireland contributing towards the funds of the Society, especially by persons in Connaught, where the schools are chiefly situated, affords the best practical evidence, that the agents of the Society have not used any improper means for "converting the children in the schools to Protestantism:" if insisting, however, that the New Testament be used in the schools, and encouraging the children to commit portions of it to memory, subject them to that charge, they consider that, as Protestants, they could not do less; and, as Protestant Dissenters, they have no wish to do more. It is their anxious desire to assist in raising the moral and religious character of the peasantry of Ireland, and for this purpose to lay, as the basis, a *scriptural education*: and, they have no doubt, should the blessing of God follow the labours of the Baptists, and other similar institutions, that, in a few years, a superstructure of personal religion, domestic comfort, and loyal obedience, will be raised upon it.

We shall feel obliged, Mr. Editor, if you will find room for an early insertion

of this letter, as we are anxious nothing should impede the progress of scriptural education in a country where it is so greatly needed.

We are, Sir,  
Yours respectfully,

JOSEPH IVIMEY, } Secretaries.  
GEORGE PRITCHARD, }  
Committee Room, Mission House,  
Fen-court, May 7, 1825.

From the Rev. J. West, of Dublin, to the Secretaries.

Dublin, May 10, 1825.

MY DEAR SIRS,

Through the kind providence of God Mr. Davis and I came safe to Dublin. We left this for the north of Ireland near the end of March, and went to Castleblany, where I preached Lord's-day the 3rd of April, and Mr. Davis at Ballybay. We met the following Monday at Monaghan, where Mr. Davis left me, and proceeded to Moneymore and Cookstown, where he preached the 10th instant. I visited Clonas during the week, preached in the Methodist house there, and returned to Monaghan for the Sabbath. We met at Amagh on Monday, the 11th; Mr. Davis gave an exhortation in the evening. Tuesday we went to Londonderry, where Mr. Davis preached on the 14th. On that evening I left Derry, and went to Newtown, Limavady, where I preached the Lord's-day, the 17th. Mr. Davis baptized five persons at Derry, and preached on the above Sabbath at Letterkenny, and returned to Colerain, where he preached at Mr. Whiteside's and Mr. McCalder's meeting-houses, the 14th. I left Newtown, Limavady, on the 25th, and preached at the Methodist meeting, Ballmena; from thence I went to Antrim, and preached Lord's-day, the 24th. We met by appointment in Belfast, where I preached on Thursday, the 28th. Collected subscriptions, and made arrangements for Mr. Davis to preach at the Rev. Mr. Carr's meeting, on Sabbath evening, the 1st of May. I left Belfast on Saturday, and proceeded to Tulleleah. I preached at the Rev. Mr. Johnson's meeting, in the morning, and at Tanderagee, and at the Methodist house, in the evening. Mr. Davis left Belfast on the 3rd, and went to Saintfield, where he preached two sermons; and from thence he proceeded to Killeleagh, where he preached on the Sabbath morning, and at Downpatrick in the evening. I left Tanderagee and came to Newry, and preached there Monday evening, and from thence to Dublin. We collected at the places where we preached; at those places to

which we had not been before, very little was obtained: but the operations of the Society are now known, and the way is opened for future success.

The sums collected in the North amount to £93, and we expect about £20 to be sent us in a few weeks.

Mr. Davis and I met with kind attention from our Presbyterian brethren. Some to whom we applied for a collection, informed us they had recently collected for other Societies, but if we would visit them next year, they would be happy to assist our Society.

I preached in a number of places belonging to the Methodists, who, with much christian candour, granted the use of their places of worship. We were at Belfast at the Academical Institution, during the examination of the students, which was conducted with very great propriety, and gave us a high opinion of that seminary. The ministers and gentlemen of the Committee, in a very friendly manner, invited Mr. Davis and I to dine with them, which we accepted.

I am yours respectfully,  
J. WEST.

From Mr. Davis, of Clonmel, to the Secretaries.

Dublin, May 11, 1825.

MY DEAR SIRS,

Through the good providence of God Mr. West and myself have been returned in safety to this city, after our third annual tour through the North of Ireland. We have experienced increasing favour from all denominations of Protestants, and particularly from the Presbyterians, who happily abound in those parts of the country; and we have been generally encouraged to expect a continuance of assistance in future years in promoting the objects of the Society. It was very delightful upon the Sabbath days to see from 600 to 800, and in some places over 1000 people collected for the worship of God; and I felt constrained to acknowledge to them, upon several occasions, that if our respected friends, who originated the Baptist Irish Society, had confined their attention to the North of Ireland, the Society would never have been instituted; for the lines have fallen to them in pleasant places, and they possess a goodly heritage.

Mr. West's health is so much improved, and the introductions we received were so numerous, that we were separated from each other nearly the whole time. We preached and collected in upwards of twenty different towns and villages. The particulars we shall reserve for the Ap-

pendix to the next Report, especially as some of the collections have not yet been received. But we brought with us upwards of £90, and expect about £20 more.

We are particularly indebted, and the Society also, to the union of the Dublin ministers of the several denominations, for a general introduction to the respective churches in their connection throughout the country; and the respect shown to us by the ministers in Belfast, and the "Faculty of the Academical Institution," demands our warmest acknowledgments. The year before last I preached and collected at the Rev. Dr. Hanna's; last year at the Rev. Mr. M'Ewen's; this year at the Rev. Mr. Carr's; and Mr. West preached and collected at the Wesleyan chapel. There appears, indeed, to be a general sentiment in our favour among the friends of the Bible, of every persuasion; and the accounts which were given of the origin and operations of the Society, were universally acknowledged to be highly satisfactory. On the subject of proselytism I remarked, that it appeared to me quite sufficient to answer all the cavils that have been made upon that subject, to state, that half the masters in our schools (and the Hibernian Society's also) are themselves Roman Catholics! therefore, if any of the agents of the Societies overstep the bounds, (as will sometimes be the case in every large society,) it would be highly improper to visit the sins of such persons upon the whole body, when the fact which I have stated, is so abundantly sufficient to show the principles by which the Society is actuated. We are not afraid to commit the scriptures without note or comment, and without any explanation of our peculiar principles into the hands of the children, and adults; and, therefore, we feel that we may call, with confidence, particularly upon the whole body of Protestants, and also upon all those Roman Catholics who acknowledge the Bible to be the word of God, to give us light in the road to heaven, to unite with the Society in its benevolent exertions; and, we have no doubt, that, as God hath "*magnified his word above all his name,*" he will continue to magnify it until "*the earth shall be full of the knowledge of the Lord as the waters cover the sea.*"

It would appear almost invidious to mention names where kindness has been universally shown; but we feel ourselves under particular obligations to the Moderator (the Rev. Mr. Cooke), and a considerable number of the ministers of the synod of Ulster, and the ministers of the Presbyterian synod of Ireland, known by the name of Seceders; also to a number

of excellent ministers of the Established Church, and many of the Independents, and the Societies of Methodists; and, if the amounts collected at the various places should appear small, it is to be recollected, that the great majority of the congregations are poor, and are only accustomed to give copper on any occasion; besides which, the people were necessarily taken by surprise in various places, and, therefore, were unprepared to give more than the usual weekly contribution. But we were heard with the greatest attention, and received with cordial good will; and, I have no doubt, that a way is now opened for us upon future opportunities, which, I trust, we shall not fail to improve.

I regret to be absent from my own congregations so long, but I am happy that my son is enabled to supply my lack of service, to the comfort of the people, and, I trust, their edification also. I returned from Belfast yesterday, and hope to be with my dear family at Clonmel by the middle of next week.

Earnestly desiring the prosperity of the Society, I am your devoted servant in the gospel,  
STEPHEN DAVIS.

Collected by Rev. J. M<sup>c</sup>Carthy.

	£	s.	d.
At Reading . . . . .	15	12	6
Baptist Meeting, Wallingford, &c.	9	10	6
Wellington, Salop . . . . .	4	0	0
Welchpool . . . . .	1	5	8½
Wrexham . . . . .	5	6	0
Whitchurch . . . . .	3	0	0
Wem . . . . .	3	10	6
Newtown . . . . .	12	11	0
Snailsbeach at Pontsbury..	3	5	0
Oswestry . . . . .	3	0	0
At Birmingham, including a Life Subscription of £10, and Collection at New-Hall-street	25	31	10
Baptist Meeting, Coventry, and Friends . . . . .	11	9	6
Sheffield . . . . .	5	5	0
At Manchester . . . . .	8	19	6
Sundries . . . . .	2	16	0
At Liverpool, including £7 0 of the Penny-week Society, Lyne-street, for the General Purposes . . . . .	73	14	5½
For Schools at Ditto . . . . .	16	10	6
Collection at New Meeting, Baccup, by Rev. Mr. Dyer . . . . .	3	0	0
Rev. B. Hogg . . . . .	1	1	0

A Lady, residing in the country, has sent, by the hands of Mrs. Collins, a box filled with articles of her own making, pin-cushions, &c. &c. to be distributed as rewards in the Female Schools in Ireland.

# Missionary Herald.

## BAPTIST MISSION.

THE Friends to this Mission are respectfully informed, that the ANNUAL MEETINGS of the SOCIETY will be held in LONDON, in the course of the present Month, according to the following arrangement:

### TUESDAY, JUNE 21.

MORNING, 11.—An open Meeting of the Committee of the Baptist Missionary Society, at the Missionary Rooms, 6, Fen-court, Fenchurch-street, at which the Company of such Ministers as may be in Town is particularly requested, especially the Members of the Corresponding Committee.

### WEDNESDAY, JUNE 22.

MORNING, 11.—Sermon for the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. EUSTACE CAREY, from Calcutta. (Should Mr. Carey, who is expected to arrive from America in a few days, not reach London in time, or be otherwise prevented, the Rev. SAMUEL SAUNDERS, of Frome, has kindly complied with the wish of the Committee to supply his place.)

EVENING, 8.—Sermon for the Baptist Missionary Society, at Surry Chapel, Blackfriars-road, by the Rev. THOMAS GRIFFIN, of Prescott-street, London.

### THURSDAY, JUNE 23.

MORNING, 9.—Prayer Meeting for the Mission, at Eagle-street Meeting House. Some Minister from the Country is expected to deliver an Address.

11.—Annual Meeting of the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields; BENJAMIN SHAW, Esq. in the Chair.

## Home Proceedings.

### SEVENOAKS.

THE Annual Public Meeting, on behalf of the Mission, was held at Mr. Shirley's place of worship, on Monday, April 25, Thomas Chapman, Esq. of Ightham, in the chair. The lamented illness of the worthy pastor, which prevented his attendance, could not fail to excite feelings of concern and sympathy; but, inde-

pendently of this circumstance, the meeting was, emphatically, a pleasant one; and the contributions for the past year, amounting to nearly £40, afforded decisive evidence that the cause of God among the heathen was regarded with the same liberal cordiality as heretofore. The Rev. Messrs. Moore of Tonbridge, Morris of Boro Green, Davis of Bessel's Green, Hannam of Sevenoaks, and Thatcher of London, with the Secretary of the Parent Society, and Mr. Sutton, lately returned from Bengal, took part in the business of the evening.

## Foreign Intelligence.

### SERAMPORE.

SEVERAL letters have lately been received from Dr. Carey, which state that his general health appears to be completely restored, and that he has, for some time, been able to resume the labours in which he has been called to engage—labours so numerous and diversified, as that they would seem amply sufficient to engross all the energies of a very powerful mind, though they are all kept in due subservience to his noblest employ—the translation of the Holy Scriptures. Of these, no less than fourteen versions are now advancing towards a termination, each of which is under his personal superintendence, and the several proof-sheets pass three or four times under his revision, before they are finally committed to the press. Some other particulars, on the same subject, will be found in the following Extract of a letter, addressed to Samuel Hope, Esq. at Liverpool, and dated Serampore, November 25, 1824.

THROUGH the great mercy of God, myself and all the members of the Mission family are well, as are also the Brethren at Calcutta; I may say of all denominations, except the Rev. Mr. Jetter, of the Church Missionary Society, who is about to sail for Liverpool in the Princess Charlotte, on account of ill health. My nephew, Eustace Carey, was also, with his wife, obliged from the same cause to leave this country, in an American ship, a few months ago, and will probably be in England before this reaches you. These are severe losses to the cause of God, as they were both very active and useful men; but the ways of God, though inscrutable to us, are infinitely wise, and I have no doubt but the things which appear to us dark and discouraging, will in due time be so ordered in his wise providence, as to occasion much greater good to the interests of religion, than any other arrangement, however favourable to our wishes, would have done.

The general interests of the kingdom of our Lord Jesus are evidently gaining

ground. Our brethren of the Church Missionary Society are labouring with considerable success, especially in the department of Schools. Our Independent brethren are not behind them; and our Junior Brethren in Calcutta are doing what we can, and I rejoice to say, that some success attends our labours in all the three departments of Missionary exertion, viz. Education, the translation of the Scriptures, and the spread of the gospel by preaching. There are at least ten schools for females at Serampore, and in its neighbourhood, I believe all in a flourishing state. In the College we are doing all we can, and I certainly anticipate very considerable advantage from it in time. In printing the versions of the Bible, we may go to the very extremity of our funds; the New Testament will soon be published in at least *thirty-four languages*, and the Old Testament in eight, besides versions in three varieties of the Hindoostanee New Testament. These varieties excepted, I have translated several of the above, and superintended, with as much care as I could exercise, the translation and printing of them all. The Chinese Bible, which Brother Marshman translated and conducted through the press, is not included in the above number. I am fully conscious that there must be many imperfections in these versions; but I have done my best, and I believe the faults and imperfections will, when party rivalry ceases, be found to be much fewer than might be supposed; I think I can speak with some confidence of them, and yet I am not disposed to magnify my own labours. The other department of the Mission, viz. the spread of the gospel by preaching, though gradual in its operation, has been considerably blessed, and the reports from the different stations are such as to call for much thankfulness to God.

It is probable that a circumstantial detail of the numbers at each will soon be published; and as I may, merely writing from recollection, differ from it, I forbear to say any thing specific on that head.

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### CALCUTTA.

THE following extract of a letter from Mrs. Jonathan Carey to a female correspondent in Bristol, will be perused with interest by those ladies who are so laudably active in promoting the great work of educating their own sex in India.

*Calcutta, Oct. 19, 1824.*

The schools have in general been in a prosperous state until the last two or three months. About the beginning of July, a most distressing epidemic fever raged in Calcutta and its suburbs, not only among Europeans, but as generally among the natives; hardly half a dozen people in the population have we heard of, who escaped. It was mercifully short in its duration, although severe in its attack, and in no instance fatal, I believe, except with children; but the debility it produced was extreme, and it required a long time to recruit the strength afterwards: no business was transacted, the public offices closed; and, I do assure you, I never witnessed any thing more melancholy. We had no school for three weeks, and the Native Female Schools were alike destitute of teachers and pupils. Scarcely had these latter resumed their attendance, when the principal Mussulman religious festival began, and this was quickly succeeded by the grand Hindoo poojah, and during the celebration of these abominable rites, it was in vain to attempt keeping either the children or their instructors away, for they seem mad after their idols. The scenes of idolatrous infatuation are, however, now over for a season, and order is again resuming her influence, and, we trust, improvement will follow. The Broadmead School is at present the most flourishing we have in Calcutta; needlework has been lately introduced into it; thirty pupils stand on the list. Poor Mrs. Mundy, the wife of the Independent Missionary at Chinsurah, had, before her death, raised a very flourishing Female School at Chinsurah, supported by Mr. J. Deakin, and called the Deakin School. You have probably heard of her sudden death. The school contained thirty-five girls. Mr. M. has undertaken its superintendance since he lost his wife, and the number of pupils has increased to sixty. The master of our Whitechurch School died lately, and at present we have not succeeded in getting another. I hope the time will soon come when we shall be able to procure female teachers from among the elder girls; at present we have met with very few women who can read. By the same ship which will take this letter, I hope to send a packet of printed appeals to British ladies, on behalf of our schools. We have been printing some, addressed to the British ladies residing in Bengal, and others to the ladies in America, of which latter Mr. and Mrs. E. Carey kindly took charge. We hope these measures will contribute to increase our funds, and enable us to extend our

efforts to the degree in which they are needed. I wish I could inform my dear friend of many, or indeed of few of those who have received instruction in these schools, made wise unto salvation; but we are at present only permitted to sow in hope, it will be the privilege of others, I have no doubt, to reap in joy; the period is hastening on when those who sow and those who shall reap, shall rejoice together.

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### MONGHYR.

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SINCE our last, several letters have arrived from Mr. and Mrs. Leslie. Among other particulars, they mention the death of Hingham Misser, a converted native, whose name is familiar to many of our readers. Mr. Leslie gives the following account of this good man, in writing Dr. Ryland, under date of December 9th, last.

We have sustained a great loss in the death of Hingham Misser, our native preacher, and the first convert of Monghyr. He was a Brahmin of very respectable caste and connexions, and a man of great meekness and humility. On the arrival of Mr. Chamberlain at Monghyr, in 1816, Hingham Misser called on him, and requested a New Testament, which he read with the greatest diligence, noting every place on the margin that he did not understand, and returning for an explanation. This practice he continued for upwards of a year, at the same time reading it to his countrymen, when he was led to take the decided step, by renouncing caste, and by being baptized in the name of Christ. The morning of the day on which this took place, he cooked his last meal with his family, and told them and the people of the village that now the time was come when he would openly declare himself a Christian. They all flocked around him, and even ran after him, when he went away, saying, if he would only wait a little longer they would all become Christians with him. But he replied to them, that he had waited a sufficient length of time,—that he had warned them, and told them of the gospel of Christ; but as they had shewn no disposition to embrace it, he could wait no longer, but must follow the Saviour.

A part of his family followed him to the side of the river, and as soon as they saw him baptized, they tore their hair,

and beat their breasts, and wept, and cried out, saying, "their father was now dead;" and then, with his wife, and the remainder of the family, disowned and forsook him. However, about two years after, his wife and one child returned to him, who still remain to lament his loss. She, we trust, is now beginning to feel her need of Christ. She called on us a few days ago, saying, that she was lying in the dust of sin from day to day, and wished to know him who was the only Saviour. She has even come so far as to desire to be baptized. We cannot but hope that the death of her husband has been greatly sanctified to her.

About two years ago, Hingham Misser had to leave this place to attend upon a law-suit that was pending in the court at Moorsheadabad, connected with some property to which he laid claim. There, though he was much straitened in his worldly circumstances, and reduced even to the most pitiable state of distress, from the want of food and clothing, yet, amidst his deep poverty, he continued to preach the gospel to his countrymen, pointing them to the cross of Christ; and though they often persuaded him to give up Christianity, and return to Hinduism, where he would receive abundance of support, as a Brahmin, yet he declared to them that he would rather die than forsake Christ.

A short time ago, hearing of his distress at Moorsheadabad, we sent to him, requesting him to give up his law-suit, and return to this place, which he instantly did. When he returned, he appeared quite well, and was able to give two affecting addresses at the native worship held in our house every morning. One of these addresses I shall never forget,—the solemnity, and the pathos, and the fervour of it, exceeded all I had ever heard amongst the natives; particularly a part of it in which he described the sorrow of the wicked when they found themselves, at last, rejected by Christ. In his appearance and manner, he was quite heavenly, and though we did not, in the least, anticipate so sudden a removal, yet there was a something about him which seemed to indicate that he would be but a little while longer an inhabitant of earth. On the third day after he returned, he was seized with a fever, which in six days more ended his earthly career. During the whole of his illness, he was patient and cheerful; and just before he died, he called his wife to him, and gave her directions about his son, and exhorted her to trust in God, and then folding his hands, engaged in prayer. Whilst so engaged, his spirit took its flight, and he

fell asleep in Jesus, without a sigh, a groan, or a struggle.

Such was the end of this good man—a man who literally suffered the loss of all things; wife, and children, and subsistence—for the sake of Christ, and who counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord. He was a man of so much information, and of such gentleness of character, that he was universally beloved. Wherever he went, he carried his Bible with him, and was ready at all times to make known the way of salvation. After his death, I found a number of hymns among his papers, of his own composing, which will make a valuable addition to our selection, as all his compositions are of a superior kind. I found, also, the book of Genesis translated into the pure Hinduwee. His Bible I keep as a memorial of himself, which is beautifully written in the Kayti character. I do not know his age exactly; but he appeared to be about forty.

Since the death of Hingham Misser, a man who was formerly employed as a schoolmaster, has, after long hesitation, been led openly to declare himself a Christian, by renouncing caste, and by coming entirely out from idolaters. His friends have been making a sad outcry about him. On the day on which he renounced his caste, they were to be seen crying, and striking their breasts, and making doleful lamentation. All the native Christians appear quite satisfied of his piety; but I have purposed delaying his baptism for a month or two until we see how he endures being deserted by his friends; and, also, to see if he be willing to labour for his subsistence, as he is of a caste that only employ themselves as lalals or teachers. The great grievance of all the Missionaries in this quarter has been, that the native Christians are unwilling to do any thing for their support, excepting in the way in which they have been accustomed to work; and as we are doubtful whether we can get children to attend a Christian teacher, I have resolved, if we fail in this, not to baptize him until he will condescend to engage in some other employment to support himself. We have proof that it is practicable for the native Christians to earn a livelihood among their idolatrous countrymen, because we have one native member who has opened a shop for the sale of wood and other things, and has succeeded beyond his most sanguine expectation.



COLOMBO (*Ceylon.*)

WE are happy to find that Mr. Chater, who has been long labouring at this station with but slender encouragement, has been cheered, of late, by a considerable addition to the little church under his care. The following particulars are copied from a letter just received, and dated

*Colombo, Oct. 4, 1824.*

I have, I am happy to say, on the present occasion, some information to send you concerning this mission, that I have no doubt will be welcome. On the first Sabbath of the last month our little church received an increase of eight members, one by restoration, and seven by baptism. One of our new members is a Singhalese female, the wife of my servant, who was baptized about three years ago. Her mind has been long under serious impressions, and I cannot but look upon her as one who has experienced that blessed change, without which no one can see the kingdom of God. The poor man who, as I informed you, predicted so much success to my labours, was another of the persons baptized. I have learned lately that he has long had proper views of the ordinance, and wished to join us; but when he spoke to me on the subject I misunderstood his meaning. He is of Dutch extraction. I believe there was scarcely a dry eye in the place when he related his experience. The next I have to mention is, the Dalbogama school-master. He was formerly a Boodhist priest in the Kandyan country. There is much in him that reminds me of our brother Theophilus; who, you will probably recollect, in life and death gave us pleasing proofs that he was an Israelite indeed, in whom there was no guile. The other three are all young persons. One of them, Wm. Whyto, is our English and Malabar school-master at Mattackooly; for which situation, as to English, he was prepared in our Grand Pass school. His life and conduct have been uniformly pleasing; and the account he gave of his views and feelings with regard to the gospel was highly satisfactory. He has long been a constant hearer of the word, and I believe he has not heard in vain. His parents are Malabar heathens. Another of these three is Cornelius, a Singhalese youth, of about thirteen or fourteen. He is the son of our friends at Degambode, who are both of them members of the Harwell branch of our church.

When I was last at that village, I ascertained that he had a great desire to come to Colombo for education; and observing him to be a fine interesting lad, I thought that his desire of knowledge should be encouraged. His parents said they were not able to support him in Colombo, but were heartily willing, if I would board him, that he should come. I desired, therefore, he might be sent down. Hitherto every expectation entertained of him has been more than realized; and that he has so soon been brought under the influence of religion affords me much pleasure. I entertain the hope that he may be intended, by Providence, as an instrument of doing good to souls in his native island. If in addition to piety it should appear to us that he possesses talents for the christian ministry, he will probably be the first from Ceylon who will enjoy the advantages of the Serampore College. It is by such persons, as I hope this youth in future may become, that we may expect the cause of God and religion will be best promoted in this country: persons who will have free access to the rich stores of knowledge our language contains, and to whom the medium of communicating instruction to others will be their mother tongue. The other who was baptized is a servant boy of nearly the same age as Cornelius. He is from our Fort congregation, and was a heathen of Malabar extraction. The knowledge he possesses, the manner in which religion appears to affect his heart, and the very appropriate answers he returned to every question we could propose to him at the church-meeting, excited the astonishment of all present. He does not like to retain his heathen name, which was Kamsamy, and has therefore assumed that of Samuel. O that he may be a Samuel for piety; then it will signify but little by what name he is distinguished among men. We had a numerous attendance to hear the sermons on this occasion, and to witness the administration of the solemn rite. I preached in English, and brother Siers in Singhalese. And in administering the ordinance I had to make use of three languages; English, Singhalese, and Portuguese. Three or four more wish to be baptized, two of whom will soon be admitted. In a country like this, where so few can be prevailed upon to pay any attention to the concerns of a future and eternal state, it is encouraging to see a small number become decided and in earnest in the ways of religion. O may this little number prove the first fruits of a plentiful harvest!





SEBOLGA (*Sumatra*.)

AFTER a long suspension of direct intelligence from this remote station, we have had the pleasure of receiving a letter from Mr. Burton, dated so far back as March 29, 1824. We are aware that subsequently to that date he and Mr. N. Ward accomplished the journey into the interior to which he refers, though no particulars of the excursion have as yet reached us.

In the letter now received, after adverting to other particulars of less general interest, Mr. B. proceeds.

With regard to the subject nearest your heart, I may say, that the attention paid by the poor Bataks to the message of salvation is very encouraging. I have not yet had the unspeakable pleasure of seeing any seriously concerned to obtain an interest in Christ; but I do not despair. I believe that God will work upon their hearts in his own good time. Much preparatory work is necessary amongst a people who have hitherto been ignorant almost of the existence of their souls, and totally so of a resurrection of the dead, and a future state of rewards and punishments. The veil of the covering cast over this nation for so many ages must be broken, and life and immortality in some measure brought to light by the gospel, before we can expect to see the poor Bataks pressing to enter the kingdom of heaven. Since I wrote you last I have prepared a tract, chiefly scriptural, on the Resurrection, which I hope will excite some inquiry. When reading it about a fortnight ago to upwards of a hundred persons, who came down from Toba on political business, they expressed great surprise at such a new doctrine, and said one to another, "What! shall we then really meet our relations and ancestors another day, who are dead and buried?" I endeavoured to open to them the "glad tidings" which the great God has sent from heaven to sinful man, (my constant theme,) and warned them of the danger of neglecting "so great salvation." They heard with great attention, and asked many questions, amongst which was the following: "Since you know so much, not only of this world, but respecting another to come, can you always determine, when a Raja dies, who is the proper person to succeed him?" So grovelling is man! "They mind earthly things!" In my last I informed you that

I was beginning a translation of John. For the reasons stated above, my progress has been slow; but I proceed with care, and have much pleasure in the work. The first six chapters are finished, and I have read them to most of the Batak people who reside near us, and those of our village have several times asked me to lend them the manuscript. May He command a blessing!

I have often been invited by the Rajas of the great Batak District of Toba, which is about eight days' journey inland from this place, to visit them, and have been desirous of complying, with a view to making known the blessed gospel to its teeming population, and engaging them (according to Brainerd's expression) to be friendly to Christianity. But three obstacles have presented themselves. First, my imperfect acquaintance with the language. It seemed very desirable to delay such an excursion till I could converse freely with the people, particularly on divine subjects, without an interpreter. This I cannot yet do nearly to my satisfaction, but am now so far advanced that such a trip would tend greatly to my improvement in the language. The second obstacle has been the expense that must necessarily be incurred, particularly in presents to the Rajas, which is a kind of tax they expect for permission to pass through their districts. This difficulty, however, has been removed in a very unexpected manner. Before leaving Bencoolen, Sir Stamford earnestly requested me to cross the hills into Toba, and accompanied his request with an order to draw from government a deputation allowance of five rupees per diem, during my absence, on condition of my furnishing government with a journal, embodying all the information I can collect. But the third, and by far the greatest obstacle in the way of this undertaking is, that it will oblige me to be two months absent from my family, which I could not be without the greatest anxiety of mind for their safety, and an apprehension that such conduct was not justifiable. From our Batak neighbours we have always received the most respectful, and even kind treatment; but we have a number of vagabond Malays in our neighbourhood, who have once broken open our washerman's house, and stolen a number of our clothes, and from whom we have to fear consequently very different conduct. Besides, separate from such considerations, I could not leave Mrs. B. in the sole care of so large a family, with no earthly friend to whom she could apply in case of necessity. To obviate this difficulty, we have some hope

that Mrs. Evans may be able to return with Mrs. Burton, and remain here during my absence. Unless in this way, I know not how we can avail ourselves of the assistance Sir Stamford has so kindly proffered.

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KINGSTON.

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A letter from Mr. W. Knibb to a friend in Bristol, dated Feb. 19, gives the following account of his arrival, and the state in which he found the school:

THROUGH the merciful care of our heavenly Father, we arrived in safety at Port Morant, on Saturday, the 12th; and on the Wednesday following, reached the spot which is to be the scene of our future labours. At Port Morant, we were treated with the greatest kindness by a gentleman named F. On the Sabbath, we saw about fifty slaves who had walked sixteen miles in a burning sun to hear a sermon, many of whom do not have anything to eat the whole day. As soon as we passed Port Royal, a canoe came to us, which we had no sooner entered, than—"Please massa, you massa Knibb?" "Yes." "Me thought so—so like your broder; me be glad to see you, we thought you drowned; we hab been looking for you dis month." On landing another hailed us, "O! massa preacher come! Me must carry something, me be so glad." We procured a wherry, and reached Kingston in less than an hour, where we met with a hearty reception. The next morning I visited the school. The children leaped for joy—indeed, they could not refrain from dancing, for a negro must express his joy. Their writing is excellent, and they appear to improve greatly. Could you visit the school, you would say my dear brother has not run in vain, neither laboured in vain. Some of the children have excellent capacities, and retentive memories. One little girl repeated several chapters of the Bible, and the whole of Dr. Watts's Divine Songs, at one time.

It will afford you sincere pleasure, to learn that Mr. Coultart has obtained permission to preach by candle-light, (or, rather, oil-light,) which he does every Thursday evening. Last Thursday the

chapel was filled, and nearly three thousand joined in singing, "Praise God, from whom all blessings flow, &c."

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In a letter, written by Mr. Coultart to Dr. Ryland, about the same time, after mentioning that at the close of 1824, he had baptized one hundred and thirty persons, making a total during the year, of four hundred and fifty; he proceeds to narrate the following affecting incident:

I called, the other evening, upon one of our poor members that was supposed to be dying. I asked him how his mind was; What his thoughts of death—Quite happy, was his reply, and ready to go. I said, Take care, don't deceive yourself, you have been a vile sinner, a sad worthless creature, both to God and his church; take care, don't build on the sand. He seemed astonished for a minute or two and was silent, then, as if he had collected all his energy, and freed himself from the hand of death, he sprang up on his bed saying, "No minister, no, I am not deceived; you are clear of my blood." I said, Let that be to me, your time is short, ask God to forgive you for Christ's sake, let nothing take your attention from Jesus now, cry to him till you feel his love. I prayed with him, and left him. In a day or two, some one came again and said he was dying. I hastened to his bed-side. There stood his friends, and his weeping companion sat by him on the bed. He was dreadfully convulsed, and when he opened his eyes and saw me, he cried out very loud, Minister, bless you, I am safe, Jesus Christ has not forgotten a poor wicked, worthless sinner. No, I am a dying man, but thank thee, O Saviour, for the gospel, for thyself; come and take poor me. "Come Lord Jesus, come quickly." My heart leaped for joy to see this poor black brand plucked out of the fire. I never saw such extacy in death before—looked on him in his last agony in amazement, and said, surely the blood of Christ speaketh better things than that of Abel. I thank God I crossed the Atlantic to see this, to receive the blessing and the delightful testimony of this poor descendant of Canaan, going where there is no more curse.

*Contributions received by the Treasurer of the Baptist Missionary Society, from April 20, to May 20, 1825, not including Individual Subscriptions.*

FOR THE MISSION.		£	s.	d.
Greenock, Auxiliary Missionary Society, by Mr.		10	0	0
Poole, Subscriptions, by Rev. John Shoveller .....		6	6	0
Stroud, Ditto, by Mr. Hawkins, Jun. ....		9	0	0
Haddington and Dunbar, by Mr. W. Hunter .....		10	0	0
South Wales, Baptist Western Association, by Rev. D. D. Evans ..		15	0	0
Sevenoaks, Subscriptions, Collection, &c. by Mr. Comfort.....		38	7	2
Watford, Auxiliary Society, and Subscriptions, by Rev. W. Copley .		17	10	6
Fenny Stratford, Collected by Miss Jackson .....		6	10	0
Frome, Auxiliary Society, by Francis Allen, Esq.....		92	0	10
Thomas Key, Esq. <i>Water Fulford</i> .....	Donation	150	0	0
Liverpool, Auxiliary Society :				
For the Mission.....	93 3 4	40	0	0
Translations.....	30 16 6	Miss Ward's Female		
Female Schools.....	30 19 0	Schools.....	27	13 2
Boys Ditto.....	8 8 0		240	0 0
Western District, by Rev. Richard Horsey :				
Bradninch.....	6 10 0	Lyme.....	3	8 5
Bishops Hull.....	5 0 0	Loughwood.....	2	4 2
Bridgwater.....	2 14 5	Taunton.....	4	4 0
Collumpton.....	5 11 0	Tiverton.....	10	0 0
Crewkerne.....	3 7 6	Wellington, (Mis-		
Chard.....	1 1 0	sionary Association)	26	1 0
Exeter.....	26 14 6	Yeovil.....	3	12 6
Honiton.....	5 12 8		106	1 2
West York Assistant Society, by Michael Thackrey, Esq. :				
Faraley.....	13 4 1	Leeds, Ladies So-		
Snaith.....	5 0 0	ciety, &c. ....	10	13 4
			29	2 5
Keynsham, Collection and Subscriptions, by Rev. James Ayres ...		10	0	0
Eitham, Missionary Box, by Mr. James Williams .....		3	5	0
Brasted, Missionary Society, by Mr. J. Buckingham.....		9	11	6
Bromagrove, Collected by Miss Carpenter, Rev. J. Scroton, &c....		12	5	0
Holycross, Subscriptions, by Mr. Pearsall.....		2	0	0
Greenwich, Friends of the Baptist Church, by Mr. Tosswill .....		23	6	7

#### TRANSLATIONS.

Lieut.-Colonel M'Donnal, <i>Stranraer</i> , N. B. ....	Life Subscription	10	10	0
Thomas Key, Esq. <i>Water Fulford</i> .....	Donation.....	50	0	0

#### FEMALE EDUCATION.

Greenock, Female Society, by Mrs. Scott, Treasurer .....	20	0	0
Birmingham, Young Ladies at, for Birmingham School, Calcutta, by Mrs. Blakemore .....	17	14	6
Reading, Friends, by Mrs. Hinton .....	13	0	0

#### CORRESPONDENTS.

We are requested to state, that the £8, acknowledged in our April number, from Diss, was collected at Mr. Ward's Meeting.

The thanks of the Committee are presented to a Friend, by Rev. J. H. Hinton, for a number of Evangelical Magazines, Missionary Registers, &c.

It is particularly requested, that our friends, in sending remittances, will not forward *local notes*, payable only in the places where they are issued. The inconveniences resulting from such a practice are so obvious, that, it is hoped, the bare mention of it will prevent its recurrence.

THE  
**BAPTIST MAGAZINE.**

JULY, 1825.

ON THE ALLEDGED IMPIETY OF CALVINISM

"*The IMPIETY of CALVINISM.*"\*  
*Anecdotes of the Life of Bp. Watson.* P. 168.

IF Bishop Watson were now alive, who uses this phrase, and wishes the Church of England "a complete purgation from the dregs of popery, and the *impiety of Calvinism*;" I should like to ask him wherein he supposes the latter consists?

Does it consist partly in what Calvinists hold in *common* with many who would earnestly decline that name? *e. g.* In the Doctrine of

the Trinity, the Divinity of Christ, the Incarnation, original Sin, the Atonement, and the work of the Holy Spirit?

These six Articles are admitted, by multitudes, who dislike the name of Calvinism; and I should think none would dare to deny that *they* are maintained, not only by the Homilies, but by the Articles and Liturgy of the Church of England. Whatever else is left undetermined, as to doctrine, *these* points are *not*. The Bishop, in the account he gives us of his life, professes and shews a good degree of honesty and

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\* The late venerable Dr. Ryland, sent this paper, accompanied by a note, addressed to one of the Editors, who received it on the 10th of May. The same person having had the melancholy gratification of seeing the Doctor at his house in Broadmead a few days before his death, was asked by him, whether it had been received, and whether he thought it could be made out? &c. &c. These circumstances are mentioned to prove the importance which, even in the near prospect of death, he attached to the subject, and how solicitous he was for its appearance. It might, therefore, be considered as the dying avowal of the inestimable man just as he was "finishing his course." We earnestly hope the day will never come when such Calvinism as this will be opposed in the Baptist churches; nor when the work, entitled "the Reign of Grace," by the late Abraham Booth, will be considered as "too high Calvinism!"

The following is a copy of the note referred to: the original is in a very altered hand to what the Doctor generally wrote:—

"MY DEAR BROTHER,

"I cannot possibly transcribe this afresh, but though there are several interlineations, yet all may be easily made out by a little attention.

"If you choose to put it in the Magazine, I hope you will see to it, that it is printed correctly. Twelve Lord's days † I have been kept from public worship; my cough is much better, but I am extremely weak.

"What the Lord intends to do with me I know not, but he is infinitely wise and good, and in his hands I would leave myself. I hope our brethren will pray for me, that God may be glorified, whether by my life or my death.

"I am not able to write more, and remain your cordial Brother,

"JOHN RYLAND."

† The Doctor was confined from the first Lord's day in February. A sermon he had written for that day, as a funeral discourse, remains in his Bible, but he was not able to deliver it.

independency; but, if he could be induced, by the highest honours, or the greatest emoluments of the establishment, to subscribe the Articles, or to read the Service of the Church, while he disbelieved these doctrines, and only waited for an opportunity to get them set aside; I cannot think that he possessed what the apostle termed *godly sincerity*.

*Impiety* is surely a heavy charge. Can it be brought against all who believe, as they apprehend at least, on the authority of divine Revelation, that there is a mysterious distinction in the divine nature, so that in the unity of the Godhead there are three persons, in whose names Christians ought to be baptized, and who sustain, while acting in the most perfect unison, different offices, in the economy of Redemption? Or, would it be more *pious* to say, We will believe nothing, even on the authority of Revelation, at which we could not at least shrewdly guess without it; nor will believe, on that authority, any fact, the mode of which we cannot understand; nor do we think it credible, that there should be any thing in the divine nature to which we cannot find a parallel, either in our own nature, or in that of any other creature?

Is there any thing *impious* or incredible in the doctrine of the *Incarnation*? Is it impossible that God should make himself visible to his creatures? or that he should permanently unite himself to a created nature? Would not his doing so be a wonderful pledge of his love to creatures? and the more so, for his assuming the nature of the lowest and most degraded species of rational being? Is not the redemption of innumerable multitudes of ruined immortals from sin and misery, an object worthy of peculiar divine interposition; especially when

their recovery is connected with the most glorious display of God's moral perfections?

Would Bishop Watson account it an *impious* doctrine to say, that all mankind are in a sinful and miserable condition? Does not all history, and especially scriptural history, prove this? Has not God, ever since the fall, treated our race as guilty? Did he not so treat the whole world at the time of the flood? Did he not testify the depravity of the antediluvians? Did he not repeat the same testimony after the flood? and is not the Bible full of the strongest declarations respecting the guilt and depravity of man? Does not the history of all nations prove it? and especially the history of the Israelites? Though Moses denies that they were chosen because they were better or more righteous than other nations; yet is it rational or philosophical to suppose, that they were essentially worse than other people? Do not the Jewish historians and prophets give ample evidence of their great wickedness through all their generations? Does not their ill usage of the messengers, which God sent to them, and the rejection and murder of the promised Messiah prove it? Does not the apostle conclude all mankind, both Jews and Gentiles, under a charge of sin? Does not the universal prevalence of idolatry and war prove human depravity? Does not Paul trace up the introduction of sin, misery, and death, to the fall of Adam? Is it then an *impious* thing for the Church of England to admit this humiliating truth?

Is it an *impious* thing to suppose that an atoning sacrifice was necessary, in order to the forgiveness of sin, consistently with the perfections of God, the support of his moral government, and the honour of his law? Is it impious to suppose, that God would not grant

salvation to sinners, unless he could shew himself to be righteous as well as merciful? Is there any impiety in believing, that Christ died the just for the unjust, that he might bring us to God? that he gave himself for us, that he might redeem us from all iniquity? that he bare our sins, in his own body on the tree? that in him we have redemption through his blood, even the forgiveness of our sins, &c.?

Is there any *impiety* in believing that God *can* make a bad man a good one? that he can turn the disobedient to the wisdom of the just? that he is the Author of all true holiness? that he can give repentance unto life? that faith is the gift of God? that all holy thoughts and right desires in man, are produced by divine influence? that the Holy Spirit can renew a sinner in the spirit of his mind? that he can write the divine law in the heart, and cause us to walk in the way of holiness?

Or to come to downright Calvinism, let us see what *impiety* there is in either of the five points, which distinguish Calvinists from Arminians. Would the Bishop have dared to deny, either the divine Prescience, or the divine Omnipotence? If God foreknow all events perfectly, and can prevent whatever he pleases, then he does nothing in time, but what he always intended to do; and he suffers nothing to take place, but what he determined, for wise and holy reasons, to permit to come to pass: *e. g.* That Joseph's brethren should sell him for a slave; that Pharaoh should refuse to let Israel go; that Sihon should reject the fair proposal made to him by Moses; or that Judas should betray Christ; yet all these sinners acted as freely, and inexcusably, as they could have done, if God had known nothing about them, either beforehand, or even at the time.

But leaving the general topic of Predestination, let us consider the subject of personal Election. Certain it is, that God, in the days of Moses, did claim a right to be gracious to whom he would be gracious, and to shew mercy on whom he would shew mercy. Is it then impious to believe that salvation is not of him that willeth, of his own native choice; nor of him that runneth, of his own native strength; but of God, that sheweth mercy? Does not God, in a vast variety of other instances, act as a sovereign in the bestowment of his favours, especially of those favours which are granted to sinners? Consider how was his sovereignty displayed in the selection of Israel, to partake, for many ages, of such singular privileges, while he seemed to overlook all other nations, and leave them to walk in their own ways. Reflect how very differently the blessings of civilization, of liberty, of good government, and the advantages resulting from the knowledge of revealed truth, have been hitherto dispensed: and shall it be said to be impious to suppose, God is not bound to dispense his favours, to all the wicked children of men, at the same time, and in an equal degree? We acknowledge that his revealed will requires those who enjoy these blessings, to use the best means in their power to extend them; and the prophecies of his word encourage us to hope, that they shall hereafter be enjoyed by all nations; but God evidently acts as one who does not consider himself a debtor to his apostate creatures. The case of idiots, and of those who are born deaf or blind, illustrates the same truth.

With respect to such persons as admit the doctrine of the *Atonement*, I have often wondered how they, if they truly understand its import, can object to the doctrine of Elec-

tion. If the guilt of man was so great as to need to be expiated by the sacrifice of God's incarnate Son, surely the gift of Christ must be the most wonderful instance of divine sovereignty that ever was, or can be conceived. They that needed such a ransom could never deserve that God should provide it. But if he has done this freely, surely it would be impossible to see any wisdom in its being left to chance, or to the good inclinations of depraved creatures, whether any happy consequences should ever follow from the sufferings of the blessed Redeemer; or whether he should see such fruits of the travail of his soul, as could give him full satisfaction. Would God have sent his Son to atone for the guilt of sinners, if he had not known that his Spirit could conquer their depravity? Is it then impious to suppose God has absolutely decreed that he shall have a sufficient reward? or would it be more pious to admit, that man's self-will may expose, to a real disappointment, all the efforts of divine mercy, wisdom, and power, to turn a sinner to God?

Is it indeed an idea which would promote piety, and especially humility, so essential a part of the piety of a saved sinner, to fancy that God elected me, because he foresaw that I should not be so obstinate in impenitence and unbelief as others; but should be found, without any special influence of his Spirit on my heart, pliable, obedient, and well disposed? And must I be charged with *impiety*, if I ascribe my cordial acceptance of the Saviour to the invincible efficacy of his grace, and thence infer, that he had chosen me in Christ Jesus, before the foundation of the world, that I *might be* holy and blameless before him in love? I grant, that I knew nothing of this gracious design, nor was it possible I should,

til it began to be effected, by the power of the Holy Spirit. But now I infer, from his having drawn me by his loving kindness, that he had loved me with an everlasting love. Is it *impious* to suppose that my loving him is the consequence and evidence of his first loving me? Are not the most powerful motives to humility, gratitude, and obedience, the natural consequences of this doctrine? We most readily allow it would be inconsistent and impious to say, 'because God has graciously predestinated us to be conformed to the image of his Son, therefore we need not be anxious to bear his blessed likeness;' but this inference we utterly abhor. But where is the impiety of attributing repentance, faith, holiness, and obedience, wherever they are really found, to the effectual operation of the Spirit of God, and from hence alone inferring that he designed from eternity to produce that change which he has effected in time?

As to the death of Christ, which we have already observed, must be considered as an astonishing instance of sovereign goodness, since nothing but the greatness of our guilt rendered such a sacrifice necessary; is it *impious* to suppose, that the Saviour, in laying down his life, had a *special* regard to the salvation of those who shall actually enjoy the benefits of his redemption? We think, indeed, that some of our brethren have carried the metaphorical idea of Debtor and Creditor too far, who seem to suppose there must have been just so much suffering endured by the Saviour, as would exactly suffice for the sins of the number saved. We think this idea savours of creature littleness; shall I say of petty retail arithmetic. If fewer had been saved, I apprehend the Saviour would have suffered no less; nor if a greater number, would he have needed to suffer

more. The dignity of the Sufferer put such a value on his sacrifice, that if all the sinners on earth had been saved and glorified on the footing of his obedience to death, God would not have been exposed to any reflection on his moral character. The law was honoured more by *his* obedience, than it could have been honoured by the eternal obedience of Adam and all his posterity; and the evil of sin is more affectingly displayed in the sufferings of Immanuel, than it could have been displayed in the sufferings of all mankind, had they endured the curse of the law for ever. But I must own I can scarcely call by a milder name than *impiety*, that feeling which could induce an eminent Arminian to say,

“ Take back my int'rest in the Lamb,  
Unless the Saviour died for all.”

Surely the person who penned those lines, could not have, at the time, any just idea of the *necessity* of the Atonement!

Hitherto, it is but a small part of the human race who have heard of the Redeemer; however Calvinists will yield to none in their zealous endeavours to spread the glad tidings all over the globe. And we strenuously maintain, that wherever the gospel is fully published, every one who hears it has an equal warrant to apply to the Saviour; and is assured of his being as willing as he is able, to save all that come unto God by him. I own, indeed, that I should think it impiety to deny, that God had a right to have adopted a different method from that which he has wisely chosen. He might have sent an angel to make known the gospel to those only whom he intended actually to save; and no injustice could have been charged upon him. But he has chosen to send pardoned sinners to tell their fellow-criminals, that he has laid help upon one who is

mighty to save. “ God hath committed to us the word of reconciliation. Now, then, we perform an embassy for Christ, as though God did beseech men by us, we pray them in Christ's stead, Be ye reconciled to God.” We assure them that all things are ready, and invite them to the feast which the great King has made for the nuptials of his Son: but, alas! with one accord they begin to make excuse; though there is nothing to hinder them from accepting the invitation, but wilful ignorance of their own perishing condition, alienation from God, aversion to Christ, and love to sin and to the world.

This leads me to another branch of Calvinism, the entire corruption of human nature, or the enmity of the carnal mind to God, and its refusal of subjection to his law, with the utter unwillingness of sinners to stoop to salvation by grace, and cordially accept of the mediation of Christ. Is it *impious* to believe that these sinful dispositions are so predominant in the human heart, that none but God can conquer them? Is there any impiety in crediting the testimony of the prophet, that the heart of man is deceitful above all things, and desperately wicked? and in supposing that even men of learning deceive themselves, when they talk of a self-determining power in their wills, by which they can choose, at any time, what they now hate, and can turn themselves from sin to holiness, without any influence from above? We ascribe to sinners, as that in which their inability, either to obey the law, or to embrace the gospel, chiefly consists, a depraved disposition of mind, which is averse to the retaining God in their knowledge, to the owning of his authority, or to their placing their happiness in God. They are under the influence of sinful selfishness, which



leads each to pursue a private interest of his own, which has no subordination to the divine glory, nor connection with the general good. Hence, no man can be found, who loves God with all his heart, or his neighbour as himself, except those who have been renewed in the spirit of their minds. Some seek their highest gratification in the lusts of the flesh, and others in the lusts of the mind; but all have strayed like lost sheep, they have turned aside every one to his own way. And now, though a glorious method of salvation is revealed in the gospel, worthy of God, and worthy of all acceptance, yet sinners hold fast deceit and refuse to return. Though it suits their circumstances most exactly, yet it does not suit their mental taste; it is too humiliating in its import, and too holy in its tendency, for them to relish it: because it excludes all boasting and self-righteousness, and it forbids all sinful self-indulgence; and therefore sinners reject the counsel of God against themselves. It is a very hard thing to convince them of their danger, but much harder to convince them of their guilt, that they really deserve the wrath of a holy God, and need to be saved from it, by the great propitiation. They are unwilling to own, that there was a necessity of Christ's dying for them, because they were all under a just sentence of death; and they are unwilling to yield to his claim, that all who admit this humiliating truth, should consider themselves as the property of their Saviour; being not their own, but bought with a price beyond all computation, and therefore bound to live not to themselves, but to him who died and rose again. It is possible some may be found, who would give up many sinful indulgences, especially of the grosser sort, and attend strictly to many

outward duties, if they might but establish their own righteousness, and have at least a share in meriting eternal life: while others would give up the idea of merit, and allow salvation to be of grace, if they might be excused from the trouble of obedience, and the necessity of crucifying the flesh with the affections and lusts thereof. But a thorough return to God, a cordial reception of Christ in all his offices, and that for all the purposes for which he is revealed in the gospel, is more than can be effected by mere human agency, and what will never be the result of the sinner's own free-will. We will join the most zealous Arminians, in asserting the justice of God's commands, and the reasonableness of obeying them; and in proclaiming the sufficiency of Christ's Atonement, and the free and indefinite invitations of the gospel; we will labour, knowing the terrors of the Lord, to persuade men to flee from the wrath to come; and knowing the ability and willingness of Christ to save, we will beseech sinners to return to God in the name of the blessed Mediator; but we must confess we should utterly despair of success, if we had nothing to depend upon, but moral suasion on our part, and the pliability of the will, on the part of our hearers.

This leads to the fourth point of Calvinism. We are impious enough to believe that God *can* operate effectually on the human heart. He can give a new bias to the will, he can renew a sinner in the spirit of his mind. He can take away the heart of stone, and give an heart of flesh. We cannot believe that he has shut himself out, by any supposed law of nature, that in case of the most *unnatural* disaffection, rebellion, and disorder, breaking forth among rational creatures, he will never interpose immediately for its removal. It might, indeed, be sus-

pected that the guilt of sinners would be an impediment to his gracious operations on their hearts, to restore them to his holy image; but his infinite wisdom having provided for the removal of *guilt*, by the atonement of his incarnate Son, is it wonderful that he should also interfere for the removal of *depravity*, by the efficacious influence of his Holy Spirit? Would it not be a strange, if not an impious supposition, that after all which the Saviour had done and suffered, he should leave it to contingency or to the will of sinners, whether his gospel should have any success, or whether it should be universally rejected?

But if God can thus effectually work on the mind of a sinner, is he bound to exert this influence in every case alike, or may he operate on just whom he pleases? Is it impious for us to suppose that he who converted Manasseh, could have converted Ahaz; that he who humbled Nebuchadnezzar, could have humbled Pharaoh; that he who changed the heart of Saul of Tarsus, could have changed that of his candid tutor Gamaliel? Yet while those whom God turned to himself are under infinite obligations to distinguishing grace, those whom he left to go on frowardly in the way of their hearts have no excuse for their sin, nor ground of complaint against God. Did any faithful minister ever preach the gospel to a large congregation, where there were any hearers whose hearts he that hath the keys of David could not have opened as he did the heart of Lydia? In such a congregation, is the Most High bound to look out the richest, the handsomest, the most sensible, the most pliable, or those that already possess the greatest semblance of virtue; and make the word effectual to their conversion? or, may he

not, if he please, take the most mean, the most illiterate, the most profligate, the most obdurate; and shew the power of his grace in their thorough conversion? May he not, on such an occasion, take whom he pleases, and leave whom he pleases, to follow their own choice? If he may choose, whom he will convert to-day, might he not determine upon doing so yesterday, or even from eternity? What *impiety* would there be in asserting that he might, and did thus determine? What pious man will rather choose to say with Grevinchovius, "I made myself to differ, who might have chosen to resist God's predetermination, but did not;" than with Paul to acknowledge, "By the grace of God, I am what I am?"

We have only to examine the *fifth* point of Calvinism, and see if there be any *impiety* in that; viz. in the doctrine of perseverance. We do believe, that whom the Lord loveth, he loveth to the end. That he who hath begun a good work in the human heart, will carry it on, till the day of Christ; that believers are kept by the power of God, through faith, unto salvation. Is there any *impiety* in this belief? Please to observe, it is a perseverance *in holiness* for which we plead. Can this tend to licentiousness? Nor does the doctrine of perseverance clash with the duty of persevering. It is *through faith*, an habitual realizing of things invisible, a constant dependance on divine aid and all-sufficiency, and especially a reliance on the grace of the Redeemer, on whom we depend for strength as well as righteousness, that we persevere. We maintain not the perseverance of every plausible professor, nor every one who thinks himself converted, or presumes that he is elected, but of true believers, of real saints. God forbid that we should tack together

a beginning and an end, and leave the devil to fill up the middle. (I use strong language to show how strenuously we oppose those who would abuse our principles.) Our doctrine is as old as the days of Job. "The righteous shall hold on his way," not that he shall get to the end let him go which way he will; "and he that hath clean hands shall grow stronger and stronger." Can this be an encouragement to turn aside from God's way, and to defile our hands with iniquity? It is acknowledged, that true believers have turned aside, for a time, and some eminent saints have even fallen into gross sin; but in this case they lost "the joys of God's salvation," and fell under his fatherly correction, who hath promised to "visit their transgression with a rod, and their iniquity with stripes;" but has added, "Nevertheless my loving kindness will I not utterly take away from him, nor suffer my faithfulness to fail." Though a real Christian may possibly, after his conversion, fall into sin of a more heinous nature than any he committed in his unregenerate state, yet he cannot continue in a *course* of sin; nor can he have any well-founded comfort till he is renewed unto repentance. There is always *ground* for the assurance of *faith*, that there is forgiveness with God, though exercised in such a way as to increase our reverence and godly fear, seeing it is granted only through the mediation and vicarious sufferings of the Son of God; but even a backsliding Christian has *not* always ground for the assurance of *hope*, or for a confidence of his personal interest in Christ's salvation. We must show diligence in the work and labour of love, or this assurance will be lost. Our best divines strenuously insist on this. "It is as impossible, in the nature of things, that a holy and Christian hope

should be kept alive, (when believers are in a dead and carnal frame, and have no sensible experience of the exercises of grace, but on the contrary, are very much under the prevalence of their lusts, and an unchristian spirit,) as it is to keep the light in the room, when the candle is put out; or to maintain the bright sunshine in the air, when the sun is gone down. Distant experiences, when darkened by present prevailing lust and corruption, will never keep alive a gracious confidence and assurance; but that sickens and decays upon it, as necessarily as a little child by repeated blows on the head with a hammer. Nor is it at all to be lamented, that persons doubt of their state in such circumstances; but on the contrary, it is desirable and every way best that they should." See much more to the same purpose, in Edwards's *Treatise on religious Affections*. P. 82, 83.

Dr. Owen often expresses himself in the same strain. "Some would very desirously have evangelical joy, peace, and assurance, to countenance them in their evil frames and careless walking. And some have attempted to reconcile these things, unto the ruin of their souls. But it will not be. Without the diligent exercise, of the grace of obedience, we shall never enjoy the grace of consolation."

*Owen's Meditations on the Glory of Christ*. P. 168.

"Peace in a spiritually decaying condition, is a soul-ruining security; better be under terror on the account of surprisal into some sin, than be in peace under evident decays of spiritual life." P. 216.

In his treatise on spiritual-mindedness, Dr. Owen thus writes: "This I say, under an habitual declension, or decay of grace in the spirituality of our affections, no man can keep or maintain a gracious

sense of the love of God, or of peace with him." P. 278.

And again, "Nothing would be so ruinous to our profession, as once to suppose it is an easy matter, a thing of course, to maintain our peace with God. God forbid but that our utmost diligence and continued endeavours to thrive in every grace, should be required thereunto." *Ibid.*

I add one more specimen of Calvinistic *impiety* on this point, from Richard Alleine's *Vindiciæ Pietatis*,\* Part III. p. 299. "Look not that your Lord would so far countenance your declinings to a more fleshly careless state, as to smile upon you in such a frame. God will not be an abettor to sin. Count upon it, that your grace and peace, your duty and comfort, will rise and fall together. Suspect those comforts that accompany you into the tents of wickedness, and that forsake you not, when you forsake your God."

I can scarcely forbear remarking, that I never saw such expressions of incautious confidence in any Calvinistic hymn book, and that even in respect of the future, as well as the present, as in Mr. Wesley's. At the same time I may add, that endeavouring to judge impartially as to the state of religion in his connection, many of whose followers and ministers I highly esteem; it seems to me, that the greatest danger to which persons are exposed among them, is that of their being led to indulge a groundless confidence of safety, too often founded on impressions on the imagination, suggesting to the mind, 'Now you are justified, or sanctified, or made perfect in love.' And I confess, I have been induced to apprehend, that the doctrine of falling from grace, does an essential

injury among many people of that denomination, in this way. *It prevents them from learning wisdom from experience.* If they believed that all true converts would persevere, they must be induced to be more cautious in determining who is converted, by finding that so many of whom they hoped well do not persevere. But when they have decided that a man has received grace, their notion of falling from grace solves the difficulty, and too many are as ready to pronounce a man safe, upon superficial evidence, as they were before they met with such disappointments. Connecting the doctrine of general Redemption, or the idea that the Saviour in laying down his life a ransom for many, had no more intention of saving one than another; with that notion of faith, which, one hundred and fifty years ago, was considered an essential branch of Antinomianism, viz. That Christ died for *me*, which he must have done, if he died equally for every man; they assume that this person is safe; he now has grace, though he may fall from it to-morrow.

Very many Arminians, I am satisfied, would utterly reprobate the impiety of Mr. Thompson, one of the first partisans of Arminianism in England, who would sometimes indulge himself in criminal excesses, and then say, 'It is true, I am a child of the devil to-day, but I have free-will, and can make myself a child of God to-morrow.'

For such a man we would by no means make pious Arminians accountable; nor are we answerable for those miserable men who pervert what are called Calvinistic principles; but God is our witness that we are therefore attached to what we call the doctrines of grace, because we believe and feel that they are doctrines according to godliness.

Oh that Bishop Watson had given

\* Ejected from Batcombe. Joseph Alleine, of Taunton, married his daughter.

as decided evidence of his *piety* as Calvin and Beza, Usher and Leighton, Owen and Edwards, Newton and Scott, and thousands more, whom he thus ventures to charge with impiety!

Bristol.

J. R.

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### THE TRAITOR.

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“Judas by transgression fell, that he might go to his own place.”—*Peter*.

IN looking upon the punishments which are inflicted upon our fellow-creatures for the commission of crime, we have different feelings according to the different degrees of malignity which we conceive to be attached to the crimes of which they have been guilty. If, for instance, a person suffers greatly for a crime which is not aggravated in its nature and circumstances, we feel for him commiseration; whereas, when an individual has committed a crime of great iniquity, we acquiesce in his punishment as just, and in some cases we cannot think of the criminal without disgust and horror; conceiving that the perpetration of crimes for which he suffers, indicates a more than common degree of mental obduracy and of desperate depravity. It is with such feelings that we think of Judas, his crime exhibits such a degree of finished impiety, that we cannot think of it without indignation and fear; these, indeed, seem to have been the general feelings respecting him in the days of the apostles: hence we find, that the evangelists seldom mention his *name* without adverting to his *sin*; three of them enumerating the names of those disciples of the Saviour who were called apostles, add, when they mention Judas, “which also was the traitor,”—they thus express their detestation of his transgression, and his unworthiness of

being numbered amongst them. The sin, for the commission of which Judas is distinguished, consisted in betraying his Lord. It will here be necessary to make a few preliminary remarks, which, though generally known, will be required in order to place the subject in a proper point of view. The Jews, it is generally known, had long expected the Messiah, they were encouraged in this expectation by the promises and the prophecies of their law, and about the time of Christ’s incarnation, a general expectation prevailed that he would soon present himself. Jesus at length appeared claiming that character—when he entered upon his public ministry he chose twelve persons, whom he named apostles, to accompany him in his labours, and to assist him in his work. Judas was one of these apostles, he was chosen to this office by Christ, and appears, from his being intrusted with the office of treasurer to the rest, to have been considered as not one of the least. It is, moreover, well known, that the claims and preaching of the Saviour highly offended the scribes and pharisees, and rulers of the Jews, who would willingly have put an end to his preaching, by putting an end to his life; but they feared the people. The common people, who heard him without prejudice, and who saw the miracles which he did, heard him gladly, and looked upon him as a great prophet, if not as indeed the Christ. In proportion as they were confirmed in their regard to Christ, the enmity of the scribes and pharisees increased; but they knew not how to accomplish their diabolical purpose: they watched him, they had recourse to stratagem, trying to lay hold of something in his conversation which might have been construed into treason, seeking to entangle him in his talk; but it was

all in vain, his most inveterate enemies could not convince him of sin; he challenged them to do it on one occasion, but they were silent. It is our painful task to record, that what could not be effected by the enemies alone, of Christ, was at length accomplished by one of his professed friends. Judas, knowing the disposition of the Jewish rulers, conceived and indulged the iniquitous thought of betraying his master into their hands! Of *betraying* him, but in what way? not by pointing out any duplicity in the designs of Christ, not by coming forward to prove that the charge which had been brought against him was true, viz.—that he cast out devils by Beelzebub, not by shewing that he was indeed an impostor; no, this he could not do, or gladly would he have done it; but he concludes to betray him into their hands “*in the absence of the multitude.*” Luke xxii. 6. To lay hold of him in the absence of the multitude, was the chief difficulty in the way of Christ’s enemies, and Judas engages to remove it. In Mark xiv. 10. we have an account of the manner in which he went to accomplish his wicked purpose; and in John xiii. 30. we are told *when* it was. “He then having received the sop went immediately out, *and it was night.*” A very suitable time for the execution of so foul a deed, a deed, at the perpetration of which Judas himself would have blushed, we are ready to conceive, had it not been for the veil of darkness which surrounded him. Methinks I see the traitor stealing through the streets and lanes of the city with hesitating step, feeling, through fear, an occasional momentary indecision as to whether or not he should put his cruel design into execution; but receiving a new impulse to iniquity from that depravity which reigned within him, he, at length, with palpitating heart and

trembling hand, knocks for admission at the door of some Jewish ruler; where having entered with all the composure which it was possible for him to assume, he unfolds his accursed design; he went—to betray unto them his Lord—sad errand! but they were glad, and covenanted to give him money, and he promised and sought how he might conveniently betray him unto them. An *opportunity* was all that Judas now wanted, and one presently offered. In Matthew xxvi. we are told, that Jesus went with his disciples into the garden of Gethsemane; here was an opportunity. Judas knew the place, procures from the chief priest “a band of men and officers;” and, just after that sad conflict in which Jesus had sweat, as it were, great drops of blood, before that perspiration had been wiped from his sacred temples, Judas appears at the head of an armed multitude, and by a sign, which had been previously agreed upon, delivers his master into their hands! Two principles seem to have instigated Judas to the commission of this crime, these were, covetousness and revenge; he appears to have been impelled to it by *covetousness*. That this was the governing principle of his mind, is attested by the evangelists, when Judas found fault with Mary for anointing the feet of Jesus; he urged as the reason of his chiding her, that the ointment might have been sold and given to the poor; but three of the evangelists assert, that he said this, not that he cared for the poor, but because he was a thief, and had the bag, and bear what was put therein. John xii. 4. This disposition, accompanied with an idea that Christ was about to establish a temporary kingdom, induced him, in all probability, to become a disciple of his at first, and it seems likely, that the same dispo-

sition, in connexion with his subtlety, brought him in possession of "the bag;" and when he found that his carnal views of Christ's kingdom were incorrect and unfounded, that there was no emolument of a worldly nature connected with his service, he seems to have concluded to relinquish his discipleship; but his covetousness suggests the desirableness of gaining something before he leaves the service of Christ, and his depravity fixes upon the infamous crime of betraying his Lord, as the most likely, if not the only method, of satisfying his desires; and he went and sold him for thirty pieces of silver, a sum equal to about four pounds of English money. This sum appears, however, to be but small, to be received by Judas for selling his master; and this leads to the supposition, that he was induced to this act by *revenge* as well as covetousness. Covetousness seems to have led him to form the design at first, and this seems finally to have been connected with resentment. Jesus Christ had manifested, some time before he was betrayed, an intimate knowledge of the traitor. "I have chosen," said he, "you twelve, and one of you is a devil;" such an expression from the lips of injured goodness and truth, must have greatly irritated the mind of Judas; and in particular, was this the case at the Last Supper. He was then pointed out by Jesus as the ungrateful wretch, and he heard the most dreadful judgments pronounced upon himself; and this seems to have filled his mind with the keenest desires of resentment, so that he rises from the table in a rage, and goes immediately and puts his purpose into execution. The *aggravations* of his sin were very great, and were most strikingly glanced at in our Lord's address to Judas, when he appeared at the head of the armed force who came

to apprehend him. Luke xxii. 48. "Judas, betrayest thou the Son of man with a kiss?" here every word is emphatical and deserves attention. Jesus notices *the peculiar character of the crime itself*, "Judas betrayest thou, &c. &c." This was one of the greatest offences against the person of Christ which he could possibly commit. Judas is here charged, not with his dishonesty in regard to the contents of the bag, not with his having merely deserted Christ and gone back to his former associates and engagements, but with having, in addition to his dishonesty and desertion, betrayed his Lord into the hands of his enemies. Of all crimes which one person can commit against another, that of treachery seems to be the most flagrant; it acts in secret, and it is next to impossible to guard against its consequences. A traitor, unlike an honourable enemy who gives notice of his attack, and opportunity to prepare for it, comes upon us like a dark assassin, unawares; treachery breaks all sacred bonds, making use, frequently, of even the kindness of another to bring about his destruction. This was the sin of Judas. "*Betrayest thou the Son of man.*" Christ notices in this address, *The peculiar manner in which the crime was committed.* "Betrayest thou the Son of man *with a kiss?*" This is supposed to have been the usual method of salutation betwixt Christ and his disciples, it was expressive of the truest affection, it was intended as a pledge of the sincerest regard, particularly by the person who gave the kiss to another; this Judas did when he led the armed force to apprehend Christ, he went to Jesus and said, "Hail master," and kissed him. What treachery was here! treachery continued to the last! we should have supposed, that having united himself with Christ's enemies,

Judas would have thrown off the disguise of attachment to him; but no, he fixes upon this expression of love itself, as the mark which should direct the bitterest enemies of Christ to his master to be the victim of their rage: we should have thought, that having deserted the Saviour, Judas would not have dared again to confront his master; what could the monster mean, unless to mock the Redeemer and to put him at defiance; rather perhaps, he was so infatuated as to hope, that by this one bold step, of saluting his master in this way, his sin in betraying him would be undiscovered, and this expression of affection be received by Christ as sincere; but Christ soon undeceived him, "Judas," said he, "betrayest thou the Son of man with a kiss?" *The character of the person whom Judas betrayed* suggests another aggravation of his offence. The person betrayed by Judas was "the Son of man." It is worthy of remark, how Jesus, as to this, expresses himself in his address to the traitor. He might have said, "Do you betray me? I who have treated you with uniform kindness and friendship?" But instead of this he says, "Betrayest thou the Son of man?" Now this appellation was expressive of Christ's Messiahship, the disciples of Christ always considered him to be "the sent of God." They were mistaken, it is true, with reference to the particular object of his mission into our world, but they never questioned his being the Messiah: when Christ, on one occasion, put the question to them, "Whom do ye say that I am?" They answered, "Thou art the Christ." This was their settled opinion, the confirmed conviction of their minds; and it is very evident, that Judas must have been conscious of this, as well as the rest of the apostles. He, as well as they, had seen the proofs which Christ had

given of his being the Messiah. He, as well as the rest of the apostles, had received from Christ power to work miracles, Luke ix. 1. Now when we look at the case in this way, to what an awful magnitude does the sin of Judas increase in our conceptions. It was betraying him, who was not his *master* only, but him whom Judas himself could not but be conscious was "the Christ, the Son of the living God!" It was to the magnitude of the sin, considered in this point of view, that Christ referred at the Last Supper. Mark xiv. 21. "The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born." And to this especial aggravation of his offence Jesus referred, with striking emphasis in the garden when he said to Judas, "Betrayest thou the Son of man?" The last thing which our Lord's address to Judas at this time suggests to us, is, *The character and situation of the traitor himself.* What was he? An officer to the Roman governor? A servant to one of the chief priests? No, he was one of Christ's own family, a disciple, nay, an apostle of Christ! What an aggravation of his crime was this! Jesus himself was troubled in spirit on this account, and said, "One of you shall betray me." Upon this Jesus lays an emphasis in his address to Judas, "Betrayest thou the Son of man?" This touched the tender heart of Christ. "For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: but it was thou, a man mine equal, my guide, and my acquaintance. We took sweet counsel together, and walked to the house of God in company." Psalm lv. "He that eateth bread



with me, hath lifted up his heel against me." The *consequences* of the traitor's sin were, as to himself, exceedingly calamitous. Attempts have indeed been made to prove, that they were not so, but that the repentance of Judas was evangelical, and consequently, that he was pardoned, and is now in heaven; but these opinions are completely at variance with the entire impression which is made upon our minds, by the history of the traitor's conduct after his defection, and also, as appears to the writer of this paper, with our Lord's assertion respecting the traitor, "Woe unto that man by whom the Son of man is betrayed! good were it for that man if he had never been born!" If Judas advanced by penitence and faith to heaven, and is now enjoying the felicity or eternity, how it could have been better for him that he had never been born, is inconceivable? No, this assertion of our Lord's, together with the natural impression which is made upon our minds by the conduct of the traitor after his apostacy, force upon us the painful conclusion, that the consequences of his sin were, as to the traitor himself, exceedingly calamitous. These consequences of the traitor's sin, are suggested by Peter in those words of his which are placed at the head of this article, "Judas by transgression fell, that he might go to his own place." *He fell from his apostleship.* This may be considered as the least adverse circumstance which attended his iniquity, yet it was by no means a circumstance not to be deplored. When a person who has been raised to a place of eminence in the church, renders himself unworthy of his situation; when a man is banished from any office in the church on account of transgression, it is a proof that that man's case is bad. The condition of such an individual is suited

to excite in our minds, a more than common emotion of unfeigned regret; we view him as cut off from the heritage of God, while the adversity of his condition is augmented in our estimation, by reflecting upon the elevation from which he descended to it. This emotion of regret we feel in reference to Judas, he fell from his apostleship; to this the words of Peter which we have just cited immediately refer, Acts i. 25. *He fell into despair.* The account of this is given in Matt. xxvii. 3, 4, 5. His despair appears to have been produced gradually, it seems to have commenced with what Christ said to him in the garden; this, at once, set all the aggravations of his sin before his eyes. We hear no more of him after the treacherous kiss, till we hear of his despair; he seems immediately to have slunk away as though struck dumb with horror, and confounded at the greatness of his crime, and Christ's knowledge of it. His only hope appears to have now been, that Jesus would escape from his enemies; imagining, it is probable, that this would lessen his guilt in betraying him. But, "when he saw that *Christ* was condemned," this increased his consternation. He seems scarcely to have known what to do; at length he concludes to go to the chief priests, and in their presence to confess his sin, and speak a word in favour of his master, which might induce them to let him go; but when they would not hear him, and all hope was gone, he threw down with despair the thirty pieces of silver, went out and hanged himself. We see herein the bitterness of his despair; he was naturally covetous, yet he could not keep his ill-gotten money, the silver was a witness against him, it "eat his flesh as it were fire;" he casts it therefore from him as that, the love of which had been the occasion of his wretched-

ness, and he went and hung himself. Here was no decisive evidence of genuine repentance; he was sorry, but it was the sorrow of the world which worketh death. "*He fell into perdition.*" None of them is lost but the son of perdition. "Judas by transgression fell, that he might go to his *own place.*"

"Lord let not all *my* hopes be vain,  
Create *my* heart entirely new,  
Which hypocrites could ne'er attain,  
Which false apostates never knew."

L.

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## LETTER II.

*On the Evidences of Christianity.  
Addressed to a young Person of  
Sceptical Opinions.*

MY DEAR FRIEND,

I will now endeavour to redeem my promise, by inviting your attention to the authenticity of the scriptures. It appears to me that there is no fact, recorded on the page of history, confirmed by greater evidence than the genuineness of the sacred books, the acknowledged repositories of the christian religion. By the testimony of Josephus, and other ancient writers of unquestionable authority, as well as by the contents of the Old Testament itself, it is proved beyond a doubt that the people of Israel had existed in the land of Canaan, as a distinct nation, for a period of fifteen centuries before the commencement of the christian era. During the whole of that period, they were distinguished from other nations, by the peculiarities of their civil and religious institutions, which, as they believed, had been established and recorded by divine authority in the five books of Moses, their undoubted lawgiver. In all the proceedings of their rulers, whether they were men of piety or not, the genuineness and authority of those writings were never questioned, but uniformly acknowledged and maintained.

In the time of Ezra, five hundred years before the coming of Christ, when the Jews had regained their liberty under Cyrus the Persian monarch, and the city and temple of Jerusalem were rebuilt, the different books of the Old Testament, historical, prophetic, moral, and devotional, had not only been written, but published and received as genuine writings. They were soon afterwards united with the Pentateuch, and for a series of ages appealed to by all parties in the Jewish state, as books of the highest authority in subservience to the law. During our Lord's ministry, the Old Testament scriptures were not only owned by the Jews themselves, and publicly read in the synagogues, but were appealed to by our Saviour and his apostles, as the standard of divine truth. They had also been translated into the Greek and Syrian languages, and were generally known and acknowledged by the learned in all parts of the civilized world.

In reference to the New Testament it is equally certain, that the profession of Christianity has existed in the world for nearly eighteen centuries, during the whole of which, subsequent to the death of the apostles, the books now before us have been quoted and appealed to by its different advocates, in disputing among themselves, or repelling the accusations of unbelievers. It is as unquestionable as a fact of this nature can be, that the people who first received the gospels and epistles from their several authors, felt a deep sense of their importance as the compositions of inspired men, and employed the utmost care to have them handed down for the benefit of posterity unmutated and unimpaired. In multiplying copies of the Old and New Testament, every precaution appears to have been used, both by Jews and Chris-

tians, to prevent mistakes. And the divisions and controversies which have taken place in all periods of the christian church, are a sufficient proof, that no material alterations or gross corruptions of the original could have been attempted, to serve the interests of a party without being discovered and exposed. In short, my dear sir, there are no books come down to us from ancient sages, whose genuineness and purity are better verified, or more indubitable, than the holy scriptures.

In reading a book professedly historical, our first inquiry is, whether or not the statements contained in it are true. If the events in question happened at a time or place, in which we had no means of knowing them by personal acquaintance, it would be right to inquire, whether the character of the historian, the nature of the events themselves, the manner in which he states them, the sources from which he derived his knowledge, and the testimony of other historians, sufficiently confirm the veracity of the facts related. If the writers of national history were to publish a number of fictions, falsehoods, or misrepresentations intermingled with the truth, many of their contemporaries would be induced to expose the deception, and consign their writings to contempt. In matters of great interest and universal concern, whether they be ancient or modern, near or remote, the truth or falsehood of a narrative is for the most part closely scrutinized and sufficiently confirmed.

If then, my dear friend, we examine the scripture upon these principles, we shall find in the particular mention of times and places, persons and circumstances, and in the whole texture and style of writing, abundant proof that the sacred writers intended to record nothing but what they believed and knew

to be the truth. It can scarcely be imagined that the five books of Moses, and other historical parts of the Old Testament, would have been received with universal confidence by the people of Israel, even when the events recorded must have been fresh in their memories, if the statements contained in them had been untrue. Some of the facts are indeed very extraordinary, which may seem to justify suspicions. But the greatness of these events would have rendered the imposture more notorious, and enabled every man of common sense to detect the cheat. The miraculous events moreover are interwoven with the common history in a manner so intimate and inseparable, that if the latter be true, the former cannot be fallacious, but the whole must stand or fall on the same ground. But the writings of the prophets are founded on the facts affirmed in the historical books, and by a continual reference to past events and well-known customs, prove beyond a reasonable doubt, the credibility of the statements which those books contain.

If, moreover, we proceed to the New Testament, we shall perceive in the narratives written by the four evangelists, every appearance of the most sacred regard for truth. The facts which they record respecting our Saviour's doctrine, miracles, death, and resurrection, are amply verified by the acts of the apostles and the epistolary writings. Had they been untrue or even doubtful, the opponents of the gospel wanted neither ability nor inclination to expose them to public scorn. But their veracity in the most essential particulars is corroborated by the acknowledgments of the Jewish Sauthedrim, and by the testimony of Josephus, Porphyry, Celsus, Pliny, and a numerous host of writers, in the first three centuries, enemies as

well as friends. In short, whether we appeal to the books themselves, or to the foreign and circumstantial evidences of their credibility, no solid reason can be adduced to impeach the truth of a single narrative, much less to invalidate the claims of the whole volume.

Although bad men are sometimes made the instruments of moral good, yet it seems reasonable to expect, that the character of persons raised up by Divine Providence for important purposes, should, in a great measure, correspond to the work assigned. If the prophets and apostles were indeed the messengers of God, inspired to communicate to the world a revelation of his purposes and commands, it is but just to anticipate, in the discharge of their commission, those evidences of faith and piety, wisdom and integrity, purity and benevolence, fortitude and perseverance, which would verify their pretensions, and furnish an example of the truth and excellence of their religion.

In the character of Moses and the Jewish prophets, it must be confessed, we do not find an entire exemption from moral defect; nor can absolute perfection be looked for in any man. But no person, I conceive, can take an impartial review of their whole conduct; and, at the same instant, consider the time and circumstances in which they performed their part; without admiring the simplicity and purity of their manners, their manifest superiority to a selfish and vain ambition, the elevated fervour of their devotions, and the manly firmness they displayed in the hour of difficulty, martyrdom, and death. Their characters, viewed in comparison with the greatest sages of antiquity, instead of sinking, will rise in our esteem. In a dark and benighted age, they appeared as stars of the first magnitude. And though persecuted, in many cases, by the people for whose benefit their in-

structions were delivered; they were men of God, whose names should be embalmed in our memories, and spoken of with gratitude as the excellent of the earth.

With respect to the apostles of Christ, the same things may be affirmed more forcibly, and with stronger evidence. Though they had neither learning, opulence, nor power to promote their cause, they went forth in pursuance of their Lord's commission, as the avowed ministers of a new and a divine religion, intending to overturn, by their instructions, those false and pernicious systems of superstition which had been established for ages, and were every where supported by the great. And yet they were neither madmen, impostors, nor fanatics; but they spoke the words of truth and soberness, commending the gospel to every man's conscience in the sight of God, and, at length, suffering martyrdom in attestation of the doctrine they delivered.

What then, my dear Sir, shall be said and thought of the character of Christ himself, in whom, even his bitterest adversaries could find nothing to justify their malice, or to substantiate their charge? His unexampled excellencies, as delineated by the four evangelists in their simple unstudied narratives, leave on the Christian's mind a deep and indelible conviction that the authority he assumed was real, and the doctrines taught by him entitled to universal credence. That the author and finisher of our faith was a model of every virtue that can adorn humanity, or benefit the world, has been acknowledged indeed by many, who, at the same time, denied the truth, or questioned the authority of his doctrine. But no person, possessing the wisdom and virtue of our Saviour, to say nothing of his divine nature, could either be imposed upon himself, or attempt to impose on others, by assuming a commission for which

he had no credentials; or in propagating, under divine sanction, a religion, which, at the same time, was untrue. The character of Christ and his apostles may, therefore, be deemed a decisive evidence, that the system recorded in the New Testament, is indeed "the glorious gospel of the blessed God."

Allow me also, before I close this letter, to remind you that the different parts of divine revelation, though given to the church at sundry times and in divers manners, instead of being opposed to each other, are perfectly consistent and harmonious. The patriarchal dispensation prepared the way for the divine legation of Moses, the lawgiver of Israel. The spirit and design of the Mosaic institutions, were further developed and exemplified by the ministry and writings of the prophets till the close of the Old Testament. The divine authority of Moses and the prophets is acknowledged and maintained by the founders of the New Testament; and the accomplishment of their predictions is referred to, as one of the principal evidences of the Christian faith. Though different persons were employed in different ages as the inspired messengers of God, there is nothing discordant or irreconcilable in their commission or doctrines. Some of their commands certainly were local, temporary, and prefigurative, and were in consequence abolished by the same authority, when the design of their institution had been answered. But whatever difference of a circumstantial nature may exist between them, their authority, their principles, and their designs, are the same. The different parts of the divine economy, including the patriarchal, the Jewish, and the Christian dispensations, must therefore be viewed as gradual disclosures of the same divine purpose, and modified applications of the same plan. Like the different wheels of the same machinery, they are mu-

tually dependent, and intimately combined.

The New Testament is, in fact, the perfection of the Old; and includes all the discoveries we are warranted to expect, till the consummation of all things. But, if the one be true, the other, though less important, must be true likewise. The New confirms and elucidates the Old, and is itself confirmed by the same circumstance. Hence there exists in the different books of scripture, though written by different persons at remote periods, a coincidence of design which has no analogy in the whole range of uninspired composition. Could the same number of books, written by the best authors in this or any other nation, at periods equally distant from each other, be collected into one volume of the same bulk, it would, on the contrary, exhibit a strange mass of contradictory and irreconcilable ideas. What then could produce in the sacred volume this remarkable agreement, but the unity of truth, and the unerring dictates of the same divine and infallible Instructor?

I should now proceed to the intrinsic excellencies of the sacred volume, but for the present, must leave these cursory hints to your candid and serious attention; while I again subscribe myself, dear Sir,

Your affectionate Friend,

Harlow.

T. F.

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#### QUERY.

WILL any considerations justify evangelical Christians in giving their support to a literary Institution, when its conductors have *refused* "to declare their adherence to Christianity," or even, that "nothing contrary to Christianity should be taught" by its Professors? Would not such conduct be in opposition to the Divine injunction, "That ye contend earnestly for the faith once delivered to the saints."

## Miscellanea.

### MENNONITES.

#### LETTER, No. VI.

*Hoorn, Sept. 24, 1820.*

I HAD the pleasure of addressing you last from Alkmaar, and, since then, have visited the Mennonite Baptist Church in this place. It stands under the pastoral care of a Mr. Pol, who received me in a very friendly and hospitable manner, offering his table and his roof. Hoorn was formerly a place of considerable commercial consequence; but, like most other towns on the Zuider Zee, fell into decline as Amsterdam rose. The late war also gave it a mortal blow. In its better days there was a population of twenty to thirty thousand, and out of this there were two very flourishing Baptist Churches: ten to twelve thousand inhabitants are now the utmost extent. The two Baptist interests becoming so considerably reduced in numbers, they united. This way of closing the ranks, has been adopted by other churches in Holland, where the same causes have operated.

After dining with Mr. Pol, he, agreeably to the object of my visit, sent a circular notice to call a meeting of his deacons, at his house, for the evening. Six of them attended, and appeared to enter upon the subject of the Mission with more than common interest. They had been previously apprised of it, also of my coming, by the printed circular. The evening passed away very agreeably, and not unprofitably, I hope, for the Mission. After giving the friends all the information I could, I left the whole matter with them, to concert with their brethren such measures as they thought best adapted to the furtherance of the object. A monthly prayer meeting for the spread of the gospel, is held, in its turn, I find, in their church, in connection with the Rotterdam Missionary Society, a circumstance I thought favourable, rather than otherwise, to the object of my errand.

The predecessor of Mr. Pol was a

Mr. Ris, a most interesting Christian, from all accounts, and a truly zealous servant of Christ. He took an uncommon interest in the Moravian Missions, the only ones existing in Holland at his time: ten pounds a year was his regular subscription to them, as I have understood. Besides this, he stood in correspondence to the last with some of the most devoted Christians and Missionary spirits of that body. Sometime after his death, a collection of his letters was published by a pious clergyman of the reformed church. They breathe a very sweet spirit, and are interesting for the naïvete of their style, and the depth of their piety. A copy of them was presented me, by one of the Mennonite brethren at Zeist. O that the spirit of this excellent man were to be found in every one of his surviving brethren! Having heard and read so much of Mr. Ris, it was natural that I should call on his widow, before I left Hoorn. In this venerable sister I could not help imagining that I was speaking with the deceased, as he seemed to live and move and speak in her.

Mr. Pol took me also to see their place of worship. It is a plain building, and particularly neat and clean. Though the church does not consist of more than seventy or eighty members, the place would seat from five to six hundred, without being crowded. We afterwards made a call upon the deacons, and others of Mr. Pol's flock, who had not been with us the preceding evening. I proceed next to Enkhuysen, whence I hope soon to write to you. In the meantime I am,

Yours truly,

W. H. ANGAS.

### *Familiar Illustrations of the sacred Writings.*

#### No. VI.

1 THESS. v. 18. "In every thing give thanks."

There is a tradition, that in the planting of New England, the first

settlers met with many difficulties and hardships, as is generally the case when a civilized people attempt establishing themselves in a wilderness country. Being men of piety, they sought relief from Heaven, by laying their wants and distresses before the Lord in frequent set days of fasting and prayer. Constant meditation and discourse on their difficulties kept their minds gloomy and discontented; and, like the children of Israel, there were many disposed to return to that Egypt, which persecution had induced them to abandon. At length, when it was proposed in one of their assemblies to proclaim a fast, a farmer, of plain sense, rose, and remarked, that the inconveniences they suffered, and concerning which they had so often wearied Heaven with their complaints, were not so great as they might have expected; and were diminishing every day as the colony strengthened; that the earth began to reward their toil, and to furnish liberally for their subsistence; that the seas and rivers were full of fish, the air sweet, the climate healthy, and, above all, that they were in the full enjoyment of their civil and religious liberty; he, therefore, thought, that reflecting and conversing on these subjects would be more comfortable, as tending more to make them contented with their situation; and that it would be more becoming the gratitude they owed to the Divine Being, if, instead of a fast, they should appoint a *thanksgiving*. His advice was taken, and from that day to this, they have, in every year, observed circumstances of public felicity sufficient to furnish cause for a *thanksgiving* day; which is, therefore, constantly ordered, and religiously observed.

DR. B. FRANKLIN.

MATT. XIII. 21. "By and by he is offended."

## A Hint to Church Members.

"By and by he is offended."—I see in these words, a "little cloud, the size of a man's hand;"—an ox-eye cloud—a brooding storm—a tempest—a hurricane—a moral tornado! "By and by he is offended." And what then? Then he changes countenance—then he frowns—then his voice alters, it becomes harsh—then his words differ, become offensive—then he absents himself from private fellowship meetings—then he withdraws, occasionally, from the public means—then from the Lord's-table—then for good and all. So much, and more, is contained in—"By and by he is offended." My soul depend on no present smiles—confide in no present professions, however solemnly averred.

CONG. MAG.

DEUT. XXIX. 12. "That thou shouldst enter into covenant with the Lord thy God." These words in the original have a peculiar energy, and signify "that thou shouldst pass into covenant," &c. Interpreters think that they refer to a ceremony formerly practised in contracting covenants. On immolating the victims, they divided the flesh into two parts, placing the one opposite to the other; the contracting parties then passed each other in the open space between them; thereby testifying their consent to be slaughtered, as those victims were, if they did not religiously confirm the covenant entered into in so solemn a manner. The 15th of Genesis affords an example of this nature.

SAURIN.

Folkestone.

J. B.

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## Obituary and Recent Deaths.

### MRS. LENNY.

DIED, at Worlingham, near Beccles, Mrs. Lenny, wife of Mr. S. G. Lenny, on the 14th of March, 1824.

Mrs. Lenny, in her early days, entered on the stage of life by a laudible

enjoyment of those pleasures and amusements peculiar to her age and situation; but was happily preserved from conduct which too often stains the fair fame of the rising generation. About sixteen years ago she attended the preaching of the gospel at Lax-

field. She appears to have been gradually brought to a knowledge of her state by nature under the word, and, also, to some degree of enjoyment of the blessings of the gospel; she united with the Baptist Society at Laxfield in 1812.—For some time she continued to enjoy the word of God, and his ordinances, but she had often doubts respecting her spiritual state, because she had not felt those strong convictions which accompany the conversion of some Christians. It, however, pleased God afterwards to give her such views of her own unworthiness, and the purity of his holy law—as made her exclaim in the language of holy writ, “I abhor myself, and repent in dust and ashes.” During her pilgrimage she had to encounter many fiery trials. The enemy of souls would assail her mind with principles of infidelity; so that she was sometimes tempted to doubt not only her possession of Christianity, but the truth of Christianity itself, and even the existence of a Supreme Being. These trials brought her with more earnestness to a throne of grace, where she poured out her soul before God in the name of Christ; and not unfrequently found her burdens removed, and her mind stayed on the divine promises. These, and other painful circumstances, caused her graces to take deeper root, and fixed her faith more firmly on the Rock of Ages. After it was known that she was about to leave Laxfield, to reside at Worlingham, her mind was peculiarly tried; the idea of taking a larger business, and the depression of the times, filled her mind with strange forebodings; and her language in prayer was, “If thy presence go not with us, suffer us not to go up hence.” After repeatedly wrestling with God, the following passage was consoling to her mind; “My presence shall go with you, and I will give you rest.” With this promise in her heart, she went to Worlingham; but God, whose ways are in the sea, and whose footsteps we cannot trace, wisely concealed from her view the rugged and thorny path in which he was about to lead her. About March, 1823, she was seriously indisposed, and medical aid was procured. After a short time the medical gentleman who attended her apprehended that her complaint was

incurable, and it was thought advisable that other opinions should be taken. A consultation took place, and it was the unanimous opinion that no effectual relief could be afforded, and all that could be done would only make her dying pillow more soft and easy.

After the gentlemen had retired, Mr. Lenny entered her room. With a degree of anxiety, she thus addressed him: “What is the doctors’ opinion of me?” He hesitated to tell her. “You need not be afraid to tell me,” she said; “I am prepared for the worst.” He stated their opinion. “Well,” said she, “I should like to have lived to see my children brought up, and settled in life; but as God has determined otherwise, his holy will be done.” She then made arrangements for her funeral, and advised respecting the future management of her family with much composure. Sometimes tears would steal silently down her pale cheeks; and when we inquired the reason, she would say, “I feel no anxiety on my own account, but it is hard work for nature to surrender my husband, and my dear children.”

Shortly after Mrs. Lenny knew the opinion of the doctors, she said to a female friend, who was much with her, “You remember the promise I have often mentioned to you, which so consoled my mind before we left Laxfield; I trust I have at times enjoyed the PRESENCE of the Lord, but hitherto I have not been able to see in what way he would give me REST; now I know what that rest will be; it will be an eternal rest; a rest that will never be broken by pains, sorrows, or trials.” At another time she said, “I feel it indeed a heavy trial to part with my family. Oh! if I could indulge the hope that they would all follow me, how much it would lessen my sorrow at leaving them; but the Lord is all-sufficient: he can turn their hearts, as well as supply all their wants, spiritual and temporal; and should I never live to see that happy change, it may please God to work it in their hearts after I am gone; how often is the death of one made the life of others.” She would often have her children with her alone, to speak to them respecting their temporal and eternal interests.

After she became so weak that it was fatiguing for her to be dressed, she



would, after a few minutes rest, spend a short time in prayer: and at such seasons, her supplications for her husband and children were so earnest and affectionate, that the heart must have been hard indeed which could refuse to sympathize with her. When the seventh chapter of Revelations was read to her, after hearing that verse, "These are they which came out of great tribulation," &c. she said, "Ah! when shall I be one of that number? but I would patiently wait the Lord's time. I have long felt assured that there is a white robe for me, and when he sees fit, I shall stand before his throne, clothed in it." At one time, when she was about to take some laudanum, the friend who gave it to her said, "This is a bitter draught." "Yes," she replied, "but this is not the worst bitter I have; yet, blessed be God, there is no *wrath* mixed with it.

'Though painful these trials,  
They'll cease before long.'

On one occasion she said to her husband, "My dear, when you have a shilling to spare, give it to the poor of Christ's flock, they are the excellent of the earth."

During her affliction she was visited by many of her neighbours, with whom she freely conversed on the state of their souls. It was said to her, "You are not ashamed to speak of Jesus Christ at Worlingham." She replied, "If I were to hold my peace, the stones would cry out;" and added,

"Asham'd of Jesus, that dear friend,  
On whom my hopes of heaven depend:  
Asham'd of Jesus! yes, I may  
When I've no sins to wash away.'

I wish to sow the seed; who can tell  
But God will perfect the harvest when  
I am dead."

On the morning of the 14th instant she was taken worse, and to those about her she appeared to be dying; but she revived again, so as to be able to give her sorrowing partner and friends an assurance of the peace and comfort she then felt. She was sensible that her end was fast approaching, and as soon as she could speak, said, "Lord Jesus, into thy hands I commend my spirit—Come, Lord—come quickly."—She continued in prayer

for some time; but from extreme weakness was not able to speak long so as those around her could distinguish what she said. Shortly after, Mr. Lenny said to her, "You have been praying, I think." She replied, "Yes." He then said, "Did you pray for me?" "Yes; for all:" was her reply. When it was said that her trials and sufferings had been very great, and that nothing but the power of Divine grace could have supported her mind as it had been; to the surprise of all present, who knew not that she was listening to them, or was conscious of what they were saying, she joined the conversation, and said,

"Grace all the work performs."

She then inquired if it were not Sabbath morning, and was informed it was. It was then said to her, "Perhaps you will this day begin an eternal Sabbath;" she said, "I pray God, I may: I think so." When asked how she felt her mind, she replied, "Comfortable;" and to the question whether it was still fixed on the Rock of Ages? she answered, "Blessed be God, it is." A friend coming into the room, inquired if Christ were still precious to her; she answered, "Yes;" and scarcely spoke after. Though she appeared to wish to take her leave of those present, she could only give them her hand; and by an affectionate look, took her last farewell of them till time shall be no more. She expired almost immediately; and nearly without a struggle, her happy spirit took its flight to realms of everlasting blessedness.

In conclusion: it is to be remarked that her experience during her affliction may justly be compared to that beautiful prediction of Zachariah, 14th chapter, 6th and 7th verses: "And it shall come to pass in that day, (of affliction) that the *light* shall not be *clear* nor *dark*: but it shall be one day which shall be known to the Lord, not *day* nor *night*: but it shall come to pass, that at *evening time* it shall be *light*." Her death was improved at Beccles by the Rev. Mr. Wright; and also at her request by the Rev. R. Robinson, of Cratfield, (Independent,) from 2 Cor. v. 1, a passage chosen by herself.

May we be enabled to follow those who, through faith and patience, inherit the promises.

## MRS. GRACE HAINES.

Mrs. Grace Haines, daughter of Mr. Joseph Waybrau, late a corn-factor in Mark-lane, was born December 18, 1783. By her father she was early instructed in the principles of religion, and with him, during her childhood, constantly attended the ministry of the truly Rev. Abraham Booth.

In the year 1807, she married Mr. R. J. Haines, of Ratcliff Highway, by whom she had three children, who are left to deplore her loss. After her marriage she attended the ministry of the Rev. Wm. Shenston, in Little Alie-street, through which the Lord was pleased to bring her to the knowledge of himself. In 1812 she made a good profession before many witnesses; and for twelve years her walk and conversation were uniformly, through grace, as became the gospel. It may, without the least grain of flattery, be said of her, that she was patient, peaceable, prudent, and diligent in following her divine Lord; so that, by her conduct, she daily adorned the doctrine of God her Saviour in all things.

The complaint by which her mortal career was terminated, was a decline, the gradual approach of which was, for some years, witnessed with pain by all her friends. On the 2nd of April, 1824, she took to her bed, when, being in violent pain, she said, "Not so great as I deserve, and nothing when compared with what my dear Lord suffered for me."

About this time her mind was beclouded, and the Valley of the Shadow of Death appeared truly terrific. A relative, who attended, endeavoured to console her mind by referring her to the faithfulness of God, to his promises, and that he had said, "I will never leave thee," &c. She replied she knew it well, and had been much refreshed by reading Booth's Reign of Grace; particularly that part where pardon and justification are treated on; and added, she saw clearly they could not be separated; they must go together.

On one occasion, she lamented not having made the word of God a more constant companion, and said, she thought her present darkness arose, in a great degree, from her not having

lived nearer to God than she had done.

On the following Lord's-day morning, she was much in prayer, and having ceased, she requested her friends to read Rev. xxii. 17, "The Spirit and the Bride say, Come," &c. she then exclaimed, "There, Mary, the Lord has given me the whole of what is therein contained, and now I can say,

' His love in times past,  
Forbids me to think,  
He'll leave me at last  
In trouble to sink.'

In the evening one of the Deacons of the Church called, and engaged in prayer, when she expressed herself as being much refreshed. On Monday, when her cough was distressing, a friend remarked, that it was hard work; she replied, "Yes, it is; but

' Jesus can make a dying bed  
Feel soft as downy pillows are.'

Yes, and he does it for me." And now her mind was filled with love and peace. Late at night she expressed a wish to see her pastor, who instantly went. She was then sinking in the arms of death, and unable to say much; she was, however, enabled, with her dying breath, to testify that though she had no ecstasy: she had a solid reliance on the Lord Jesus, she knew in whom she had believed, and was happy in the prospect of soon being for ever with him whom her soul loved. During the night her breathing became more difficult, when she just articulated, "It is all over." Her friend asked, "Can Jesus save you now?" She answered, with an emphasis, "Yes, it is a finished salvation." About four o'clock her pain was violent, but her mind was calm, and for every little attention paid her she was exceeding thankful. Her friend repeated those words,

"Cease, fond nature, cease thy strife," &c.

and added, "When the strife ceases, then you will sing, 'O Grave, where is thy victory? O Death, where is thy sting?'" She replied, for the last time, "O, yes, very soon;" and after a few more struggles, she fell asleep in Jesus, April 6, 1824. "Let me die the death of the righteous; and may my last end be peace."

## REV. JOHN HARTNALL.

THE Rev. John Hartnall, of Ipswich, died May 21, 1825, leaving four orphan children in destitute circumstances. We rejoice to find, that several clergymen and Independent ministers, at Ipswich, have exerted themselves with great success for the children; the congregation, also, we are informed, have, to their power, if not beyond it, contributed to their support. The three eldest children have been taken into the houses of different persons belonging to the church: the youngest was previously out at nurse.

One of the Deacons of the church thus writes:

“ Mr. Hartnall departed like a good soldier of the cross, in full confidence, supported by the gospel which he had preached: committing his children to God, and encouraged by the promise of the Rev. Mr. R. and other friends, that they would use their best endeavours for them. After this he felt no distress of mind, but prayed earnestly to be released. I heard him challenge Death, exulting in the love of Christ in words somewhat like the following:— ‘ Oh! how transporting will be the view of that river to which Jesus will lead his flock. Come, Death, execute thy commission; I dread not the gloomy valley of thy dark shadow! I will not fear thy envenomed dart. Thy dark mansion, the grave, shall be no terror to me. I know whom I have believed. He has conquered thee, and all thy host of terrors.’ ”

“ He suffered for twelve hours the most extreme pain. The Rev. Mr. Atkinson (Independent) preached his funeral sermon from a text of his own selecting, 1 Peter ii. 6.” J. C.

The following is the

“ *Case of the Orphan Children of the late Mr. John Hartnall, Minister of the Baptist Meeting-House, Globe-lane, Ipswich.* ”

“ An Appeal is made to the friends of religion and humanity on behalf of the children of the late Mr. Hartnall, who are now fatherless and motherless, and without a relative able to render them any support. There are four children, who, by the death of both their parents within the year, are left in this destitute situation: the eldest is a girl fourteen years of age, the second a boy of ten, the third a girl of seven, and the fourth an infant, who

lost its mother a few months after its birth.

“ Mr. Hartnall died on Saturday, the 21st of May, 1825, after a period of extreme suffering from an internal cancer. His income had been small; but to his honour and the credit of religion, he contracted no debts he was not able to discharge. He felt the keenest anguish on his death-bed, when he reflected on the destitute condition in which his children would be left; but the burdened heart of the dying Parent was relieved, by the assurance of a friend, who visited him, that exertions should be made on their behalf; which, in conjunction with the assistance afforded by the Benevolent Society, (of which he was a member,) would avert the poverty and wretchedness he anticipated for his helpless offspring.

“ This affecting case is earnestly recommended by the following gentlemen, who are constituted a Committee, to make a proper application of the fund which shall be raised; by whom subscriptions will be received, and at the Banks of Messrs. Alexanders and Co.

“ Rev. I. T. Nottidge,  
Rev. I. Charlesworth,  
R. D. Alexander, Esq.  
Mr. Wm. Goodchild,  
Mr. Joseph Chamberlain,  
Mr. Wm. Pollard,  
Mr. Shepherd Ray.”

“ Ipswich, May 23<sup>rd</sup>, 1825.”

N.B. The Rev. Joseph Ivimey, 20, Harpur-street; or the Rev. John Dyer, Mission House, Fen-court, London, will receive any Donations for this affecting Case.

The following sums have been already received:

Rev. Mr. Hughes .....	£5	0	0
A Friend .....	5	0	0

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 RECENT DEATHS.
 

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## REV. JOHN LIDDON.

Rev. John Liddon, late pastor of the Church at Hemel-Hempstead, died, in a good old age, on Lord's-day morning, the 12th instant.

## REV. THOMAS RIPPON, A. M.

This young minister (nephew of the Rev. Dr. Rippon,) who was supplying, with great acceptance, at Two-Waters, near Hemel-Hempstead, was suddenly removed by death at the beginning of the present month.

## REV. DR. ABRAHAM REES.\*

DIED, June the 9th, at his house near Finsbury-square, in his eighty-second year, the Rev. Dr. A. Rees. He was the learned editor of Chambers's *Cyclopædia*, now better known by his own name: a stupendous work, in which he was indefatigably employed during the greater part of his long and useful life.

He will be long remembered for the extent and variety of his attainments in literature and science; his attachment to civil and religious liberty; his musical voice and manly eloquence; his conversational talents; the urbanity of his manners; and the benevolence, fidelity, and zeal, with which he discharged the duties of a trustee in many charities connected with the Dissenting interest, of which he was universally

\* This Obituary did not come to hand in time, or it would have preceded the Recent Deaths.

regarded as one of the brightest ornaments.

He was followed to the grave by a long train of mourners of all denominations. What his theological sentiments were, in the last years of his life, we regret to say, we do not precisely know. Probably we shall learn from the Funeral Sermon by Mr. Aspland, which we expect will be printed with the Oration delivered by Dr. Thomas Roe at the chapel in Jewin-street, on the day of the interment.

The late Dr. Rees was, for many years, the receiver and distributor of the *Regium donum* to dissenting ministers in England and Wales—of late years made annually a *parliamentary grant*. The writer of this article happens to know, that the Baptist denomination has been, in this matter, very much indebted to his liberality.

We shall be happy to receive a Memoir of this very eminent man from any one of our correspondents who was sufficiently acquainted with him to be able to furnish it.

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## Review.

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*Remarks on Volney's Ruins, or a Survey of the Revolutions of Empires. By W. A. Hails. Octavo, Pp. 390. Price 10s. 6d. London, 1825.*

INFIDELITY is more extensively spread than many would imagine. It is not confined to "the wise of this world," but it spreads its baleful influence to a considerable extent in the humbler walks of life. Hence the infidel press teems with cheap editions of the more popular publications of the "Satanic School;" and but for the power of that NAME, which it is the object of these publications to blaspheme, they would cover the land in its length and breadth.

Volney's "Ruins" have, for some years past, been a sort of *vade mecum* among students of law and medicine; and we regret to know, that they have not been confined to this very important class of society, and the consequence of their free circulation has been dreadful.

We have long considered Volney as the most daring writer of all the modern infidels; and have often wondered how his groundless speculations should have become oracular, until turning to that Book which it is their aim to destroy, we have learned that because men like not to retain God in their thoughts, they are given up to a reprobate mind to believe a lie.

The "Ruins" have, by a strange fortuitousness, been permitted to have a mighty circulation in France, and also in England, without any person, competent to the task, attempting a regular reply. The Rev. P. Roberts, it is true, published a few letters on this subject; but it does not seem to have entered into his plan to trace this literary Proteus in all his changings. The work of Jouvin is only addressed to Volney's notions on liberty and equality; and the Hampton Lecturers, who have condescended to notice him, have been contented with giving him

a passing thrust, scarcely deeming him worthy to measure their lances with.—Dr. Priestley's remarks on Volney were such as might have been expected from a Theologian of his school. And Volney has had little else to do than quietly to pursue his widening way to the chambers of death, having, we fear, myriads in his train!

The Author before us has, in this Volume, pursued Volney through all the devious paths in which he wanders, and, in our judgment, completely obviated all his objections against Christianity.

The Work consists of two parts—the first part, after a brief character of the "Ruins," and a short notice of the chapter entitled "Meditations," with remarks on Volney's spectral companion, contains an Investigation of the Truth of the Mosaic History, and of the Divine Authority of the Jewish Institutes, with a general defence of the Character of Moses; points out the absurdity of Volney's charge, that Moses practised at Horeb "artifice which the vulgar were unable to penetrate;"—Internal Evidences of the Truth of the History and Authority of the Institutes.—Collateral Evidences.—Unreasonableness of supposing the Books of Moses to have been forged.—No possibility of such a Forgery having been made subsequent to the time of Moses.—The Divine Authority of Judaism does not militate, as Volney asserts, against the truth and Divine Authority of Christianity.—Absurdity of Volney's attempt to parody revealed religion, by pretending that both Judaism and Christianity are derived from the Parsees, or that they are only Modifications of the Magian superstition invented by Zoroaster.—Inquiry respecting Zoroaster; his time, and who he was.—The Jews did not receive any of their opinions from him, nor are Judaism and Christianity derived, either proximately or remotely, from the Parsees or Magians.—Examination of Volney's assertion that the religion of Moses is that of the Soul of the World "YOU-PITER."—Volney's incapacity as a Biblical Critic.—Notices respecting the Zodiacs of Dendera and Esné.

The second part contains a review of Volney's Atheistic Notions respecting the Original State of Man in the

Universe, Principles of Society, Source of the Evils of Society, Origin of Governments and Laws.—His assertions respecting these subjects are shewn to be entirely conjectural, unsupported by a single historical notice, contrary to every principle of sound reason, and, in many instances, an outrage offered to the common sense of his readers.—Remarks on his allusions to the French Revolution.—Inconsistency of his political Notions, and of his Estimate of National Glory and Felicity.—Review of his grand attempt to shew the fabulous and imaginary Nature of all Religion.—Unparalleled audacity and folly of the 13th Section of his 22nd Chapter, that Christianity is "The Allegorical Worship of the Sun, under the Cabalistical Names of CHRIS-EN, or CHRIST, and YES-US, or JESUS."—The folly of his confident assertions exposed.—The Necessity and Reasonableness of Miracles.—Concluding Observations.

From this summary of contents, it will appear, that the field which Mr. Hails has undertaken to dispute is wide and difficult, involving much of Biblical Criticism—Ancient History—Astronomy—Chronology—and Politics; but he appears fully equipt for the undertaking at all points, and in his Herculean grasp the bones of his antagonist are heard to crash.

We extract the following passages, to shew the style of our Author.

"A few more of Volney's vagaries on this part of the subject, may be briefly noticed:—'In vain did Moses wish to blot from his religion whatever could bring to remembrance the worship of the stars.' Pray, how did Volney come to the knowledge of this? If Moses was so desirous to obliterate every thing from his institutes that could preserve the remembrance of Sabaism, who prevented him from doing it? Could 'the daring leader, who practised at Sinai artifice which the vulgar could not penetrate,' not refrain from committing himself when he wrote his laws? Had Volney informed us whence he drew his information, we might have weighed its authority; but if he has no other reason for what he asserts, but that 'a multiplicity of traits, in spite of his exertions, still remained to point it out,' and if these traits are 'the seven lamps of the great candlestick, the twelve stones, or signs of the Urim of the High Priest, the feasts of the two equinoxes,—the ceremony of the lamb, or celestial ram, then at its fifteenth degree,'

we can only perceive the pravity of Volney's imagination, and the insufficiency of his premises, for such a conclusion as he draws; for, if he supposes that the seven lamps represented the seven planets which move round the solar globe of light, we are certainly at liberty to require his proof that there were seven planets known at that time; nor are we afraid to assert, that, unless the fact was revealed to Adam, and the knowledge of it transmitted by tradition to the men of that age, Saturn is so distant, and its periodical time so great, that men who were destitute of optical instruments can scarcely be supposed to have had any acquaintance with its motion round the sun. The Georgium Sidus is a very modern discovery, as well as those smaller planets which move between Jupiter and Mars. Neither is it at all probable that they were acquainted with the true solar system, or that they ever dreamt of 'the five other wandering fires, that move in mystic dance,' around the sun; and, least of all, that the globe which we inhabit, moved along with them around a common centre. This is, therefore, like many of the assertions which he makes, a gratuitous assumption; and one which we cannot admit without sufficient proof." Pp. 124—126.

We are glad to notice the patronage which the highly respected Bishop of St. David's, and the venerable Bishop of Durham, have given to this learned production of a Nonconforming schoolmaster. This is just as it should be, and affords another pleasing indication of the decay of that narrow spirit which has so long considered all worth and all excellency to be confined within the bounds of its own circle.

In conclusion, we would recommend to Mr. Hails the propriety of publishing a cheap abridgment of this very excellent book, for circulation among the lower classes of society, where cheap editions of Volney have deposited their moral virus.

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*The Committee of the Protestant Dissenters' Grammar School, at Mill Hill, brought to the Bar of the Dissenting Part of the religious Public. By the Rev. John Humphrys, late Principal.*

THIS pamphlet is written for the avowed object of calling upon the Committee of the Mill Hill Grammar School, to justify themselves in compelling the resignation of Mr. Humphrys, late the

principal master of that school. It shortly states the history of the establishment from its commencement in the year 1807, till the 12th day of April, 1819, when the author accepted the station which he has been obliged to relinquish. It appears that his situation was filled to the satisfaction of the Committee till the year 1824, as in that year the examining Committee, in its report, expressed its approbation of the manner in which the young gentlemen of the first class had been instructed.

After this period, it seems that some reports had been circulated, reflecting on the competency of Mr. Humphrys as the principal of that establishment. Mr. Humphrys supposes these reports to have originated, from the boys informing their parents by letters, which they have the privilege of writing home without being subject to the inspection of any one belonging to the establishment; but no instances are adduced to warrant this assumption. However, though the source may be doubted, there can be no question that unpleasant rumours were afloat. It consequently became the duty of the Committee, as a public body, to inquire into them, and the only question is, whether that duty has been properly performed, respect being had as well to the principal, as to the establishment.

The plan adopted to obtain Mr. Humphrys' resignation, appears to have been, the informing him, that it had been resolved in the Committee, to sever the offices of principal of the school, and that of pastor of the church connected with the Institution. It was proposed to Mr. Humphrys, that he should continue his station as the latter, and quit the former. Mr. H. requested to be informed of the grounds on which they acted, naturally supposing, that he was considered unfit for the station of principal; and anxious, as any man in such circumstances would have been, that if no imputation of that kind were meant, it should at once be disowned, and if it were, then that he should be put to the test and examined as to his competency: till this were agreed to, he peremptorily refused to comply with the proposed terms.

The members of the Committee appear to have considered, that they were not bound to accede to either of these requests, and, consequently, Mr. Hum-

phrys hastily left the establishment on the 22nd day of March last.

These are the principal features of this case. As the title of the pamphlet treats it as a "Trial," and the public the tribunal before which it must be argued, we may be permitted to say, that it is impossible to come to a correct decision till we hear what may be alleged in defence of the Committee. Our opinion is, that the known respectability of the author, the circumstance of his being requested to take the situation, (for he did not intrude himself into it,) the justice due to himself and his friends, require from the Committee an explanation of these transactions, and, till then, we give no opinion as to the justice of them.

Some persons, perhaps, would have been glad, if parts of the pamphlet which appear egotistical, had been omitted; or that they had been the testimony of some one else; as also other parts which are of a personal nature; however, great allowance must be made for a gentleman evidently anxious that a well-earned reputation should not be relinquished on slight or unknown grounds.

## LITERARY INTELLIGENCE.

### *Just Published.*

Juvenile Essays, which obtained the Prizes proposed by the Proprietor of The Teachers Offering, to which is prefixed an Introduction by the Rev. H. F. Burder, M. A. 1 Vol. 2s.

A Letter to the Rev. Ralph Wardlaw, D. D. on some Passages in his Dissertation on Infant Baptism; by John Birt, Svo. Price 1s.

### *In the Press.*

The Funeral Sermon, preached by the Rev. Robert Hall, M. A. occasioned by the Death of the Rev. Dr. Ryland.

Memoirs, &c. of the late Rev. Stephen Morell, of Norwich; by the Rev. Mr. Binney, of Newport. 1 Vol. 12mo.

A Volume of Sermons on important Subjects: chiefly intended to aid the Devotion of the Closet, and the religious Exercises of the Family: by the Rev. John Bruce.

The Negroe's Memorial, or the Abolitionist's Catechism, by an Abolitionist.

Stowell's (Rev. W. H.) Lectures on the Ten Commandments. 8vo. 7s. 6d.

Sketches of Sermons, furnished by their respective Authors. Vol. VIII. and last.

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## Intelligence, &c.

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### *Religious Tract Society.*

THE Twenty-sixth Anniversary of the Religious Tract Society was held at the City of London Tavern, Bishopsgate-street, on Friday, 13th of May, 1825, at half-past six in the morning, as usual.

An abstract of the Report was read, from which it appeared, that the operations of the Society had considerably increased, the grants of paper, tracts, and money, to foreign Societies, Missionaries, and gratuitous issues at home and abroad, during the past year, with the attendant expenses, exceed the sum of £2800, being more than the whole amount of subscriptions, donations, legacies, and contributions, during the same period. The report also referred to the attention given by the Committee to increase the number of their publications upon the doctrines and truths of the reformation, and noticed the considerable grants (exceeding 70,000 tracts) for circulation in Ireland, at the present important period.

The resolutions were proposed by Alderman Brown, Rev. E. Bickersteth, Rev. T. Mortimer, Rev. R. Pope, Dr. Morrison, Rev. J. Clayton, S. Dwight, W. Reeve, S. Kilpin, W. Urwick, J. Hooper, and others, who referred to the operations of the Society, and pleaded its cause with much earnestness; but the most important and interesting events of the day arose from a circumstance quite unexpected, as well as novel, in the anniversaries of these Institutions.

A few Roman Catholics repeatedly endeavoured to interrupt the proceedings, but were told, that not being members of the Society, they could not claim any right to take a part in the business of the Society, and were prevented from proceeding by the general expressions of indignation manifested at their interference. At length, however, on their vociferating against some arguments and facts brought forward by the Rev. R. Pope, and the Rev. W. Urwick: those gentlemen promised to stay after the regular business

of the meeting was gone through, and if the Roman Catholic gentlemen then wished to state their objections, they would reply.

This course was adopted; when the business of the Society was concluded, Joseph Reyner, Esq. the Treasurer, left the chair, and Alderman Key was requested to act as chairman. The two Roman Catholic gentlemen who had been most prominent in obtruding themselves upon the meeting, a Mr. Fitzgerald, and a Mr. Rolph, were admitted to the platform, and allowed to address the meeting as long as they pleased, and to bring forward all the arguments and assertions they thought proper to advance, and were encouraged to state them with the utmost freedom, except on political points, which were carefully avoided. They were severally replied to by Mr. Pope and Mr. Urwick, who, in the spirit of Christian meekness, and in the most able manner, refuted the miserable sophistries and misrepresentations of their opponents, and fully exposed to the light of day the system of Popery, as opposed to the fundamental truths of the gospel. It is impossible to notice the particulars in these pages, and is the less necessary, as a sketch of the proceedings will be published in a few days, by the Religious Tract Society. The result was highly gratifying to the numerous assembly (about twelve hundred persons) who listened with the utmost interest and attention to this discussion, which lasted for more than two hours after the meeting had closed, so that the whole proceedings were not terminated till after twelve o'clock, when Alderman Key shortly addressed the meeting, thanking them for their attention to both parties, and remarked the conviction which appeared to be brought home to all present, of the value and importance of the truths of the gospel, as set forth by the advocates of the Reformation.

The result of this meeting, we trust, will satisfy Roman Catholics as to the impolicy of continuing to obtrude themselves upon Protestant assemblies, to embarrass and interrupt the proceedings. It will also be a means of making the active proceeding of the Religious Tract Society more extensively known, and of producing increased assistance to its funds, which is the more necessary, as the total amount it received from the public the last year, did not exceed £2300; a sum utterly inadequate to the extensive operations of the Society in disseminating divine truth both at home and abroad, and especially in the sister kingdom.

The publications of the Religious Tract

Society, during the past year, exceeded one hundred, many of which were upon the important subjects just adverted to, and may be procured at the Depository, 56, Paternoster-row.

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### *General Meeting of the Deputies from Dissenting Congregations.*

At a special General Meeting of the Deputies from the several Congregations of Protestant Dissenters of the three Denominations, Presbyterian, Independent, and Baptist, in and within twelve miles of London, appointed to protect their civil rights, held at the King's Head Tavern, in the Poultry, London, on Friday, the 29th Day of April, 1825,

Wm. Smith, Esq. M.P. in the Chair;

Resolved,

That this Deputation is anxious to disavow any concurrence in, or approval of, the petitions lately presented to Parliament, (purporting to be from Protestant Dissenters,) in reference to the claims of the Roman Catholics for relief from the operation of existing laws; and that it will continue, at all seasonable opportunities, to urge upon the Legislature, (as it has hitherto done,) the impolicy and injustice of every sort of penalty or disability, civil or political, for conscience' sake.

That the above Resolution be signed by the Chairman, and inserted twice in the Morning Chronicle, Times, Morning Post, Globe, and Courier Newspapers, and the different periodical religious publications.

(Signed)

WM. SMITH, Chairman.

Resolved,

That the thanks of this Meeting be given to the Chairman, for his able conduct in the chair this day.

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### *Twenty-first Anniversary of the British and Foreign Bible Society.*

ON Wednesday, May 4, 1825, The Right Honourable Lord Bexley in the Chair.

His Lordship was supported by the following Vice-Presidents of the Society, viz.—The Earl of Harrowby, Lord President; the Earl of Rocksavage; the Earl of Gosford; Lord Calthorpe; Lord Gambier; the Bishop of Lichfield and Coventry; the Dean of Salisbury; Sir T. D. Acland, Bart. M.P.; Sir R. H. Inglis, M.P.; the Honourable C. J. Shore.



The Rev. Andrew Brandram read an Abstract of the Report. It stated that, during the last year, 116,539 Bibles, and 164,116 Testaments, had been sent out from the Depository; making a total of 3,722,987 copies of the Scriptures issued in this country by the Society in twenty-one years.

The Cash Account for the year was as follows:

Free Contributions from			
Auxiliary Societies . . . .	40,332	11	0
Receipts for Bibles and Testaments, Reports, and Monthly Extracts . . . . .	39,584	19	2
Legacies . . . . .	6,044	3	0
Sundry other sums . . . . .	7,323	12	0
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Total Net Receipts . . . .	93,285	5	2
Total Net Payments . . . .	94,044	3	5

Seventy-one new Auxiliaries, Branch Societies, and Bible Associations, have been established since the last Anniversary.

The usual Resolutions were then severally proposed and adopted.

The speakers were:—The Earl of Harrowby, the Rev. William Dealtry, B. D. Rector of Clapham, the Earl of Rocksavage, the Hon. C. J. Shore, the Rev. Sereno Dwight, Lord Calthorpe, the Dean of Salisbury, the Rev. Mr. Monro, Mr. Robert Grant, Rev. G. Hamilton, Sir George Rose, Professor Tholuck, Lord Gambier, J. C. Esten, Esq. Chief Justice of Bermuda, Mr. J. Thornton, Sir Stamford Raffles, Rev. J. Dyer, Sir S. T. D. Acland, Rev. Robert Newton, and Sir R. H. Inglis.

Though it has not been the practice of the Society to make a collection at its Annual Meeting, the sum of £130 was presented at the door, including £50 promised by Mr. Newton in his speech.

### ANTI-SLAVERY.

WE understand that 33,000 copies of the interesting Document from which this is an extract, has been printed for general circulation, with the title of the

*“Second Report of the Committee of the Society for the Mitigation and gradual Abolition of Slavery throughout the British Dominions.”*

\* The publications of the Society, which are sold very cheap, may be had by application at 18, Aldermanbury. Persons in the country should direct their booksellers to get and send them in the monthly parcels.

“At a general Meeting of the Society, held at the Freemasons’ Hall, on Saturday the 30th of April, 1825; His Royal Highness the Duke of Gloucester, the Patron and President, in the Chair.

“The Report of the Committee was read and approved, and ordered to be printed for circulation; and the following, amongst other Resolutions, were adopted.

“Resolved, That this Meeting feel themselves called upon to express their deep regret and disappointment, that so little progress should hitherto have been made, in carrying into effect the benevolent Intentions of his Majesty’s Government, the unanimous resolutions of Parliament, and the wishes and prayers of the Nation at large, for the mitigation and eventual extinction of Colonial Slavery;—That the threats of determined resistance, on the part of the colonists, to the proposed measures of reform, appear to destroy all rational hope of relieving their bondsmen from the evils that press upon them, except by the direct interference of the supreme Legislature;—That, Parliament, therefore, they trust, may be induced, without further delay, to enact and enforce such measures as are requisite for effectually meliorating the condition of the slave population throughout the British dominions, and for raising them to a participation in those civil rights and privileges which are enjoyed by other classes of his Majesty’s subjects.”

“Resolved, That deeply convinced of the moral guilt, as well as of the political inexpediency of Colonial Slavery, this Meeting further laments the continuance of those commercial regulations, which, by imposing a much higher duty on sugar, the produce of free labour, than on sugar grown by slaves, force the latter into consumption, in this country, almost to the exclusion of the former:—That in thus giving a large bonus to the holders of slaves in their competition with free labour, this country is pursuing a course, which, while it is at variance with all just maxims of commercial policy, powerfully and fatally tends to aggravate the miseries of the slave, and to perpetuate the evils of colonial bondage;—and that, therefore, they earnestly recommend to all the friends of their cause, to employ their best exertions to put an end to a state of things which makes the people of this country the real and efficient, though reluctant, upholders of that system of Slavery, which they unequivocally reprobate as immoral and unjust, as inconsistent with the principles of British law, and highly injurious to the national interests.

"Resolved, That it be most earnestly recommended to the friends of this Society, in all parts of the United Kingdom, to employ their strenuous efforts in forming Anti-slavery Associations, for the purpose of diffusing information respecting the state of Slavery; of exciting and keeping alive a feeling of strong interest in the unhappy lot of our colonial bondsmen, and of producing a suitable impression among all classes, and especially among the young, of the paramount obligations attaching to us as men, as Britons, and as Christians, to leave no means unattempted for alleviating their condition, and for raising them from their present state of mental darkness and brutish subjection, to light, liberty, and the hope of the Gospel."

We wish we had room for all the Report: we can give one extract only:

"In the mean time, however, the slaves are suffering and perishing. The depopulation of our colonies is proceeding at a rate which can be explained on no principle but that of the severity of their treatment. They still labour under the whip without wages. They are still chattels. They are still not the subjects of law, but of individual caprice. They are still without any civil or political rights. Even their marriages are still un sanctioned and unprotected by any legal recognition. Their evidence is still generally inadmissible. Their manumission is still obstructed: and, even after being made free, they are still liable to be reduced again to slavery if unable to produce proof of freedom. The master may sell or transfer at his pleasure, without any regard to family ties. He alone still regulates the measure of their labour, their food, and their punishment. He may still brand them, whether men or women, in any part of their bodies, with a heated iron; confine them in the stocks; load them with chains; strip them naked, and cartwhip them at his pleasure. He may still deprive them of half their night's rest, and leave them no alternative, with respect to the employment of Sunday, but that of toiling for their subsistence, or carrying their produce to market; and he may still shut them out from the means of religious instruction. He may thus, and in a variety of other ways, make 'their lives bitter with hard bondage.'"

### ORDINATIONS, &c.

*Ordination of Mr. E. Swain, at Summer's Town, near Oxford.*

On Thursday, August 4, 1825, the Or-

dination of the Rev. Ebenezer Swain, over the newly-formed church at Summer's Town, near Oxford, will be publicly recognized. Mr. T. Coles of Bourton on the Water, is engaged to deliver the charge; Mr. W. Gray to preach the sermon to the church; Mr. Pryce, of Coote, and other ministers, will take the other parts of the service.—Worship to begin at three o'clock in the afternoon, and at half-past six in the evening.

Mr. W. Gray, of Chipping Norton, has accepted the very cordial invitation of the Baptist Church at College-street, Northampton; and, Providence permitting, intends to remove to Northampton, with his family, at Michaelmas next.

### NOTICES.

*Anniversary of the Baptist Chapel Homerton-row, near Hackney.*

THE Third Anniversary of the Baptist Chapel, Homerton-row, near Hackney, will be on Tuesday, July 26, 1825. Mr. J. Smith, of Ilford, to preach in the morning at eleven; Mr. Stodhard, of Pell-street, in the afternoon at three; Mr. T. Powell, of Peckham, in the evening at half-past six.—Dinner and tea at a moderate expense.

*New Chapel to be opened at Crigglestone.*

ON Wednesday, July 20, 1825, a new Chapel will be opened, for the use of the Particular Baptist Denomination, at Crigglestone, near Wakefield, Yorkshire. The Rev. J. Mann, M.A. of Shipley; J. Aston, of Lockwood; and Dr. Steadman, of Bradford, are engaged to preach on the occasion.

*Mission Premises at Serampore.*

THE LITHOGRAPHIC PRINT, in this Number, from a sketch by the Rev. John Lawson, gives a representation of the first premises purchased at Serampore, as described in Periodical Accounts, Vol. II. page 44. Since that period many other premises have been added to the Mission-property, and lately, a large college, within about three hundred yards of it, has been erected. These are the premises which have been so much injured by the

inundation which took place in October, 1823, as described in the Missionary Herald of August, 1824. It will be perceived by the print, that the river Ganges, on which is seen a boat, flows very near the house.

DIED.—At Darley Abbey, on Monday the 20th of June last, Thomas Ward Swinburne, Esq. of Mill Hill

House, in the sixty-fifth year of his age.—His courtesy of manners, kindness of disposition, and public spirit, ensured him general esteem and regard: whilst his worth as a Christian will cause his loss to be long and deeply regretted by the members of that religious society with which he was more immediately connected, and amongst whom his many excellencies were best known and appreciated.

### *Musings in a Time of Affliction.*

BY THE LATE DR. RYLAND,  
March, 1825.

“In that Day,”  
Oh! grant I may  
Find mercy, Lord, with thee;  
Through him who kept thy holy law,  
Without a blemish or a flaw,  
Then died upon the tree.  
Full of sin  
And guilt within,  
No worthiness I plead:  
If thou iniquity should'st mark,  
Dismal my prospects were, and dark,  
Hopeless my case indeed.  
Merit none  
Call I mine own;  
But my demerits vast:  
Think of the merits of thy Son!  
What he has suffer'd! he has done!  
And I am safe at last.  
Vile I am;  
But this blest Lamb  
His precious blood has spilt;  
That blood, thou hast been pleas'd to say,  
Can wash the foulest stains away,  
And cancel all my guilt.  
On him I  
Humbly rely  
All other trust abjure;  
Jesus, to thee alone I flee:  
This hope shall like an anchor be,  
For ever firm and sure.

### LINES

*Written by the late Dr. RYLAND,  
during his last Illness.*

THOUGH often my mind is dejected,  
Yet will I not dare to repine;  
My trials, I know, are selected  
By wisdom and goodness divine.  
My father's severest correction,  
Shall work, in the end, for my good;  
Nor ought I to doubt his affection,  
Though all be not yet understood.  
Whatever to him brings me nearer,  
From earth, and from sin, wins my  
heart,  
Makes Christ and his Spirit still dearer,  
I ought to receive in good part.  
I know what perverse contradiction,  
My dearest Redeemer once shar'd;  
And light is my present affliction,  
With joy everlasting compar'd.  
The conflict will shortly be ended,  
The conquest and crown are at hand;  
When I, to his kingdom ascended,  
Secure in his presence shall stand.  
That happiness daily expecting,  
In patience my soul I possess;  
And earth and its shadows rejecting,  
To glory eternal would pass.

### Calendar for July.

1. Moon passes Herschel, V. morn.
1. Mercury passes Mars.
10. Sun (as to longitude) between the Earth and Mercury, VII. morn.
12. Herschel south XI. 54 aft. Altitude 15° 46'.
12. Ceres south IV. 55 aft. Altitude 54° 49'.
12. Moon passes Venus VIII. morn.
13. Moon passes Saturn V. 15 morn.
14. Moon passes Mars IX. 24 aft.
15. New Moon X. 25 aft. Too far south to cast her shadow on the Earth.
16. Moon passes Mercury XI. 15 morn.
17. Moon passes Jupiter IV. 15 aft.
26. Mercury passes Jupiter VII. morn.
26. Venus passes Saturn X. aft.
29. Full Moon XI. 57 aft. Too far north to pass through the Earth's shadow.

# Irish Chronicle.

## IRISH EDUCATION INQUIRY.

THE first Report of the Commissioners of the Inquiry into the State of Education in Ireland, has been printed: we merely extract that which refers to the Schools founded by the Hibernian and Baptist Societies:

"It forms no part of our duty to notice any of these Societies, but such as are connected with the establishment of Schools; and of that class we found that the London Hibernian and Baptist Societies were so conducted as to excite a greater degree of distrust on the part of the Roman Catholic clergy than any of the others.

"It is true, indeed, that general directions are given by these Societies, that no attempt shall be made in their Schools to instil Protestant doctrines into the minds of the Roman Catholic children. The chief object is to give them scriptural instruction. They are required not only to read the scriptures in the Schools, but to commit considerable parts of them to memory, for which purpose it becomes necessary that they should take the book to their respective homes. Scripture reading by the children of all ages is the predominant and almost the sole object of instruction; and it is the avowed wish of the Directors, that the children should thus obtain for themselves an acquaintance with the doctrines of Christianity, without reference to any particular form of creed or worship.

"The opinion which is formed by the Roman Catholics of the character and intentions of the London Hibernian and Baptist Societies, must naturally be the result of a consideration of the whole, and not of a part of their proceedings; and in this view it is important to observe, with respect to the London Hibernian Society, that the circulation of the Holy Scriptures generally in Ireland is one of the declared objects of the Society, and that it also employs a class of readers who are constantly engaged in travelling through those parts of the country which are inhabited by Roman Catholics, and in reading and expounding to them the scriptures. So likewise, with respect to the Baptist Society, its declared object is not only to establish Schools, but 'to promote the gospel in Ireland,' by the employment of itinerant preachers, and by the distribution of Bibles and Tracts; either gratuitously or at reduced prices.

"The anxiety and apprehension which we found to prevail among the Roman Catholic clergy, with respect to proselytism, induced us carefully to inquire whether many children had in fact been converted from the Roman Catholic faith through the immediate instrumentality, either of the Schools of the Kildare-place Society, or of the other Societies with which it is connected; and we have no reason whatever to believe that the conversion of any children has taken place in any case in which they cannot be sufficiently accounted for by the religion of one or other of the parents. The Roman Catholic clergy, however, do not rest their opposition to these Societies on the ground that proselytism has actually been affected by them, but on an allegation that such is their object; that such is the tendency of their Schools, and that such might be the effect of their system if it were allowed to prevail. Whatever may have been the nature of the opposition which the Roman Catholic clergy have given, we had abundant opportunities of seeing that it had been very generally exercised, and its effects were apparent at the time of our inspection, in the altered state of by much the greater part of the Schools. That their exertions to remove the children are not made with equal success, or with equal resolution in all cases, is naturally to be expected; but that they have been to a great degree successful, and will to the utmost be persisted in, we are led seriously to apprehend."

The result of this inquiry is thus expressed:

"On the fullest consideration which we have been able to give to the subject, we are of opinion, that it is desirable to unite children of the different religious persuasions in Ireland, for the purpose of instructing them in the general objects of literary knowledge, and to provide facilities for their instruction separately, where the difference of relief renders it impossible for them any longer to learn together."

"According to the returns made by the ministers of the Established Church, the total number of Schools in Ireland (Sunday Schools excepted) is 10,387, and they contain 498,641 pupils. According to the Roman Catholic returns, the number of Schools is 10,353, and the number of pupils 522,016."

The plan recommended is, to have

masters of the different denominations in each School, as there shall be found children of the Established Church, Presbyterians, and Roman Catholics, who are to be taught their respective Catechisms. No provision is made for the Protestant children of other denominations; as religious principles are to be taught the children in the school-room on separate week-days. Both the Received and Douay versions are recommended to be used: the means of support to be provided partly by the State, partly from parochial assessments, and partly from payment by the pupils.

Should this plan be adopted by the Parliament, it is probable the Hibernian and Baptist Societies may lose the pecuniary support which they have received from Ireland: it will still, however, be necessary for them to pursue their labours; both out of regard to those Protestant children which are excluded, unless they consent to learn principles which their parents disapprove; and because of the children in those districts, where neither ministers of the Established or of the Presbyterian Church will be found, to inculcate the necessity of scriptural instruction, in order to their being made acquainted with the principles of the Reformation. We feel persuaded we shall not want pupils in our Schools, nor those pecuniary contributions necessary for their support: while we most devoutly wish, that the Parliament may never sanction the recommendation of this Catholic Report!

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To the Rev. Josiah Wilson.

Collooney, June 7, 1825.

REV. SIR,

There is a promising field of usefulness in the villages where I have been exercised since my last. The people in these several places were anxiously on the inquiry when it would be their turn to hear again the glad tidings of salvation. And many are the pleasing evidences, that those tidings have not been proclaimed in vain. In Cashel, near Drumconnor, they entreated me to remain a night with them, where, as usual, I endeavoured to spread the light of the glorious gospel; to which they gave such earnest heed, and shewed so strong an attachment, that they begged of me to leave them the Irish Testament, (which they acknowledged to be the word of God,) that they might lose no opportunity of hearing it often, which gave them such cause of rejoicing. I have been credibly informed, that E. C., who was educated at D. school, departed this

life lately in a well-grounded hope, and consolation of a happy eternity. Her neighbours remonstrated with her a few days before she died, on the necessity of sending for a priest to give her the rites of her church. She told them, That if a man could be of any service to her soul, that Christ had died in vain. Notwithstanding, the priest did come to visit her (unsent for), asked if she wished to be anointed. She answered, with a wisdom far above her years, that she would not trouble him for any ceremony of his, that her priest was placed on high, in whom she trusted, who is the way, the truth, and the life. Where did you get this knowledge? said the priest. "I am indebted," said she, "to the Baptist Society, Mr. Wilson, and the Ladies, for the instruction I had received. May the Lord reward them for what they have done for me." I have also to inform you, that J. G. when he first heard you preach in Thornhill, was so deeply interested, that he could not suppress his astonishment when you concluded your discourse; but began to inquire of me immediately concerning the sermon, which seemed so strange to his ears. But the last time you preached there, I was surprised and delighted to hear him repeat most of the sermon, which brought a full conviction to his mind, that you spoke according to the oracles of God. His parents reasoned with him, and said, that he should desist from his scriptural arguments, and humble himself to his father confessor. He answered and said, That he heard by a certain person, that confessing to a priest and receiving absolution, encouraged people to persevere in wickedness instead of forsaking it; I confess, said he, that I am a heinous sinner, but as the priest is a sinner also, I never will ask forgiveness of him who cannot forgive himself; but will, by divine aid, endeavour to crave pardon of the Captain of our salvation, who invites sinners who are weary and heavy laden, to come unto him, and promises that all who come unto him in his own appointed way, he will in no wise cast out.

I remain your faithful servant,  
J. O'BRIEN.

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From a Sabbath Reader to Rev. J. Wilson.

REV. SIR,

I have great consolation at present to inform you how prosperously I am getting on among the Roman Catholics; I am continually invited by them to read the scriptures in *Irish* for them. The Lord enabled me to make some remarks on the same. I still pray to him to direct me. I met with some difficulties here

too, as well as in my own country: but the Lord still delivered me from my enemies: I thank his kindness to me. Dear Sir, if I could not read the Irish and speak it, I could not travel among the Catholics by any means. I have spent four weeks in the mountains of Donegal; fifteen individuals abandoned their priest here, by hearing the word of God read in the Irish language. When the priest was informed of this change, he cursed any person that would hear me or speak to me the following Sabbath: but after all his exertions, they proved ineffectual, for the people still came to hear me. One evening, as I departed from a Catholic house, where there assembled above forty Roman Catholics, I was way-laid by two persons, who would have destroyed my life, only a gentleman providentially happened to be riding by.

### *Anniversary of the Irish Society.*

THE late period at which the Anniversary has taken place, prevents our giving even a sketch of the appropriate speeches that were delivered. It is sufficient to say, that the following ministers and others were engaged.—The Rev. Messrs. Middleditch, Edwards, Hawkins, Cramp, Groser, Kinghorn, Dr. Steadman, Fisher, Finch, Evanson, Shenston, and J. Parnell, Esq. The speech of the Rev. Josiah Wilson, of Boyle, one of the Society's Itinerants, was very encouraging, as it proved the good effects of the Society's operations in Ireland. The Rev. Mr. M'Farlane began in prayer.

The Report was full of interesting facts: the following is an extract.—

“In one instance, a school, in the South of Ireland, which consisted of one hundred and forty boys, and ninety-six girls, was violently scattered in April last by two Roman Catholic priests. They accomplished this by entering the school, and commanding the children to leave it, and by calling on their parents, and threatening them with public excommunication from the altar on the next Lord's day, unless their children were taken away from the school: the success of this measure of intimidation was so great, that five children only continued out of more than one hundred and fifty. It is added, that many of the poor children wept much when the priests drove them from the school, and during the next month, many of them returned to it notwithstanding this opposition. But the priests renewed the attack, by ill-treating the parents. When some of these poor people ventured to reply, by saying, ‘It is surely better for them to be at that school than to

be at none, and going to ruin in the streets;’ the priests positively denied it, and said, ‘It is not better.’ Mr. Thomas, of Limerick, the superintendent of the schools in the counties of Limerick, Clare, and Tipperary, says, ‘Nothing can equal the desire of the people to have their children educated, were it not for the dread they have of the priests' spiritual authority, and of being deprived of their labour, through their influence over the minds of their employers. I can say,’ adds Mr. Thomas, ‘with perfect truth, that there never was such a spirit of religious inquiry, never such a desire among the children for education, never such anxious applications for copies of the scriptures, and never such a desire to hear the gospel preached. You must send us a large supply of Bibles and Testaments, as very many can now read, who never could have been able but from their having attended our schools.’

“That a great difference of opinion and feeling, in regard to the Society's schools, exists among the Roman Catholic priests, the following extract will prove: “‘I have been credibly informed,’ says the writer, ‘that a priest in my district, from the altar, conferred many excommunications on the Baptist Society, by saying, that it was worthy of approbation and support, and that it was the greatest blessing to the poor. He exhorted his people not to be lulled, or turned out of their course, by foolish babbling, and thus to lose the opportunity offered for the education of their children.’ He said, ‘that he had examined the books which were used in the schools, that had been condemned by some of his brethren, and had found them to be free from error;’ and added, ‘if other priests took the same views of the Society that he did, they would plead the cause of the institution, pray for all with whom it originated and was supported, and would unite with it in circulating the scriptures, the knowledge of which makes men of every denomination good members of society, and makes them to feel themselves to be amenable to the salutary laws of their country.’

“One of the Irish Readers thus writes:—‘The following account has been communicated to me by a person that was present at the time that the transaction took place. A priest went into one of our schools, and asked the children how far they were advanced as to the committing of the scriptures to memory; the poor children thought they would be rewarded by the priest for being so forward in a knowledge of the book of God, consequently they stood up manfully, and be-

gan their repetitions;—some of them could repeat the entire of the gospel of John, and several other chapters in the Ephesians, Galatians, sermon on the mount, &c., but I believe the priest would rather not hear all they could have repeated. He left the school, therefore, telling the Teacher that ‘he was ruining that part of his parish by the scriptures which he was teaching the children;’ and further added, that ‘it would be better for the parents to pay for their children, than to have their heads spoiled with the scriptures.’

“In the next parish to the above, we have a school in the Roman Catholic Chapel, and when I inspected it last week, the priest was present while I was examining the several classes, and he appeared to be very friendly to the Baptist Institution.”

“The Rev. Josiah Wilson, speaking of the Schools under his care in the counties of Sligo, Mayo, Leitrim, and Roscommon, says, ‘At the last examination of the schools, I gave more Bibles as capital rewards than on any former occasion. I had promised that premium to any pupil that would commit to memory, and repeat correctly, twelve additional chapters to what they already knew, at the end of the quarter. In the Trowbridge School were given six, one child having learned 14 chapters, another 17, another 19, two 21, and one 22; all of which, and several more, were repeated with great correctness. In some other schools, one Bible only was obtained; but in one of them there were twenty-two rewards bestowed on those who had committed to memory, during the quarter, five or more additional chapters. Many of the scholars had, besides, made good proficiency in arithmetic.’ Mr. Wilson adds, ‘Several adults have, during the past winter, attended the evening schools, and evinced a great anxiety to be able to read the Bible for themselves, which some of them are able to accomplish, and are exceedingly delighted with their acquirements.’

“The following pleasing anecdote, communicated by Mr. Wilson, will lead the members of the Society to form some conception of the probable good effects resulting from scriptural education upon the minds of the children:—

“A little girl, about twelve years of age, who had been rather more than twelve months in one of our schools, died of a rapid decline. After she had been for some time confined by illness, a lady residing in the village visited her. The girl expressed gratitude for her kindness in thus coming to see her, and also while she had been in the school. She said she

was truly grateful to God who had given her health to attend long enough at the school to learn to read the Testament, as she had thereby become acquainted with Jesus as her Saviour. She was particularly patient and resigned, saying, she was quite willing to die, that she might go to Jesus. She added, the only thing which gave her pain was, that she was leaving her mother in such an awful state of darkness.”

“One of the Irish Readers, who is an inspector of the schools, gives the following account, the truth of which is corroborated by Mr. Wilson:—

“E. C., about thirteen years of age, who was educated at D. School, departed this life lately, in a well-grounded hope, enjoying consolation in prospect of eternity. Her neighbours remonstrated with her a few days before she died, on the necessity of sending for a priest to give her the rites of the church: she told them, that *if a man could be of any service to her soul, that Christ had died in vain!* Notwithstanding, the priest came, (though unsent for) to visit her. He asked her, if she wished to be *anointed?* She answered, with a wisdom far above her years, *that she would not trouble him for any ceremony of his, that her priest was placed on high, in whom she trusted, who is the way, the truth, and the life.* “Where did you get that knowledge?” asked the priest. “I am indebted,” she replied, “to the Baptist Society, Mr. Wilson, and the ladies, for the instruction I have received! may the Lord reward them for what they have done for me!”

“An Irish Missionary, belonging to the Methodists, Mr. John Feely, gives the following account of one of the schools, which may be considered as a specimen of the whole. In a letter to Mr. Wilson, dated Castlereagh, April 11, 1825, he says:

“I visited a fine school of yours in the county of Sligo, near C. taught by Mr. G. I heard a class of lovely boys read in the Holy Gospels. The school is very promising; I felt gratitude to God on seeing such an establishment in so perfectly benighted a part of the country.”

“The spelling-books given away by the Society the past year have amounted to five thousand. Five hundred Bibles, and nineteen hundred Testaments, in the English and Irish languages, have been circulated, without expense to the Society, through the kind assistance of the Committee of the British and Foreign Bible Society.”

☞ We intend to give the speeches in our next Number.

# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### ANNUAL MEETING.

HAVING been permitted, by the good providence of God, to enjoy another of our annual Christian festivals, we hasten to discharge the pleasing duty of communicating to our numerous friends in different parts of the country, such particulars as we are able to furnish for the press in the very short interval allowed for that purpose.

On Tuesday morning, June 21, the open Committee Meeting was held as usual at the Mission House in Fen-court. About sixty friends, chiefly ministers, were present; when various matters of business were arranged, and information was given of the proceedings of the Committee. It should be observed, that on these occasions, the Committee hope for the company of their ministering brethren generally, whether resident in town or country, together with that of any other friends, who are accustomed, in connection with Auxiliary Societies, or otherwise, to take an active part in promoting the interests of the Society. They would be happy, if their accommodations were sufficiently extensive, to include their female friends in the invitation; but this, for the reason alluded to, they are obliged to decline.

Among other documents read at this meeting, was a letter received a day or two before from the Missiouaries at Serampore, describing more particularly the injury done to the Mission premises there by an inundation of the Ganges, which had taken place about fifteen months before, and of which an interesting statement, from the pen of Dr. Carey, was inserted in the Herald for August, 1824. This is mentioned the rather, because some friend of the cause, evidently supposing the event to be recent, had, unknown to the Committee, inserted a paragraph with the intelligence in the Times newspaper of the same morning, which had excited considerable alarm; and which it is probable may be copied into

the provincial papers, and create undue uneasiness among the supporters of the Mission.\*

The first of the Annual Sermons was preached at Great Queen-street Chapel, on Wednesday morning, by the Rev. Samuel Saunders, of Frome, who had most kindly undertaken the service, when it became doubtful whether Mr. Eustace Carey would reach this country in time from America. The text was from John xvii. 17, *Thy word is truth*; a passage which the preacher proposed, in the first instance, to explain and illustrate; and then to shew what use should be made of the sentiment. After remarking that all men are actuated by what appears to them to be the truth, even those who are under the impulse of base and unworthy passions, he argued, with much force, the consequent importance of an acquaintance with immutable truth. This he proceeded to shew, was contained in the word of God, and there alone—since this divine revelation had all the features of truth—without any mixture of error—or any deficiency. These various particulars were advantageously illustrated by a reference to the Hindoo mythology and philosophy. In applying the subject Mr. S. remarked, that the privilege of having free access to the truth of God was unspeakably great—that as a nation, Britain had derived great advantages from possessing it—that it became us to be very careful to form our characters by the word of God—and to be very solicitous in our efforts to diffuse it. In concluding his discourse, which we are very conscious we have most imperfectly reported, the preacher adverted to the operations of the Baptist Missionaries in translating and circulating the scriptures,

\* It may be allowed us to suggest, that previously to circulating intelligence, derived from private sources, it would be advisable to inquire, at the Mission House, as to its authenticity, especially when it is of an unfavourable nature. Some weeks since, we understand, it was currently reported, in some parts of the country, that Dr. Carey was dead; and it was apprehended that, in some places, funeral sermons had been preached for him!



and to the loss which the Society had sustained by the recent decease of some of its earliest and most zealous friends.

Prayer was offered at the commencement of the service by the Rev. Dr. Steadman, of Bradford, and at the close by the Rev. Joseph Ivimey. The scriptures were read by the Rev. James Payne, of Ipswich, and the hymns given out by the Rev. Moses Fisher, late of Liverpool.

In the evening, the second sermon was delivered, (after prayer by the Rev. Moses Fisher) by the Rev. Thomas Griffin; who selected for the basis of this discourse, the words of David to the princes of Israel, as recorded in 1 Chron. xxii. 19. *Arise, and build ye the sanctuary of the Lord God.* After some general remarks on the veracity of the divine promises, and the obligation of the divine commands, with a contrast between the material fabric to which David referred, and the spiritual temple now to be erected; Mr. G. proceeded to speak, 1. Of the grounds on which such an exhortation rested, and 2. The reasons why it should be regarded. Under the former head he remarked, that—God is righteous, and expects a suitable return for the gifts he has bestowed on man—all men have neglected these claims, especially the heathen—means perfectly efficient are prepared, and committed to us—we have considerable power over these means, and should employ it in the service of God. The reasons that might be urged to enforce the exhortation, were taken from a consideration of—the misery of the heathen without the gospel, and the lamentations they might employ—the fact that the divine power was equal to the salvation of the pagan world—that in this life only can the attempt be made—that awful punishment awaits all who neglect it—that nothing more effectually promotes the spiritual interests of Christians themselves, than engagements on behalf of others—closing with a reference to the love of Christ for us. The hymns were given out by the Rev. Josiah Wilkinson, of Saffron Walden; and the Rev. W. Copley, of Watford, closed in prayer.

At the prayer-meeting at Eagle-street, on Thursday-morning, the address was delivered by the Rev. Thomas Middle-ditch, of Biggleswade, from Luke xv. 10. *Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.* The Rev. Messrs. Bain, of Potter-street; King, of Halstead; and Slatterie, of Chatham; led the devotions of the assembly.

At eleven o'clock in the forenoon the Annual Meeting for transacting the business of the Society, was held at the Chapel in Great Queen-street; when

the attendance was as numerous and respectable as in any former year. The Meeting was opened by a hymn of praise, after which prayer for the divine blessing was offered by the Rev. E. Steane of Cambridge. The Treasurer of the Society, Benjamin Shaw, Esq., then took the chair, and proceeded to the business of the day.

"It is highly gratifying," said Mr. Shaw, "to every Christian mind, to observe the prosperous circumstances of the various societies that have recently held their public meetings; to witness the continuance and enlargement of their resources, and the considerable additions that have been made to their annual income: but it is still more gratifying to hear of the religious success that has attended their efforts, and the great good that has been effected by their means. But though last, yet with us not the least in estimation or importance, is the Anniversary of the Baptist Missionary Society, which we are this day assembled to celebrate. Our means are not equal to theirs. They have many talents, and if we have but one, for that, and for that only, are we responsible: be it our care rightly to occupy that which we have, and then who shall presume to say what, with the blessing of God, may be our ultimate success? Let no one imagine that contributions to Missions abroad, will diminish exertions at home; zeal for Foreign Missions will always be accompanied by correspondent zeal for Home Service. Our sun shines upon us with no diminished ray, because it shines also upon Eastern countries: the waters of the Atlantic are not less beneficial to us, because they wash also the shores of the Western world. Let us not forget the injunction of our ascending Saviour; 'Go ye, teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost;' and then we may depend on his faithfulness to his promise, 'Lo, I am with you always, even unto the end of the world.' I cannot forbear remarking the vast chasm which has lately been made among the active agents of our Society. Not only have we lost the aged, who might be expected soon to terminate their career of service; but we have suddenly been bereaved of some who were in the midst of their days, and from whom we hoped for much future usefulness. Besides the names mentioned in the Report, we mourn the loss of one, whose zeal in the cause, combined with activity of character, extensive legal knowledge, and considerable general talents, rendered his exertions for the Society at all times peculiarly valuable. Let us hope and pray, that others may be raised up to supply their

places. May the descending mantle of our departed brethren and fathers, rest upon their successors." The Chairman concluded, by calling on the Secretary to read the Report.

After the Report had been read, the Chairman, as Treasurer, read a statement of the Receipts and Disbursements for the past year. The receipts, including several considerable legacies, were £15,684; being an advance of nearly *four thousand pounds* on the year preceding. This the Treasurer considered as an indication of the growing prosperity of the country, and of a growing interest in Missions; and as affording the friends of the Society abundant cause for gratitude. They might well adopt the thankful and admiring language of David on surveying the contributions towards the building of the temple: "Who am I, O Lord, our God, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."

The various resolutions, which will be given in our next number, were then moved and seconded, and carried unanimously; and many interesting addresses were delivered, to the great satisfaction of the meeting.

The Rev. John Birt felt great pleasure in moving the adoption of the Report, and especially of *such* a Report. "I might safely," said he, "read the resolution, and leave it without adding a word to recommend it, as ample reasons for its adoption are already before you. This, however, would not be respectful to the Meeting, but I shall confine myself to a few of its leading features. The present Report is substantially the same as former ones. Whatever changes have occurred, every Report has been predominantly pleasing; we have always had more cause for joy than for sorrow. All the Reports have been very satisfactory, but this is pre-eminently so. It is highly gratifying to observe the attention that has been paid by those who have drawn it up, to the grand end of all Missionary labours. The first questions that a Christian would ask, are—Have sinners been converted? Have transgressors been turned from the error of their ways? Have any of the heathen been brought to the knowledge of the truth as it is in Jesus? These questions are answered in the Report before us. Many have relinquished the worship of dumb idols, for the service of the living and true God; and have exchanged the abominations and impurities of paganism, for the purity and holiness of the religion of Christ. Every instance

of conversion from the heathen world, is peculiarly important. The value of a soul in England is the same as in India; but the conversion of a heathen possesses far more relative importance than the conversion of an individual among us who had before been only a nominal Christian. Consider the previous circumstances in which every heathen had been placed, the mighty barriers that opposed any departure from the superstitions of his fathers, the total want of every thing like congeniality of feeling with the professors of Christianity, the immense sacrifices he must incur by renouncing idolatry, and then contemplate the splendid triumph achieved by the gospel in the conversion of every Hindoo. Some scriptures, it must be acknowledged, seem to have lost much of their original force, when connected with instances of conversion in this country; but things are very different in India. Our Lord directs,—“If any man will come after me, let him deny himself, and take up his cross, and follow me;” and describes his followers as “leaving houses, and brethren, and sisters, and father, and mother, and wife, and children, for his name’s sake.” These passages, and such as these, which require considerable explanation to make them applicable in most cases here, are perfectly intelligible and applicable there. Every single Bramin that embraces Christianity, sacrifices more than any of us, perhaps more than all who are now assembled put together. He renounces all his emoluments and honours, and rank in society, and literally becomes an outcast. He can enter, by experience, into the full meaning of the apostle, who described himself and his brethren as accounted “the offscouring of all things.” No wonder that, on a view of these difficulties, ungodly men say, You cannot convert a Hindoo. But what is impossible with men, is possible with God; this is the Lord’s doing, and it is marvellous in our eyes. The beneficial effects of the conversion of one heathen are not easily to be estimated. The contrast between his former and his present state is most decided and apparent; it is a deduction from the ranks of idolatry, and an addition to the cause of Christ; it is an enemy become a friend. Nor must we consider ourselves as come to the end of our prospects. As God said to Abraham, “I will bless thee, and make thee a blessing,” so we have reason to expect he will act towards those who are made partakers of his faith, that every converted pagan will be made a blessing to those around him. This is more especially applicable to the native

preachers; and if any country is to be generally christianized, it must be by native preachers. This has been the course of the Divine Providence in every age. So in India, foreigners have been necessary to begin the work, and how long they may be wanted to carry it on, we know not; but the general extension of the cause requires natives, who can be prepared and sent forth at less expense, and who are liable to fewer disasters. It is matter of thankfulness, that many native preachers have already been raised up, and that the number is still increasing.—We derive great satisfaction from the lively and growing interest which is displayed, in reference to the Translations of the Scriptures into the languages of the East. It affords us great pleasure to know that Carey is still persevering in the important work, in the face of every difficulty and objection, and complaint, and calumny. The voice of complaint against him and his coadjutors has lately been lifted up in this country. Upon this subject I will only ask from whom do the complaints come? From the friends of Missions, or from enemies? From the lovers of the Bible, or from those who are indifferent to it? From persons who exert themselves to circulate it through the world, or from those who are inactive in the cause? From those who are concerned for the honour of Christ, and the peculiar doctrines of the gospel; or from those who are labouring to lessen that honour, and to fritter away all those distinguishing doctrines? But what said the good woman mentioned in the Report? “I find Christ here, [in the Bible] Christ is in my heart.” While converted sinners find Christ there, this more than outweighs all the complaints of persons who find him no where; this proves the efficiency of the translation, and is, of itself, an answer to all objectors.—Another circumstance, which affords us peculiar pleasure, is the progress of Education, especially among the female part of the rising population. Small as the number of children now under instruction is, compared with the extent of the country, and the multitudes of its inhabitants, yet the system is advancing; indeed, it already exhibits an immense change, and the results are incalculable. We know not how many of the children educated in these schools will become real Christians; but the instruction they are receiving in Astronomy and Geography, in Natural Philosophy and the various elements of general knowledge, must destroy their belief in the absurdities and superstitions of heathenism. Boys educated there, though not truly converted, will never

take their aged parents to the banks of the Ganges, there to perish in comfortless misery; they will never carry fire-brands to kindle a fire to consume a living mother, with the dead body of a father. Girls educated there, will never abandon their infants, or cast them into the Ganges. The education they are there receiving, will be a cure for many of the evils to which the inhabitants of India have been exposed; and every real convert will do something to improve the general state of society.—We are gratified by the augmentation of our funds, which we trust will go on to increase. But I cannot conclude without noticing our recent losses. When, at our last Anniversary, it fell to my lot to move the resolution for the next Meeting, I remember I said, But who of us will meet? and some, who, from age, and health, and strength, were as likely to meet again as any, are now no more on earth. Let their removal to a better world stimulate us to fresh activity; let us remember their characters, and imitate their works of faith, and labours of love.

*Richard Foster, Jun. Esq.* observed, that the motto of this Society had been—*Attempt great things; expect great things.* The Society has attempted great things, and great things have been effected. The greatness of the undertaking may be estimated by the value of the human soul, and it has been justly remarked, that the eternal salvation of one soul is of greater importance than the temporal good of a whole nation for ten thousand ages; for that there will arrive a point in eternity when the happiness or misery of one soul will have exceeded all that could be enjoyed or suffered by all the individuals of a nation for ten thousand ages, and there would still remain an endless duration of bliss or woe. From united, though small, efforts, great things may be hoped for. The place in which we meet, particularly impresses this idea. On my inquiring of a friend, who belongs to the Wesleyan Missionary Society, how, with their apparently small means, they had been able to accomplish so much; he answered, We are all at work, and we are always at work. Now, we envy not their success; we rejoice at it all, and at all the success of every other kindred Institution: but we would take a lesson from their management. If it is right to learn from an enemy, certainly it must be right to learn from our friends. The great attempts of this Society were begun by a few individuals, with only twelve or fifteen pounds in their treasury, and now the receipts in one year have risen to twelve or fifteen thousand. It was a great attempt to

rouse the slumbering energies of the churches of our Denomination: now most of them have imbibed the Missionary spirit, and are active in the cause, and we hope this will soon be the case with them all. It was a great attempt to erect the standard of the Cross on the Continent of India, and to oppose the gigantic superstitions which have prevailed there for so many ages: now we have many Missionary stations, numerous schools, and various churches planted among the natives. It was a great attempt to evangelize the negroes in Jamaica; but considerable success has been obtained, and multitudes have been turned from darkness to light, and are now enjoying the blessings of the gospel. It is gratifying to witness the efforts of benevolence for the improvement of their outward condition.—We may derive great encouragement from the success which has crowned the exertions of other Societies; of the Church Missionary Society on the Western Coast of Africa; of the Wesleyan Missionary Society in the West Indies; of the London Missionary Society in the islands of the South Sea, where we behold a nation, as it were, born in a day. Shall we not then go forward, in dependence on the Divine aid, and in expectation of the Divine blessing?

The *Rev. Dr. Steadman*.—I appear before you with mingled sensations of pleasure and pain. Many things are highly gratifying; but the resolution I am to move, refers to those valuable persons who have been removed from us by death—Saffery and Ryland and Dore and Barber. Allow me to refer to another individual peculiarly dear to myself, having lived in my immediate neighbourhood, though little known elsewhere; a man destitute of early education, but amiable in his disposition, diligent in his ministerial labours, and an ardent friend to the Mission, three weeks ago in full health, but now a corpse; I mean John Trickett of Bramley. And may I not mention another person, yet indeed on this side heaven, but on whom God has laid his afflicting hand? It is scarcely necessary for me to name the excellent Mr. Burls; may he be spared to be yet useful to the cause he has long loved and served! But let us not give way to despondency. None of these deaths will be the death of the cause, or will in any material degree retard it. Yet serious lessons ought to be learned from these events. We may, perhaps, have laid too much on the shoulders of these good men. We were willing that they should be always at work: may we not inquire, Have we been all at work, and always at work? I presume

not to say what the answer must be to this question; but let us learn a lesson of diligence for the future. Have we not placed too great dependence upon them? Have we neither overvalued nor undervalued them? We are in great danger of one or other of those errors, and can seldom hit the exact point. Not to esteem such men very highly in love for their work's sake, would be ungrateful to God, and dishonourable to Christ. But we should never idolize them, or think that the cause cannot go on without them. Ryland and Saffery we well knew, and loved them: they were lovely and pleasant in their lives, and in their deaths can scarcely be said to have been divided. We have taken sweet counsel, we have lived, we have prayed, we have mourned, we have rejoiced with them; and when we reflect on our communion with them, we regret that it can no more be repeated. But they are gone to heaven, and are there waiting our arrival. They would each say, Weep not for me—and in the midst of our sorrow we feel delight in anticipating the happy day when we shall be reunited. Our loss is great, but Christ lives, and this is enough to keep us from all despondency. The church in past ages has sustained greater losses than those which we have now sustained. There is reason to believe, that nearly all the apostles died within a few years of each other; and they were men favoured with immediate inspiration, and not to be equalled by any successors. Yet their work still went on, in spite of the most virulent opposition and persecution, for more than two centuries, that human enmity was capable of raising. Jesus is alive for evermore, and the Holy Spirit is promised to his church. I shall never forget the seriousness and earnestness of our dear brother Ward on this point. We have, perhaps, more encouragement to ask the fulfilment of this than of any other promise; the effusion of the Spirit can do all that we want; and we have much cause for gratitude to the Redeemer, who has given so much success to the Society in other respects, as to counterbalance the serious losses it has sustained.

The *Rev. G. Burder*, Senior Secretary to the London Missionary Society.—The Psalmist could sing of mercy and of judgment, and we live in a world where we must expect to meet with prosperity and adversity, with occasions of joy and of sorrow. You are now called to both. The greater part of the Report must have filled your hearts with pleasure, in which we all unite. And we all sympathize in the sorrow you feel at the removal of

those who have long laboured in the cause. For Dr. Ryland no one had a more profound respect than myself. I always regarded him as a learned, pious, judicious, zealous, and candid man; and this last quality I believe he was an instrument of diffusing among others. May it more and more prevail among us all! Many of us remember Pearce, Sutcliffe, Fuller, and others; but though they are gone to their reward, yet in this Society, as in others, many of their valuable companions are still living, and it affords us pleasure to see many excellent young men rising up, and treading in their footsteps, so that the cause still lives. When our blessed Lord sent forth the seventy disciples, he said, "The harvest is great, but the labourers are few; pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest." If they were few for so small a country as Judea, how much smaller, in comparison, must be the number of Missionaries in India! Indeed, the number of Missionaries at large is very small; not one Missionary to every million of heathens throughout the world. Let us pray for their increase. Forget not the exhortation of good Mr. Ward, when he was here, to implore a greater outpouring of the Spirit. I hope your churches, and all our churches, are reaping the benefit of it. Let us pray for a more copious effusion, and expect the fulfilment of the Divine promises.

The Rev. Joseph Kinghorn.—Among the circumstances which call our attention this day, allusion has been made to certain charges against us, insinuating that our Missionary undertakings are altogether a system of deception. Aspersions were thrown out at a late dinner of the Unitarian Fund, which seriously affect the character of Dr. Carey and his coadjutors, and the translations in which they have been engaged; and, as these statements have since been circulated in the newspapers, it seems proper to take some notice of them on the present occasion.—Their versions are charged with misrepresenting and destroying the sense of the scriptures.—Matter of accusation has been drawn from the various revisions and corrections to which they have been submitted. They pass, it is said, "through so many filtrations," that little of the real meaning of the sacred volume can be discovered.—Every proof sheet has certainly been revised three or four or more times over, and then it has received the final correction of Dr. Carey. But we never should have thought of a public censure being founded on the very means that were employed in order to attain the

greatest possible accuracy.—One charge against Dr. Carey is, that he translates from the English into the Bengallee. This we positively deny. That he makes use of the English version and many other versions, is readily admitted; and that man can know nothing of translation who would blame a translator for availing himself of every assistance to be derived from the labours of any or all who had gone before him. But the text which Dr. Carey uses as the basis of his translations, is what is commonly called the Received Text of the originals, the same that has been used by all the churches and translators of the western world.—This, however, constitutes another charge; though the two charges are not quite consistent with each other,—that Dr. Carey has not taken Griesbach's text of the New Testament, but has followed the Received Text. To this we answer, that when Dr. Carey commenced his career of translating, the labours of Griesbach were but just beginning to be made public to the world; and literature is a republic which is slow in its decisions. Is Dr. Carey to be blamed for not taking upon him to decide a question which the literati of Europe had not decided? And even now they are far from being agreed respecting Griesbach's emendations. Besides, Griesbach's text contains only two or three serious variations from the Received Text; and consequently its rejection or adoption can but very little affect the general value of any translation. Again, an old story has been brought forward, and it has been affirmed, that in the Serampore version of Matthew in Hindoosthance, the language employed in the first verse of the seventh chapter conveys to a Hindoo the same idea as an Englishman would receive if it were rendered in English—Do no justice, that justice may not be done to you. Now I must confess I should not think it matter of any great wonder, or the translators worthy of any great blame, if there had been a few such errors. But in order to obtain all the satisfaction we can in this instance, we have submitted the accused translation to Dr. Gilchrist, who, in his reply to our Secretary, says—"I have examined the first and second verses of the seventh chapter by Saint Matthew into Hindoosthance, in the Nagree character by the Baptist Missionaries at Serampore, and, I cannot detect any thing like a false or unfaithful translation from either the Greek or English. The severe accusation, brought against the translators of the two verses in question, seems entirely groundless." To a subsequent inquiry by our Secretary, whether we were at liberty

to make public use of this opinion, Dr. Gilchrist politely replies: "I give yourself and the very respectable Society, of which you are Secretary, full permission to use my communication to you *wherever and whenever* you please; for TRUTH cannot change by time and place. On the present charge by the Unitarians, it seems to me *entirely* on the side of the Baptist Missionaries." Dr. Gilchrist proceeds to speak of Dr. Carey in terms of warm regard, as his old friend and colleague in the Calcutta College, a real Christian, an honest man, and an indefatigable Orientalist. Would Dr. Gilchrist have given this character of Dr. Carey, if he had not known him to be both able and disposed to execute with faithfulness the work he has undertaken? Another charge is, that the Baptist Missionaries have brought forward a translation into a language that never existed, that was never spoken by any people upon earth. Really, if Dr. Carey and his associates had possessed ingenuity enough to invent a new language, and to do all that this charge insinuates, they must be men of far greater ability than we have ever yet taken them to be. But seriously, this charge also must be met by a positive denial. People have come forward who have spoken this language from their infancy, and to whom the version alluded to is perfectly intelligible. Another charge is, that the Bible is translated in such a way that men laugh at it. But need we go far, even in this country, to find persons who laugh at all that is sacred; in too many instances, we fear, to their own destruction? But does it follow from this, that the Bible is not the word of God? Wicked men often laugh where Satan trembles. A considerable check upon mistranslation must have been furnished by the Bible Society in their offer of Five Hundred Pounds for a version, on condition of its undergoing such an examination as to give satisfactory proof of its accuracy. It is easy to find fault with every translation. The first translation ever made of the Old Testament was the Septuagint; every one who knows any thing of the matter, knows, that many difficulties have arisen in reference to it, and that many objections to it have been made. Jerome made many attempts at correction when he published the Latin version, commonly called the Vulgate. There have been many variations in all our successive English translations; and modern criticism has pointed out many advantages to be gained by a revision of the best of all translations, our authorized English version. For this I would only refer to that eminent scholar, formerly Bishop of London,

Dr. Lowth. The demands in India for the Bengalee Bible have taken off several editions. Now was ever a work in English called for, and repeated editions taken off, unless it was esteemed interesting in its style and matter? We really wish those who object to our translators, would endeavour to do better themselves, and in more-accurate and classical language. But while we recognize the free rights of liberty, yet we sincerely regret that the objections have been made, which we fear originate in the system adopted by the objectors. Unitarianism tends to lower the feelings of men with respect to the dignity of Christ, the benefits derived from him, and our obligations to him, it lowers in their minds the importance of conversion, and brings them into the frigid zone of religion. This is not the time or place for a dissertation on the tendency of system, but I cannot forbear making one remark here. They object to our speculations, as they call them; as if the doctrines which we believe and they reject were mere points of speculation: but I contend that there is no doctrine more practical than that of the dignity and atonement of Christ. If his authority be supreme, our obligation to implicit obedience is clear. If he was merely a human messenger from heaven, he must be too much on a level with ourselves to command our entire devotion to him. The most effective lever that can be placed under the human heart is the evangelical motive arising from the dignity, the atonement, and the glory of the Saviour. There is a circumstance connected with the present subject, which furnishes some confirmation of our remarks. The charges against our translators have been professedly founded on the Answers of Mr. William Adam, of Calcutta, to certain Questions proposed by Dr. Henry Ware, Professor of Divinity in Harvard College at Cambridge, in North America. Now in the American edition of these Queries and Replies, there is also the following question, proposed likewise by Dr. Ware, to be submitted to Ram Mohun Roy, an eminent Hindoo, whom I know not how to designate. It seems hardly fair to call him a heathen, and I know not whether he can be said to have embraced Christianity. The question is this: "With the complete knowledge which you possess of the character both of the Hindoo and of the Christian Theology, and of their moral influence and tendency, do you think it desirable that the inhabitants of India should be converted to Christianity,—in what degree desirable, and for what reasons?" Does not this ques-

tion sufficiently exhibit the frigid character of Unitarianism? Would any of us,—would any man with a heart influenced by the love of Christ, submissive to his authority, and zealous for his glory, put such a question?—But to return to the motion. Let all the friends of the Society exert themselves for the increase of its funds; but while you give us your money, grant us also your prayers, that the Holy Spirit may be poured out upon us, without which we can have no success.

The Rev. John Dyer added some further particulars respecting the charges that had been mentioned. "When the statements, reflecting on Dr. Carey, and the translations, which had been made at the Anniversary Dinner of the Unitarian Fund, by the Rev. W. J. Fox, Secretary to that body, appeared in the public papers, I wrote to that gentleman, requesting him to specify the authority on which he had hazarded the assertions in question. In answer, he referred me to a pamphlet, which he sent me, and which I had seen before; containing replies by the Rev. W. Adam, of Calcutta, to a number of queries proposed to him by Dr. Ware of Cambridge, in America. Now Mr. Adam acknowledges, that much of his information is derived from hearsay; and distinctly avows to his American correspondent, that he 'does not profess to have full information respecting the mode in which the Serampore translations are executed.' Why, with such a concession before him, Mr. Fox should have prefaced his attack on the translators, by affirming that 'he spoke advisedly, and from the fullest information,' thus plainly contradicting the very testimony on which he relies,—must be left for himself to explain."

The Rev. Joseph Slatterie would not have come forward if he had not been warmly attached to the Society, but he could not forbear urging its claims upon all who were present, particularly upon all Ministers and Deacons, to act in their respective spheres; and upon those who were advanced in years, to do all they could for it while their lives should be spared. "After the able remarks that

have been made on the subject of the translations," said Mr. Slatterie, "I would add but a word or two. We have an old proverb, that it is easier to find fault than to mend. This, however, has been attempted. There is a Unitarian translation of the New Testament in English; they call it an Improved Version. But what effects has it produced? It was first published seventeen years ago, and the second edition has not yet been called for. Yet those who have murdered the word of God themselves, presume to charge you with mutilating it."

The Rev. Spedding Curwen expressed himself charmed with the catholicity of the Meeting. "Though not a Baptist myself, I love the Baptist Missionary Society, because I see in it the spirit of that Redeemer, who left a charge to his disciples to go into all the world and preach the gospel to every creature. A few years ago this Society hesitated to hold such meetings; it was considered that the cause was known, and that this was enough to call forth the requisite aid. But I am glad that you have adopted the present method. I rejoice in the success that has attended you, and trust you will never find a want of interest in so noble an undertaking. I cordially sympathize in your sorrow for the removal of those holy men who have been taken from you by death. But your and our loss is their gain. They have fallen in the warfare, but they have fallen nobly, with their bosoms bare to the foe. They are gone, but I rejoice that their posts are occupied by kindred spirits, and that more are baptized for the dead."

The time being far advanced the remaining resolutions were briefly moved and seconded by the Rev. Thomas Finch, of Harlow; the Rev. J. J. Wilkinson, of Saffron Walden; the Rev. John Edwards, of London; R. B. Sherring, Esq. of Bristol; the Rev. James Upton, of London; the Rev. F. A. Cox, of Hackney; and the Rev. John Shoveller, of Poole. After a few words from the Chairman, the Meeting was closed by singing, "Praise God, from whom all blessings flow."

The collections after the different services amounted to £280.

(Contributions are unavoidably postponed till the next month.)



THE  
**BAPTIST MAGAZINE.**

AUGUST, 1825.

*Remarks on an Article in the Eclectic Review for May and June, 1825; viz. A Review of "Considerations addressed to the Eclectic Reviewer in Defence of those who maintain that Baptism should precede Communion." By Joseph Kinghorn.*

THE obnoxious tenet which this Reviewer, in the article referred to, has so vehemently opposed, is nothing more nor less than that "*Baptism should precede communion*;" a tenet corresponding with "the prevailing practice" (himself being judge) "of perhaps all the churches, whether national or congregational, in christendom;"\* an admission, which, by the way, ought to shield those Baptists, who act upon their avowed principle in regard to the discipline of their churches, from the charges of sectarianism, bigotry, &c. &c. And yet, the defence of this principle, that Baptism ought, in every case, to precede communion, and is necessarily the *term* of communion at the Lord's Supper, is the head and front of Mr. Kinghorn's offending. It is this, gentle reader, that has called forth the anathemas of this Reviewer, who profanely ventures to designate the conscientious practice of refusing to admit any to communion with the baptized churches who have not been baptized, as demanding from them "a ticket of admission!"

If this were a matter of human regulation, and, if those who are called "strict Baptists" did not produce for a reason that "so hath the Lord commanded," the contemptuous charge could not be repelled; but the Reviewer knows,

and before the conclusion of his angry strictures, he is compelled to acknowledge, that the whole subject is resolved into the question, "What is the law of Christ," the supreme lawgiver, in his church? This is certainly the question, whether those who call Jesus, Lord, should not do the things which he has commanded; and in that precise way, and according to the order which he has enjoined? Had the Reviewer confined himself to the consideration of it, he might have saved himself much labour, and Mr. Kinghorn would have been preserved from much abuse.

As might have been expected, the Eclectic Reviewer has taken his position in the *rear* of the Rev. Robert Hall: who can sufficiently admire his wisdom and prudence, to say nothing of his meekness and humility! He says, "Mr. Hall lays it down as his fundamental principle, that *every* church which prescribes, as a term of communion, what the New Testament has not enjoined as a condition of salvation, is wrong and blame-worthy; and that the strict Baptists are so, inasmuch as, by requiring uniformity of sentiment on the subject of Baptism, they do exact what they themselves admit to be not a condition of salvation." P. 432.

The Reviewer, having made this statement, condescends to inform his readers, how the strict Baptists

\* See Eclectic Review for May, p. 432.



reply. "First, they say, we are right in so doing, because Baptism is specifically excepted by Christ himself, from the application of every scriptural principle." P. 433.

And is it true that they do make this reply? No, this is what this gentleman, who misrepresents their sentiments, says for them. *They* say, Baptism, as an institution appointed by Christ himself, is to be observed by all his disciples as the first public act of homage to his authority, and, therefore, ought not by any considerations whatever to be superseded, nor its place in the order of Christian obedience to be in any way altered.

The Reviewer acknowledges they do not exact Baptism as a condition of salvation, and in this he only does them justice; and he might have added with equal justice, that the reason why they make Baptism a term of communion is, because they are fully persuaded, from the words in which their Lord's commission is expressed, and from the inspired history of the manner in which the apostles carried that commission into effect, that they are justified in so doing.

The Reviewer states for them their second reply to Mr. Hall's reasoning, as follows:—"Secondly;—And this is, perhaps, the most extraordinary specimen of arguing that was ever employed in any controversy—if we have not a right to insist on uniformity in this particular, then the Church of England had a right to insist on uniformity in other particulars. If we are chargeable with schism in dividing the church of Christ, by insisting on *our* terms of communion, then the authors of the Act of Uniformity were justified in insisting on *their* terms of communion. If the former argument is what logicians term, a begging of the question, the latter is something beyond a *non sequitur* :

it is an argument turned topsy turvy, proving the very opposite of the inference drawn from it. Yet, so delighted is Mr. Kinghorn with this most fantastic paradox, borrowed from the estimable vicar of Chobham, that he gravely urges it again and again; and in the pamphlet before us, seems to exult in the annihilating conclusion, while he asks, '*Why do not Mr. Hall and the Eclectic Reviewer go to the Establishment?*'" P. 433.

Surely this distorted representation of Mr. Kinghorn's statement, will, in the estimation of those who have candidly perused his pamphlet, be ruinous to the credit of the Reviewer; what he has insinuated and asserted being entirely different from any thing which appears in Mr. Kinghorn's pamphlet, or from what has been written by any one on his side of the question. It has, in fact, no claim to regard; and it only excites my surprise, that any man who has any respect for his reputation, should have ventured to publish such glaring misrepresentations! The statements he has made are *not* the arguments of the strict Baptists, but the fabrications of the Eclectic Reviewer. The cutting reply of Nehemiah to Sallowballat's "open letter," and to his five times repeated slanders, are applicable to this case; "There are no such things as thou sayest, but thou feignest them out of thine own heart."

It will be seen that more than once he amuses himself by ringing changes upon Mr. Kinghorn's words. "*Why do not Mr. Hall and the Eclectic Reviewer go to the Establishment?*" I ask him in return, Why he did not give a frank reply to this question, and why did he forbear to notice a single expression in its connexion? Did he feel that it would better suit his purpose to select a few words,

which, from being separated from their context, might either mislead or irritate his reader? If he were so disposed, he might, in precisely the same way, produce expressions of the inspired writers inculcating idolatry and atheism! He would have acted with equal candour and integrity had he asserted, that because Elijah "shouted out,"—"If Baal be God, serve him;" that he encouraged the Israelites in their rejection of the God of Israel.

The Reviewer sneers contemptuously and repeatedly at Mr. Kinghorn, because he had said, "Mr. Jerram is a man of sense!" Not being able to find this expression in the pamphlet which had come under his review, I was at a loss to account for the grounds of his saying, "Mr. Jerram owes Mr. Kinghorn a bow!" (P. 434.) At length I recollected, that this *polite*, but unfortunate phrase, was in the preface of Mr. Kinghorn's Defence of Baptism, a term of Communion, P. xxii. And I certainly could not help admiring the cautious manner in which the Reviewer had displayed his sense in taking only a short paragraph for the purpose of holding up Mr. Kinghorn to scorn and ridicule. Professing "to state the argument in Mr. Kinghorn's own words," he quotes from that preface, P. xxi. xxii. but spares himself the trouble of transcribing the application which Mr. Jerram had made of his argument: Why had he not taken the words which immediately followed; but this would have spoiled the pleasure he derived from sneering at the expression, "Mr. Jerram is a man of sense!" Such disingenuous conduct is matter for sincere lamentation!

For the use of those who may not have Mr. Kinghorn's Defence, &c. at hand, I will transcribe that part of the argument which the Reviewer has omitted. "The reason-

ing that can dispose of an institution of Christ by removing it from its primitive station, introduces so lax a principle, that no precept which we do not consider essential to salvation can stand its ground. If we are not bound to adhere to a positive appointment of Christ, which is confessedly permanent in its obligation, we in vain assert that it is of consequence to form a church according to the plan which Christ has furnished; for it may always be retorted, What avails your pleading scripture, when you reason away the authority of one of its plainest institutes? Mr. Jerram is a man of sense; he sees the advantage which is given them, and we doubt not he will use it."

What is there in this, I ask the Reviewer, that deserves his contempt! Addressing the defender of Nonconformity, I would refer him to his own arguments, and use the language of Cowper:

"You laugh, 'tis well: the tale applied,  
Will make you laugh on t'other side!"

The Reviewer is a man of sense, and he well knows that judicious churchmen will justify themselves in observing rites confessedly of human appointment, if nonconformists, who plead for the sufficiency of the scriptures alone as the directory for the church of Christ, reason away the authority of one of its plainest institutes:—and I hesitate not to affirm, that nothing is more plain in the New Testament than this, that Baptism, "in its primitive station," always preceded an admission to the Lord's Table.

The Reviewer is challenged to produce a proof, either from Mr. K—'s writings, or those of any other strict Baptist, that they have ever reasoned on the principles which he has imputed to them! He says, that to make Baptism a term of communion, is in effect to say, "If we have not a right to insist on

uniformity in this particular, then the Church of England *had* a right to insist on uniformity in other particulars. If we are chargeable with schism in dividing the church of Christ by insisting on *our* terms of communion, then the authors of the Act of Uniformity were justified in insisting on *their* terms of communion." "Mr. Kinghorn," he adds, "is so delighted with this most fantastic paradox, borrowed from the estimable vicar of Chobham, *that he gravely urges it again and again,*" &c.

Mr. Jerram had charged Mr. Hall with having said in effect, that the difference of sentiment respecting Baptism between the Pædobaptists and the Baptists, is not a legitimate cause of separation in a distinct congregational church; and from this Mr. Jerram argues, that "if a difference of opinion on this important rite, a difference so great as to *annul* the ordinance in the minds of Baptists, be not a legitimate cause of separation, and if even a scriptural attendance to the ordinance of Baptism might be merged for the sake of peace, then surely things of 'minor importance,' such as being required to 'kneel at the sacrament,' ought not to be considered as a legitimate cause for separating from the Church of England." It was from this reasoning of Mr. Jerram that Mr. Kinghorn inferred, that those Baptists who compromise the ordinance of Baptism, as a term of communion, or who, by admitting the validity of Infant Baptism, depart from the scriptural pattern, cannot, with any consistency, object to other matters of human invention in the church, and that, therefore, they have no justifiable reason for refusing to commune with the National Establishment. Can any thing in the practices of the Church of England, in the estimation of a Baptist, be more

"superstitious and absurd" than Infant Baptism? If, then, Baptists agree to merge scriptural Baptism for the sake of communion, why not, upon the same principle, agree to comply with the requisition of kneeling at the sacrament? As it is impossible for a Baptist, without manifest inconsistency, to admit the validity of Infant Baptism; so it is equally inconsistent for those Baptists who tacitly admit its validity, by admitting persons of that sentiment to communion, to refuse to commune with pious Christians, even though they require a tacit approbation of unscriptural rites. I contend that if Mr. Hall and the Reviewer, as Protestant Dissenters, sanction by their conduct religious rites which Christ did not appoint, or which the Apostles never practised, there is nothing in their principles to prevent their uniting in communion with the Established Church, nor which will justify their separation from it. Indeed, the Reviewer acknowledges, that "were he placed in a foreign land, where no other communion was accessible, or were other conceivable circumstances to occur, which should require him to give such a proof of his catholicism, speaking as an individual, he is free to own, he is not aware of any criminality that he would thereby incur, or that his conduct in such a case would furnish any ground for the charge of apostacy," Page 438.

As to his "criminality," or his incurring "the charge of apostacy" by such an act, it must, as he himself says, "be determined purely by the consideration, whether the conditions enjoined be such as the individual can conscientiously comply with!" If he conscientiously believes, that being required "to kneel at the rails," and thus to seem to countenance the popish idolatry of adoring the elements, be not a

practice "superstitious and erroneous," I shall not charge him with acting wickedly; but if he do think so, (and if he be a *bona fide* Dissenter, he must necessarily be of that opinion,) then does he not, by his conduct, condemn himself in the thing which he alloweth? And as to his "communing with an episcopal church, not furnishing any ground for the charge of apostacy," I should admit it is possible it may not prove him to be an apostate absolutely *from religion*, though trifling with conscience is an awful proof of a heart unsanctified; yet it would certainly prove that he had apostatized from his principles as a Dissenter. Is it not apostacy from the principle that Christ is the sole head of the church, if he sanction, by his conduct, human authority in religion? Is it not apostacy if he admit that the church hath power to decree rites and ceremonies; and if by his conduct he submit to the power which has imposed upon all the communicants at her altar, that they shall do what Christ has not commanded, and receive the Lord's Supper in a way which is evidently part of the corruptions of the Antichristian church of Rome, and which, if it be admitted to be neither "superstitious nor erroneous," would justify Papists in retaining all, and Protestants in returning to the observance of all the rest of her erroneous and superstitious practices?

The Reviewer has made a great parade, and has used great swelling words to prove, that many reasons besides those that have been mentioned, would lead him to prefer a Dissenting church; but the simple question for him to answer is, whether it is not impossible for him, as Mr. Hall has stated, "as a Protestant Dissenter, without manifest inconsistency, to become a member of the Established Church?" which,

by his communing at the Lord's-table, he would virtually, according to Mr. Hall's reasoning, declare himself to be? "I have no objection, Sir," said a Deacon of a strict Baptist Church, to partake of the Lord's Supper with an evangelical minister and pious people in the Established Church;" to whom his pastor replied, "Do so, Sir, if you think it right; but then, do not any longer call yourself a Dissenter." Such a practice is so "manifestly inconsistent," that I should not expect, even the "Eclectic Reviewer," (for "Eclectics are not latitudinarians,"!)\* would ever again attempt to prove its propriety, much less its consistency, even "were he to be placed in a foreign land, and had no other way of giving proof of his catholicism!" It requires the fullest exercise of charity to believe him when he says, (for he well knows the principles of Nonconformity,) "Such an act would leave him, according to his own judgment, in the consistent possession of all the reasons on which he is satisfied to rest his separation from the Establishment!"

As if feeling that his flimsy reasoning wanted something besides his *ipse dixit* to justify his statements, he calls in to his aid "the Puritans and ejected ministers," who, he says, "held, for the most part, the lawfulness of communion with the very church that had excommunicated them, and was still persecuting them."—"It is certain," he remarks, that "such men as Mantou, Baxter, Alleine, and Howe,"—"ought to have known the grounds of Nonconformity, seeing they suffered on that account the loss of all things." They certainly knew why they objected to the Act of Uniformity; they could

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\* Page 222.

not conscientiously give their assent and consent to every thing contained in the Book of Common Prayer; they could not, as Presbyterian ministers, who considered their ordination *jure Divino*, consent to acknowledge they had only pretended holy orders, and submit to receive episcopal ordination as essential to their being invested with the ministerial character and functions. That they were in the habit of occasional conformity, and by their example encouraged their rich members, (for the sake, probably, of retaining offices of magistracy,) is a fact written in characters too large and too plain, especially in the history of Queen Anne, to be overlooked or forgotten! But will the Eclectic Reviewer undertake to prove that the venerable ministers he has named, were, in the legitimate sense of that term, *Protestant Dissenters*? He knows they pleaded for the divine right of tithes as much as the Episcopalians had done; that they had no objection to the civil magistrate's being the head of the church; and that they were quite as intolerant towards the Independents and Baptists, "the Dissenting brethren," as their predecessors the bishops had been; or as their successors, the same order of Bishops, were towards them after their being ejected from the parish livings. Unless they had held the distinguishing principle of Dissent, as to the sole Headship of Christ in his Church, they could not feel as Dissenters respecting communion with the Established Church. All, then, that, the Reviewer has quoted from the celebrated John Howe goes for nothing: and he must, as a *Dissenter*, have been hard pinched to be obliged to call a host of *Presbyterians* to come to his help.

I cannot believe that the Reviewer is so badly acquainted with the true grounds of Dissent from

churches endowed by, and in alliance with, the state, as seriously to think the practice of Nonconformists in the reign of Charles the Second, respecting communion with the Church of England, an example for our guidance and imitation. The true grounds of Dissent were, at that time, by the Presbyterians very imperfectly understood. The Reviewer knows this. But he will run into the church, or any where else, to escape from the arguments of the strict Baptists. Let him alone, however, a while: after he has put out his head to see whether his adversary is gone, one would charitably hope that he will, in that case, come out of his sanctuary, and that his tergiversation will cease, at least until he is again obliged to retreat from the attack of a strict-communion Baptist. When arguing with strict communionists, he symbolizes with the Church of England: but when arguing against the Church, he will be a consistent Dissenter. In the same manner Stillingfleet and others argued like Dissenters against the Catholics, but like Catholics against the Dissenters.

It is difficult to perceive why the Reviewer should have given the long quotation from Dr. Owen, (p. 446,) an *Independent*. Does not that quotation prove that, in the opinion of Dr. Owen, the very constitution of the Church of England, *imposing upon its members an observation of all its ceremonies*, rendered it "impossible, without manifest inconsistency," for a Dissenter to commune at its altar, even though, by refusing so to do, he should be subject to the charge of schism?

The Reviewer, in speaking of "the principles on which the Nonconformists of those days rested the necessity and lawfulness of their separation from the Church of England," confounds the Independents, or Congregationalists, with the Pres-

byterians. It is not true of the former of these bodies of Dissenters, that "they had no objection to receive the sacrament, according to the forms of the Church;" or that they "did not, for the most part, object to the use of the Liturgy, but only its imposition, exclusively of all other devotional exercises." (Page 441.) The Reviewer, by applying observations to all the Nonconformists, which are only properly applicable to the Presbyterians of that period, has thrown dust in the eyes of his readers, and prevented them from clearly discovering the history of the times. He knows very well that the Independents objected to the whole frame of the establishment; and that had the parish churches been filled with "the Baxters and Howes, the Owens and Flavels, the Bates's and Charnocks," it would not have prevented them from forming churches, over which the civil magistrate could have no right to exercise his authority. He very well knows, too, were the [orthodox] "established clergy, and the [evangelical] dissenting ministers in general to exchange their strain of preaching and their manner of living for one year," that though it might "*ruin the cause*"\* of Dissent as to the Dissenting congregations, yet the *principles* of Dissent would remain precisely the same as when the Baptists and Independents first founded their respective churches: a period long before what he speaks of as the era of Nonconformity.

The fact is, the Reviewer is evidently prepared, should his lot be cast where there is an evangelical pious minister in the Established Church, and no Dissenting minister of similar sentiments and character, to become an attendant on the liturgical services of the Establishment, and a communicant kneeling at her

altar! While he places the ground of his dissent upon *circumstances*, and not upon *principles*, he cannot be considered as a *bona fide* Dissenter; and whether he admit it or not, he is in fact an apostate from the principles which recognize Jesus Christ as the only lawgiver in his church;—the New Testament is the alone and all-sufficient code of Divine law;—and the inalienable rights of conscience and of free inquiry.

In his zeal to expose what he calls "the utter confusion of ideas which seems to prevail in the mind" of Mr. Kinghorn on the subject of Nonconformity; as if," he adds, "the nonconformity of the Baptists had no other object than to uphold the doctrine and practice of immersion," he quotes from Mr. Kinghorn's pamphlet the following remark: "If we dispense with an acknowledged institution of Christ, for the sake of admitting those who do not believe it is their duty to obey it, how can we plead that we forsake the Established forms of religion for the sake of adhering to the plan of the New Testament?" The Reviewer calls this "a gross misrepresentation," and says, "There are no Christians who do not believe it to be their duty to obey an acknowledged institution of Christ."† Mr. Kinghorn's argument is very plain, when not confused by false inferences. "Baptism," he says, "is an acknowledged institution of Christ." Will the Reviewer deny it? "There are those," he adds, "who do not believe it is their duty to obey it?" Will he deny this? Mr. Kinghorn then inquires, Whether those who would dispense with Baptism as a prerequisite to the Lord's Supper, could consistently plead their adherence to the plan of the New Testament as the ground of their separation from the Establish-

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\* Page 442.

† Page 445.

ed forms of religion? He evidently states it as his opinion, that a rigid regard to the plan of New Testament discipline, demands that "Baptism should precede communion:" and that those Dissenters who admit this sentiment cannot, without manifest inconsistency, justify their separation from the Establishment, because ceremonies are imposed by its ritual, which are not supported by the authority of Christ, and the practice of his apostles. The Reviewer calls this "a meagre exposition of the Dissenter's plea." What? is an implicit adherence to the New Testament "the notion" merely of Mr. Kinghorn, or of strict Baptists? Is it not a full exposition of the principles of all consistent Dissenters? And however the Reviewer may taunt, and use sarcasms on the subject, it is confessedly, according to the history of the New Testament, that no unbaptized persons were admitted to communion: a position this which he does not attempt to disprove; and yet without disproving it, he can assign no sufficient reasons, as a Dissenter, why it should not still be the universal practice of all the churches of Christ.

I now fearlessly leave it to the good sense of the reader to decide on the truth or error of the Reviewer's declaration; viz. "The Act of Uniformity, and the uniformity contended for by Mr. Kinghorn, both involve the same principle—the making HUMAN OPINIONS the conditions of church communion!" (Page 445.)

A STRICT BAPTIST.

(To be continued.)



MR. EDITOR,

THE death of that inestimable man, Dr. Ryland, made a very serious impression upon my mind, as I doubt not it has done on the minds of very many. I send for insertion

in your Magazine, an extract or two from a funeral sermon on this mournful event, and shall be glad of their insertion as a mark of my high veneration and esteem of his character and excellencies.

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*The Death of a great and good Man lamented and improved.*

ACTS viii. 2. "And devout men carried Stephen to his burial, and made great lamentation over him."

Holy and eminent men have not unfrequently been removed into eternity, at a time when their continuance in this world appeared of great importance. Stephen was full of faith and of the Holy Ghost, and thus was peculiarly qualified for his office as a deacon of the church at Jerusalem, and for his work as an evangelist. The church at this period was suffering a most violent persecution, and the friends of the cause of Christ were driven into corners: but this faithful servant, endowed with a spirit of holy resolution, undauntedly stood his ground. And yet in the midst of his days, and of his labours, he fell a martyr to the cause of his Redeemer.

In the closing scene of our late venerable friend, we are not, however, called to witness a removal thus apparently premature and violent. Called by divine grace at an early period, he was spared to labour in his Lord's vineyard for more than half a century. His sphere of exertion was large, and his zeal and capacity were happily proportionate to the demands made upon both. A society was to be originated by himself and two or three of his brethren, which would require prudence, fidelity, disinterestedness, piety, and perseverance, in no ordinary degree. And with these qualifications, our highly honoured friend and his brethren, were eminently favoured; indulged also to continue their exer-

cise till others had grown up around them who could enter into their labours.

When God designs to commence a work of singular importance, agents with extraordinary endowments are raised up. When the church of God was to be aroused from the slumbers of death, and the enemies of Christianity were to be put to shame, a Wickliff, a Luther, and a Melancthon, were prepared for the work. Nor was it much otherwise in the originating of Missionary undertakings before referred to. At this period, our Pædobaptist friends, both in the Establishment, and out of it, were at rest; and but very few stirred in this important department of labour. Against the formation of societies to attempt the conversion of the heathen, some cherished unreasonable prejudices; and others stood aloof viewing such an experiment with apprehension. But Carey, Ryland, Fuller, Sutcliff, and Pearce, came forward to the help of the Lord against the mighty. He whose death the denomination to which he belonged now laments, stood forward, fearless and undismayed, among the first and most devoted friends of the benighted heathen. Nor was he ever moved from his holy purpose. To the honour of divine grace, it will be told by thousands, that, for thirty-three years, he never ceased to put forth all the energies of his soul in this glorious enterprise.

Of the superintendance of the academy, over which he so ably presided for upwards of thirty-one years, I shall forbear to speak. His tender and affectionate treatment to his pupils; his unremitting diligence in instructing, admonishing, and animating them in their important pursuits, I doubt not but we shall, ere long, receive the most interesting information.

The removal of men so holy and

so eminent, ought to be regarded with sentiments of grief. An insensibility to the death of pious men was severely censured by the prophet Isaiah, as a proof of hardness of heart, and a stupid indifference to the prosperity of true religion. "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come." Isa. lvii. 1. The existing state of things among men, absolutely forbids the idea of a truly pious man being useless. However contracted the sphere he occupies, however limited his powers for labour, yet his example, his prayers, his spirit, render him a very important addition to the number of present mercies. But when, as in the instance before us, talent for extensive usefulness has been imparted, and such talent has been associated with unequivocal and ardent piety, then is death to be regarded as no common affliction. Indeed, in earlier days, the removal of such persons to a better world, was not unfrequently a signal of the approach of the most overwhelming calamities. In this light, however, we are not now called upon to contemplate the death of men, illustrious for their benevolence, piety, and labours for God. In other respects scarcely less painful, however, do we witness their removal.

Such happy and honoured individuals have, for a long series of years, cultivated with abundant success a large portion of the moral waste around them. They have borne the heat and burden of the day; they have scattered abroad the precious seed, have watered it with their tears, and have importunately solicited the Sun of righteousness to shine upon it; that it might spring up and bear fruit, even an hundred fold. These are the men whose locks have been wet with the



dew of the night, in the day the drought has consumed them, and the frost by night, and sleep has departed from their eyes, whilst with holy anxiety, and incessant care, they have watched over the flock of God which he hath purchased with his own blood. And shall we, can we see the garden of the Lord forsaken, and the flock of Christ left without the care of its faithful under-shepherds, and not unfeignedly lament? Surely not!

Our fathers in the church of Christ are the guides of our youth. Piety, prayer, meditation, an extensive acquaintance with the sacred oracles, with all the experience resulting from years of employment in God's service, eminently qualified them for imparting instruction to the warm-hearted, but inexperienced disciple of Jesus. In how many ordination sermons, in how many private instructions, have the youthful heralds of salvation been taught, warmed, admonished, and animated! Few had been called to engage in these services so frequently, as he whose death we now lament.

Nor is it to be overlooked, that we frequently observe the stations occupied by men eminent in the cause of Christ, left vacant for years after their removal. The work which one individual performed at the expense of ease, health, property, and life itself becomes a divided service, and, after all his most willing survivors can accomplish, his loss is severely felt for years subsequently to his death. But we are not to sit down in despair when afflictive bereavements thus visit us. Our compassion for souls, and zeal for their salvation, must be proportionately increased. Our diligence in the divine calling must abound, and with united and harmonious effort, must we attempt the discharge of those imperative duties we owe to

God and a fallen world. The God of our fathers' lives—his cause is our own. Who then is willing this day to consecrate himself to the Lord? Let him arise, and his God be with him!

Whilst high esteem for a friend so truly valuable, demands sincere grief on his removal; yet the death of such men as Dr. Ryland, furnishes abundant cause also for thanksgiving. Life had been long continued; services the most efficient had been performed; souls, not a few, had been brought under his ministry to the Saviour of men; and true religion has been gloriously adorned by the fruits of righteousness. He died in the bosom of his own family, in the enjoyment of a good hope through grace, and trusting in the God and Saviour, whose glory he was so solicitous to promote. Death triumphed over mortality, but thus was the everlasting felicity of his spirit consummated, and thus was he exalted to everlasting honour.

Shipley,  
June 11, 1825.

J. M.

ON

*Understanding a preached Gospel.*

No part of our time is more important than that which is spent in hearing the gospel. It is then we are on trial for eternity. The reception which is given to it, will decide our final state. He who believes and follows it, will be saved; he who disregards and neglects it, will be lost for ever. The short space too, which is allotted to this exercise, renders it still more solemn. Compared to what is spent in business, in conversation, in recreation, and rest, how very contracted are the hours we pass in listening to those words, by which our salvation is secured. It is,

therefore, a matter of high concern, that every thing which tends to interrupt the impression intended to be made by the word, be removed; and that every thing which aids it should be fostered with peculiar care.

The first prerequisite which is required in order to derive benefit from the preached word is, to *understand* it. The understanding is the leading faculty of the soul. Unless this be duly informed, no other operation of the mind can be under a correct influence. The will, the memory, the conscience, the affections, and the temper, are all moved by it. As every visible external object affects us by the eye, and without a clear vision, all the scenes of beauty and grandeur in the works of God, will produce no correct impression upon us: so if the intellectual part of man be blinded, or perverted, or misinformed, every other power of the mind will be liable to an improper bias. No doctrine of the Bible can affect us, unless it be in a measure understood. Truths, which are of the highest importance, which are ennobling and exciting, and consoling, will be addressed to us without effect, unless they are known and apprehended. Truths, which fill believers with joy unspeakable, and full of glory, which draw forth the hallelujahs and adorations of angels in heaven; and make guilty spirits in hell tremble, will, amidst the most impressive statements, be sit before mankind in vain, if they are not known, and realized, and have place in the human mind. Hence it is that so many persons sit under a faithful minister year after year without effect. They understand not the statements which are made in their hearing. It is not meant to be affirmed that this is the only obstacle to men's profiting by the word. It may be understood and

yet hated; the truth may be imprisoned in unrighteousness. But it is one reason why so many receive no spiritual benefit from the gospel of God. Thus our great Master in his parable of the sower explains the case of those who received the seed by the way side, "When any one heareth the word of the kingdom, and *understandeth it not*, then cometh the wicked one and catcheth away that which was sown in his heart. This is he that receiveth seed by the way side." Satan, that subtle and malicious foe of man, uses all his artifice to prevent our understanding the word, lest we should believe it, and obtain salvation. It is therefore necessary that we use every caution to counteract his endeavours. That we set our hearts to the things which are delivered to us; recollecting it is no vain thing, but our life is contained in it.

We need not, therefore, wonder that so much stress is laid on this subject in the scriptures. When Christ had been delivering his parables to the multitude, he thus addressed his immediate disciples: "Have ye understood all these things?" So when Philip accosted the Ethiopian eunuch it was in the following way: "Understandest thou what thou readest? And he said, How can I except some man should guide me? And he desired Philip that he would come up and sit with him." Thus when Christ on his way to Emmaus, had been conversing with his friends, whose minds were dark, and perplexed, and full of unbelief, he thus addressed them: "O fools and slow of heart to believe all that the prophets have spoken: and beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Thus they describe the effect of those instructions: "Did

not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures?" "Then opened he their understanding that they might understand the scriptures."

It is no valid objection to these statements, that the gospel only becomes effectual to the salvation of men, by its being applied to the heart by the powerful agency of the Holy Spirit of God. We admit the important truth. But we derive from it a confirmation of the topic before us. For how does this blessed agent effect the mighty work? not certainly by presenting to us truths which are not contained in the word; but by enabling us to understand those which are read or heard. It is not by the revelation of a new gospel, but by the application of the old gospel, that we become new creatures in Christ Jesus, and grow and thrive in piety. The same truths convert the heart now, which operated on the three thousand on the day of Pentecost, and the multitude in the apostolic age. The same views of the holiness of God, of the spirituality of the divine law, of the atoning sacrifice of Christ, of the invisible glories, or terrors of another world, are as effectual now in all those who believe, as they were when Paul preached them in Philippi, Thessalonica, or Rome. Whenever this divine and holy Being awakens the dead in sin, to a new and spiritual life, he orders the attention, and fixes the mind, on the great topics of the holy word; enables us to understand their meaning, and brings them home to our own case and condition. So that the very nature of his work implies the importance of understanding the word of God, and of using those efforts which tend to produce this desirable end.

It is, however, to be feared, that many who are favoured with a gos-

pel ministry, do not in any due manner understand the truths which are continually set before them. This is not the case only with the unconverted; but many of whom we hope well are like the Hebrews, "dull of hearing;" they know but little of what is delivered; and are thus deprived of many of the sanctifying and consoling effects which attend a deep and intimate acquaintance with divine truth. We are therefore naturally led to inquire into the reason of this. Is there not a cause? While so many Christians acquire such an eminence in spiritual understanding, how is it that multitudes seem never to increase in the knowledge of God?

Now it is not improbable that there are three sources of this deficiency. 1. *The first arises from the nature of the truths which are contained in the word of God.* We all know that the gospel contains many truths which are plain and easy; and others which are deep and obscure. It has its rudiments, or first principles, which stand at the head of the instructions that are delivered; and it has its more recondite and secret mysteries that are hid in the volume. Like Ezekiel's river, it is ankle deep, and knee deep, till at length it swells into an immense water, which "could not be passed over." It has depths in it where an elephant may swim, and shallows in which a lamb may wade. Now the ministers of the gospel have to unfold to you the whole counsel of God. And while they will dwell much on those things which are plain and obvious, they will feel it requisite occasionally to set before you the deep things of God. Though it be fit to dwell much on the first principle of the doctrines of Christ, they will not stop here, but will lead you onward to perfection. He must not only prepare milk for babes, but

strong meat for those who by reason of use have their senses exercised to discern both good and evil. Now it will necessarily result from this, that those of our hearers who pay but little attention to the divine word, will only be able to comprehend the most obvious doctrines which are set before them. When we advance beyond the alphabet of the Christian system, they will find themselves unable to follow us, and will often complain of our intricacies and dryness when delivering topics which have been laboured with extraordinary care, and cost us much assiduous persevering diligence to bring before the people. If hearers, who are the most attentive, and devout, and reflecting, find that many of the topics which are set before them are a mighty deep; is it any wonder that many are but little instructed by the things new and old which we bring from the treasury of God's holy word?

2. The second source of the small degree of understanding in the divine word which is so lamentably prevalent, may arise from the *deficiencies of the ministers of that word*. There is a close connection between the teacher and those that are taught. If the tutor be dull of understanding, so will be his pupils. If he be able to communicate but little, they will receive but little. We have reason to take to ourselves a portion of the guilt our hearers contract, in profiting so little under the means of grace. We speak not of those graceless ministers who are blind guides, leading the blind, both of whom will fall into the ditch; but of those who are good stewards, and faithful ministers of the Lord Jesus Christ. How few possess that union of talent which is requisite to command, and reward attention. How seldom do we see embodied in those who proclaim the truth, a vigorous understanding, a

discriminating judgment, a capacious memory, deep feeling, and imposing statements. How often are we sluggish in our preparations in the study, and come not before you with that preceding labour and care which is desirable when we have topics of such infinite moment to set before you. And, if we have exerted all requisite preparatory diligence, how frequently is it marred and spoiled by the frame of our mind in delivering it. A sermon carefully studied is a different thing before an audience, according to the feelings of the speaker in preaching it. We are often assailed with doubts, fears, trials, perplexities, and discouragements, which you little think of. Whatever be our feelings, whether of joy or sorrow, we must be at our regular post of labour. When at a prayer-meeting the brethren address God on behalf of each other, if they feel a high degree of indisposedness to the work they can decline the invitation given them. Such is not our case. Here we must be. Here we must go through the allotted services. We do not complain of this. It is inseparable from the work in which we are engaged. But we, on this account bespeak your candour, amidst our visible deficiencies, and beg your prayers on our behalf, that we may speak as we ought to speak—that the word of the Lord may have free course, and be glorified.

3. The last reason we assign is, *the sluggishness of those who hear the Gospel*. Much, doubtless, may be attributed to the previous cause, but it cannot all be placed here. The best, the wisest, the most diligent tutor cannot advance his pupil in wisdom and knowledge, except there be diligence in the pupil himself. The clearest rudiments, the most eloquent dissertations, will in vain be set before him who refuses to lend a listening ear, or to treat

sure up the instruction he receives in his memory. The effect produced will be very similar to that of him who plays music to the deaf, or presents scenes of beauty and grandeur before the blind. Now it is too evident that many who hear the gospel are of this stamp. They are described by Christ as those who having eyes, see not, and having ears, hear not, neither do they understand. They approach the house of God without any fixed end in view; they seek not that Divine illumination which is requisite to enable them to receive the truth in the love of it; they fix not their minds attentively to what is spoken while in the act of hearing; their hearts are engaged on any topic rather than what is set before them, wandering, like the fool's eye, to the end of the earth; seldom or never returning to reflect on what has occupied others. Is it any wonder they do not understand?—that they are so deficient in their knowledge of subjects of unutterable importance—that after so many years of instruction, they are not able to advance beyond the first principles of the doctrine of Christ?

It is a most deplorable fact. To see topics of the most important nature thrown by, as unworthy of serious reflection—the greatest blessings slighted as beneath our regard—truths which were issued by God himself to man, either in the thunder and lightning of Sinai, or amidst the melting groans of Calvary, are yet derided and set at naught. Thus to despise our own mercies, to deprive ourselves of spiritual profit, to neglect the realities of eternity, out of a regard to the trifles of time, is what should humble us before God, and call forth that penitential sorrow and holy resolution which is requisite in order to obtain forgiveness for the past, and amendment for the future.

Let us then regard the advice of

the God of Heaven, who says, "If any man hath an ear to hear, let him hear."—"We ought to give the more attentive heed to the things which are spoken, lest at any time we should let them slip." Before we enter the house of God, let us seek that preparedness of heart, by reflection and prayer, which is requisite to dispose us to listen with seriousness and holy fear. While we are there, let us remember that we are in the presence of God; that we are engaged in the business of our salvation. Let us hear as for eternity; as though we had a crown of inestimable value to win or to lose. On leaving it, let us retire and ponder over the word. Let us treasure it up in our hearts as a preservative from sin, as a source of continual comfort and joy. So shall our improvement in religion bear a proportion to the means with which we are favoured. So shall we proceed in the ways of the Lord, till we arrive at that world where no darkness shall obscure the understanding, nor perverseness domineer over the affections; where we shall see every object clearly in the light of God, and be completely changed into his image, from glory to glory.

E. D.

Luton.

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### *Baptists' Register of Births.*

*To the Editor of the Baptist Magazine.*

SIR,

I write this to urge upon Dissenters, and Baptists in particular, to take immediate steps, to endeavour to obtain some alteration in the law respecting Dissenters' Registers. It appears to me in this instance, as in a great many others, that the universality of the subject, instead of exciting energy, rather produces laxity; and to this subject the old proverb

may be justly applied, that "What is every body's business, is nobody's."

To an enemy it might justify the conclusion, that Dissenters wished this grievance might be continued, in order that they might have something to lament, and of which to complain. As the Baptists are perhaps in a worse condition, respecting this important subject, than any other class of Protestant Dissenters; it would well become them, if, instead of waiting till an example be set, they themselves would take the lead.

This may also be urged on another ground, viz. the danger (and the circumstance has, I believe, actually taken place) that some Baptists may even act so inconsistently with their sentiments, as to have their children christened at the church, rather than hazard the loss of property, which, as parents, they must wish them to possess; and on that account adopt the jesuistical maxim, "that the end justifies the means."

Permit me, Sir, to trespass a little, whilst I shortly advert, 1st, To the law on the subject, particularly as it relates to the Baptists; and, 2ndly, Propose, what I consider the proper means to be adopted for removing this grievance.

In this letter I shall confine myself to the first proposition; and if it have no other effect than exciting others to consider the subject, I shall think that your pages, and my time, have not been misapplied.

1st. To the law on the subject.

The manner in which the births of the children of Baptists are registered, is either by entering them in a book kept in the meeting-house for that purpose, or at Dr. Williams's library. Now the law requires in every case, that to prove any fact the *best evidence* which can be produced, shall be given. In the case of the registers of Baptisms according to the form of the Church of England, the

law, for public convenience, dispenses with the production of the *original Registers*, and allows *copies* to be made, which verified as such, are received. These copies are considered to evidence the fact of births without any further proof being required. With the Baptists, *births* only are registered, but these registers are considered, not as proving *directly* the fact, but as *auxiliary* to other evidence more satisfactory. They are looked upon merely in the light of private memorandums, and are not in *themselves*, as is the case with those of the church, *positive evidence*. Besides, how often must it happen, that Dissenting ministers keep their registers very irregularly, inasmuch as there is no check upon them to act otherwise; but the clergyman is liable for any mistake he may commit. *Baptisms* are also likely to be more uniformly registered as they take place *publicly*, but children of Baptists are most frequently named *privately*; and if registered at all, (which I fear is oftentimes omitted,) not till some time afterwards. These inconveniences amongst others being felt, I imagine suggested the appointment of Dr. Williams's library as a public registry. But births registered here have been decided both by the Master of the Rolls and the Vice-Chancellor, as inadmissible to prove the fact of the birth, inasmuch as it is a mere private record, unknown and unsanctioned by the law. Besides, if this subject be examined a little attentively, it will be clearly seen, that this cannot be the *best evidence*. The following is the plan pursued.—Two certificates of the birth of the child are signed by those present on the occasion, which are sent to the Registrar. A copy is entered in his book, and one of the certificates is filed, the duplicate returned to the parents. Now when a copy of this Register is produced verified as

such, it is not a copy of the original Certificate, which is the *best* evidence, but a copy of the Register, which makes it merely a *copy* of a *copy*.

I have not cited cases to prove my positions, not thinking it necessary for the purposes of this letter. This, however, can be done, if required. What I have written is sufficient to shew, that no Registers of Dissenters, as such, can be received as *primary* evidence.

I cannot help again expressing my astonishment, that so little notice has been taken of this very interesting subject, especially after an able pamphlet, written by a Dissenting Barrister, was reviewed in your and in other Magazines in the latter end of the year 1823. This pamphlet contains the law more fully on the subject, and is well worthy the consideration of all Dissenters. Is it not then a duty which the Baptists owe to themselves, that all disqualifications attending the profession of their principles should be removed, and more especially owing to their posterity, that the fatal break thus made in the chain of descent, should instantly be endeavoured to be repaired?

If this letter should be inserted, I will continue the subject, by considering my second proposition.

*A Baptist, registered at Dr. Williams's Library.*

### ON SLANDER.

THE late Rev. Robert Robinson, in Claude's Essay on the Composition of a Sermon, (Vol. II. p. 362,) remarks on the following sentence, '*Deluded people censure and slander others.*' "Mr. Claude considers slanderers that execrable class of bad men, as trafficking in two sorts of commodities, actions and principles. First, they are collectors, carriers, wholesale and retail venders of all the improper actions that are

performed within their circle. Far from the Christian disposition of pity, they take an infernal pleasure in propagating evil, and in aggravating it with a hundred false circumstances. Most congregations have one of these; (happy if they have but one!) he is a great *news-monger*, though he declares nobody hears so little news as he; a great dealer in *secrets*, though, good soul! nobody hates whispering so much as he does; he is excessively *busy*, though he never goes out of his way; he would be mistaken for one of Samson's foxes, were we not to observe his total want of sense; he is, in a word, the Jack Ketch of the society, who executes all the criminals that fall into his hands. All this is wicked: but what shall be said of a wretch, who proceeds to censure the *principles* of good actions! No words can express the guilt of such a man. To him may be truly applied the words of a prophet, *In thee is found the blood of the souls of poor innocents.* Jer. ii. 34.

'What king so strong  
Can tie the gall up in the slanderous  
tongue?'

### ON PROFITABLE READING.

PAUL gave this advice to Timothy, *Give attention to reading*, 1 Tim. iv. 13. There are two extremes. Some read a great deal, but never meditate. Aristippus considered these very properly, as great eaters who digest nothing. Mr. Claude advised one of this sort to read nothing for three or four years, as if he had said, (adds Bayle) *you have eaten enough; now digest.* On the other hand, some never read. This is absurd, if they profess a *written* religion. Those who neglect reading the scriptures, the *record* which God has given of his Son, act most unwisely: most injuriously. It is as if they expected to live without eating at all.

## Miscellanea.

### MENNONITES.

#### LETTER, No. VII.

*Enkhuisen, Sept. 26, 1820.*

I ARRIVED here late in the evening, and the next morning sought out the Mennonite Baptist Minister, a Mr. de Jongh. He was glad to see me, and as he was on the point of going to meeting, we walked there together. I heard him preach from Jer. x. 1, 2. The text appeared to me at first rather singular, but as he proceeded, I found that he had chosen it, in reference to the late eclipse of the sun, which it seems had made a great, and rather uncomfortable sensation amongst many in the humbler walks of life about the neighbourhood. His object in the discourse was, to dissipate their fears, by pointing them to a Sun that suffers no eclipse; even the Sun of Righteousness.

Immediately after service we retired to the vestry, where with minister and deacons, we discussed the object of my journey. It was observed by some, that contributions were made, by many of their number, to the Rotterdam Missionary Society, and this was argued from, by others, that little or nothing more could be expected from them. To soften objections, I stated, that credit was certainly due for what they were doing for the Rotterdam Mission, and hoped they would rather increase than grow weary in their well-doing, but that there might be others of the friends, who had hitherto taken no interest in any Mission, who might feel well disposed to ours. After a tolerably long sitting, I went to dine with one of the deacons, a relative of our excellent friend Mr. Messaert, of Rotterdam. During dinner, and after it, the conversation flowed nearly all in a Missionary channel. Mr. de Jongh, is, I think, decidedly favorable to our object, and will bring it forward at the next church meeting they have. I was glad to find that, as at Hoorn, the Mis-

sionary Prayer Meeting was held in the Baptist place of worship here. Mr. de Jongh, having a numerous family of children, and the church being small, carries on the business of a baker. Enkhuisen had once a very flourishing herring fishery, and almost one half the number more inhabitants than it has at present. In the hope that my short visit at this place will not have been without fruit,

I remain, &c.

W. H. A.

#### *Familiar Illustrations of the sacred Writings.*

##### No. VII.

MAL. iii. 3. "*And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.*"

A reference to the process by which gold and silver are purified from their dross, will tend to illustrate this very interesting passage. In this operation, the refiner not only places his crucible on a hot fire, but heaps fire around and above it. Under this process, it, at first, throws out a dark and offensive smoke; which, as the heat and its effects increase, becomes less offensive, until it altogether ceases, and the silver becomes beautifully white. The point of requisite purity and perfection is, when *the refiner sees his own likeness reflected in the pot*. How admirably does this illustrate the gracious process by which, through means of affliction, our heavenly Father carries on the work of purification in the hearts of his children.

Another remark well worthy of making, is, that pure gold will endure the hottest fire for many months, without appearing to lose any of its weight; and so the afflictions with which the people of God are exercised, burn up their dross and tin, but leave the grace



of God in their hearts undiminished, and shining brighter to his praise.

REV. xiii. 10. *Here is the patience of the saints."*

PATIENCE is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility: Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hands, tramples on temptations, endures persecution, consummates martyrdom: Patience produces unity in the church, loyalty in the state, harmony in families and societies; she comforts the poor, and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and to be first in asking forgiveness of those whom we have injured; she delights the faithful, and invites the unbelieving; she adorns the woman, and approves the man; is loved in a child, praised in the young man, admired in an old man; she is beautiful in either sex, and in every age. Behold her appearance and attire: her countenance is calm and serene as the face of heaven, unspotted by the shadow of a cloud, and no wrinkle of grief or anger is seen in her forehead; her eyes are the eyes of doves for meekness, and on her eye-brows sit cheerfulness and joy: her mouth is lovely in silence; her complexion and colour that of innocence and security; while, like the virgin, the daughter of Zion, she shakes her head at the adversary, and laughs him to scorn. She is clothed in the robes of the martyrs, and in her hand she holds a sceptre in the form of a cross. She rules not in the whirlwind and stormy tempest of passion; but her throne is the humble and contrite heart, and her kingdom is the kingdom of peace.

BISHOP HORNE.

NEH. viii. 8. *"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."*

IN this chapter, as a late ingenious writer remarks, we have a short, but beautiful description of the manner of Ezra's first preaching. Upwards of

50,000 people assembled in a street or large square, near the water gate, and it was early in the morning of a Sabbath day. A pulpit of wood, in the fashion of a small tower, was placed there on purpose for the preacher; and this turret was supported by a scaffold, or temporary gallery, where, in a wing on the right hand of the pulpit, sat six of the principal preachers; and in another on the left, seven. Thirteen other principal teachers, and many Levites, were present also on scaffolds erected for the purpose, alternately to officiate. When Ezra ascended the pulpit, he produced and opened the book of the law, and the whole congregation instantly rose up from their seats and stood. Then he offered up prayer and praise to God, the people bowing their heads, and worshipping the Lord with their faces to the ground; and at the close of the prayer, with uplifted hands, they solemnly pronounced, Amen, Amen. Then, all standing, Ezra, assisted at times by the Levites, read the law distinctly, gave the sense, and caused them to understand the reading. The sermons delivered so affected the hearers, that they wept excessively; and about noon the sorrow became so exuberant and immeasurable, that it was thought necessary by the governor, the preacher, and the Levites, to restrain it. They, therefore, reminded the congregation, that a just grief might run into excess—that there was an incongruity between a festival and lamentation—and that on this festival there were singular causes of extraordinary joy; they were delivered from captivity, the law was restored, and they, the very poorest of them, had been made, by the pains of the preachers, to understand it. "Go your way," said they, "eat the fat—drink the sweet—send portions unto them for whom nothing is prepared." Be not discouraged—religious joy is a people's strength. The wise and benevolent sentiments of these noble souls, were imbibed by the whole congregation, and 50,000 troubled hearts were calmed in an instant. Home they returned to eat, to drink, to send portions, and to make [holy] mirth; they had understood the words that were declared unto them. Plato was alive at this time, teaching dull philosophy to cold academics: but

what was he, and what was Xenophon, or Demosthenes, or any of the pagan orators, in comparison with these men?

R. ROBINSON.

Folkestone.

J. B.

*The Melody of the Heart ;*

*A Conversation between a Minister and a Young Friend.*

Was you not pleased, Sir, with the tune we sang to the last hymn?

I confess I was. You know I am fond of singing. It is a delightful part of public worship.

I was sure you would. There is such a happy combination of sounds, which are solemn, and yet cheerful.

This is indeed the style of music which I prefer for public worship. There is one thing, however, which I think we should be more concerned to attain in reference to our singing.

What is that, Sir? Every one is of opinion that our choir has greatly improved the last few months.

So it has; and I rejoice that this is the case. I want you to improve in every thing. Yet you are not, I fear, always in proper harmony.

Not in harmony! Sir! This opinion must arise from an incorrect ear. I hardly ever hear a discord among us.

I refer, my good friend, to the Melody of the Heart.

And what, Sir, do you mean by the Melody of the Heart?

Why, I mean, that the principles and feelings of the heart should be in unison with the sentiments uttered by the voice. Thus, if you are singing a hymn of praise, and the heart be in melody, it will glow with gratitude. Or if you should be singing a Psalm expressive of penitence, then, if the heart be in melody, it will be conscious of deep humiliation on account of its transgressions.

I am afraid, Sir, that you are right; but then, there are many in the congregation, as well as ourselves, who are wanting in this.

It is but too true; and I deeply regret it. There are no discords so offensive in the ear of heaven as those of the heart.

I frankly acknowledge, that I was so delighted with the sweetness of the music, that I did not think of the sentiments of the last hymn.

This, surely, is very lamentable, and must be very displeasing to the great God, whose eye is ever on us.

Assuredly, Sir, it is wrong.

It appears, indeed, very shocking, when we seriously think of it. Let us examine the last hymn; you will then, perhaps, understand more fully what I mean, by the Melody of the Heart.

“There is a fountain, fill'd with blood,  
Drawn from Immanuel's veins;  
And sinners plung'd beneath that flood,  
Lose all their guilty stains.”

To sing this verse with melody in the heart, is to be conscious of joy and gratitude that God has laid help on ONE who is mighty to save. It is to feel, as the Apostle felt, when he said, “Thanks be unto God, for his unspeakable gift!”

“The dying thief rejoic'd to see  
That fountain in his day;  
O may I there, as well as he,  
Wash all my sins away.”

If we sang this verse as we ought, we experienced much holy pleasure in the reflection, that the salvation of the gospel extends even to the chief of sinners; and our spirits ardently desired an interest in all the great blessings procured by the atoning blood of the Lord Jesus. And did all utter the words with such feelings?

I fear not, Sir.

“Dear, dying Lamb, thy precious blood,  
Shall never lose its power;  
Till all the ransom'd church of God,  
Be sav'd, to sin no more.”

Love to the dear Saviour,—exultation in the infinite efficacy of his atoning blood—delight in the thought, that all the ransomed flock of the great Shepherd shall be brought to live in his presence, where they shall never sin any more,—are the leading sentiments of this stanza of this beautiful song. To sing it with melody in the heart, is to be conscious of this love, exultation, and delight.

“E'er since, by faith, I saw the stream,  
Thy flowing wounds supply;  
Redeeming love has been my theme,  
And shall be till I die.”

Well,—who sang this verse with the proper melody? He who could recollect a period in his life, when, as a lost sinner, he saw, by faith, the merit of the blood of Jesus,—who was enabled to rest on it for acceptance with God—whose heart was so full of grateful joy, that his tongue could not help celebrating the infinite love of the Saviour,—and who determined, in the strength of Divine grace, to celebrate it for ever. Did all the congregation sing it with this melody? Certainly not. Some have no genuine faith. They have never seen the precious, the inestimable stream, flowing from the bleeding heart of the Lamb of God.

What, then, Sir, did they say that was false, in the presence of God?

Undoubtedly they did. I am often pained on this account. Ministers should speak to their hearers on this subject.

“And when this lisping, stamm’ring tongue  
Lies silent in the grave;  
Then in a nobler, sweeter song,  
I’ll sing thy power to save.”

This last verse proves that there is a sad want of melody of heart in our congregations. Many who sang it, never think seriously of dying. I am sure of this. If they were going to a foreign land, never to return, would they not make some preparation for it? They would. If men thought aright of the eternity on which they must shortly enter, they would think much of it; they would anxiously inquire how they might enter on it happily; but this they do not. And yet the world’s noblest prize shrinks into nothing, when contrasted with this momentous question, How can I inherit eternal bliss?

Could each say, I have such a well-founded scriptural hope of entering heaven, that when my body is in the grave, I have no doubt but that my happy spirit will be celebrating, among the sons of light in glory, the omnipotent power, and the boundless grace of the Lord Jesus? What! Could the careless, the impenitent, the man who is going on in his sins, the unbelieving, the prayerless, the scorner, say this? Yes, indeed, he might say or sing it,—but if his conscience were awake, it would tell him, that he was giving utterance to a palpable falsehood.

O I much wish, that all in our congregations would weigh the sentiments they utter in their sacred songs, lest they mock the Almighty with “solenn sounds, on thoughtless tongues;” and he should say of them, as of the Pharisees, They honour me with their lips, but their hearts are far from me.

Are you so happy, Sir, as always to sing with the melody of the heart?

Certainly not; yet I hope I am concerned that I may do so. I fear that we all more or less, offend in this matter. There are verses of hymns which I sometimes feel it right not to sing; and I sing others, praying mentally that my heart may more and more accord with the sentiments contained in them.

I do think that there are some psalms and hymns expressive of such elevated devotion, that it is somewhat wrong to introduce them into the public services of a promiscuous congregation. I have been pained to hear persons of no piety, in whose hearts the world was evidently enthroned, singing,

“Could I command the spacious land,  
Or the more boundless sea,  
For one blest hour at thy right hand,  
I’d give them both away.”

O, my young friend,—we should think seriously before we go to the house of God,—we should attentively weigh the sentiments which are advanced by his ministering servants, and when invited to join the Psalmody, we should be careful that we utter nothing but what is true before the great Searcher of all hearts.

B. H. D.

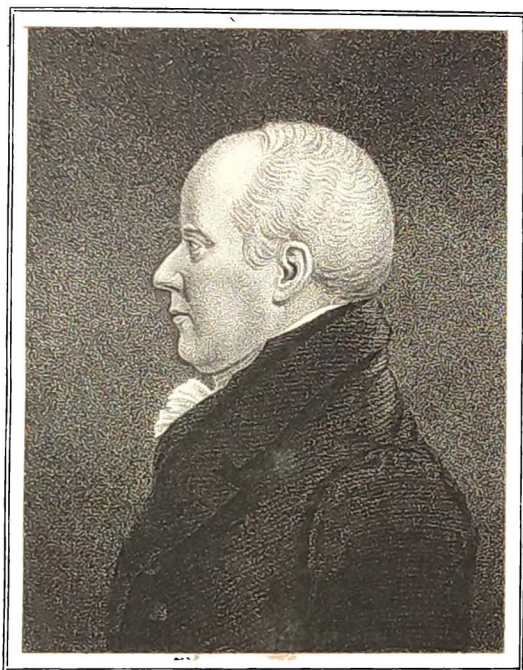
Southampton.

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### MODERN MISSIONS.

(Extracted from the *Quarterly Review*,  
No. 63, p. 24.)

THE honour of giving the first impulse to public feeling belongs to the English Baptists. In what manner their undertaking was begun may be seen in the first number of this journal: suffice it here to say, that the person now so honourably known as Dr. Carey, who was, till the twenty-fourth year of his age, a shoemaker, opened



*Rev. James Dore M.A.  
London.*

*Engraved by Freeman for the Baptist Magazine.*

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the way. It originated in the working of his strong heart and intellect; a few of the ministers of his persuasion met together, and the first subscription for spreading the gospel in the heathen world amounted to £13 2s. 6d. This was in the year 1792. The London Missionary Society followed in 1795. The Edinburgh in 1796. The Church

Missionary Society in 1800. The Methodists had long had their Missionaries in the West Indies and in America, but it was not till the impulse which they received from Dr. Coke, that they extended their exertions to a scale which made it necessary to form a separate Society for its support and management.

## Obituary and Recent Deaths.

### MR. DAVID DORE.

*To the Editor of the Baptist Magazine.*

AT the united solicitation of all the children of the late Mr. David Dore, deacon of the Baptist church at Lynton, I have drawn up the following memoir of his life; which they request may be inserted in the Baptist Magazine. "For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." 1 Tim. iii. 13.

This office in Dissenting churches can never be unimportant, as a pious and scriptural exercise of it will ever add much to the comfort and encouragement of the pastor, as well as the harmony and peace of the church. Much evil might be prevented, did our churches pay a more strict and sacred regard to the necessary qualifications specified for this office in the holy scriptures. It is to be feared, that they are too frequently influenced by what is merely exterior, while they overlook what is of much greater importance, the candidate's wisdom, piety, zeal, and temper. It would be well for all churches, when contemplating an election of this nature, carefully to peruse a sermon on this subject by the Rev. Dr. Newman, in which is the following striking paragraph. "If I am not mistaken, I love all my brethren in the ministry. But if I could find it in my heart to wish an emphatical curse to any one of them, I should wish him to have among the deacons, a covetous, officious, fickle-minded, half-hearted, self-willed man, a Diotrephes; such a man as the late Mr. Robinson would

call a Lord-brother. Christian brethren, give to the minister I love, for a deacon, a man in whose house he may set down at ease, when he is weary and loaded with care; into whose bosom he may freely pour his sorrows; and by whose lips he may be soothed when he is vexed and perplexed; by whose illuminated mind he may be guided in a difficulty; and by whose liberality and cordial co-operation, he may be animated and assisted in every generous undertaking."

Such is the Doctor's description of an office, which Mr. Dore, the subject of this memoir, sustained for many years; on which account it is hoped, that this short tribute to his memory may prove beneficial.

Mr. Dore was born at Newport, in the Isle of Wight, on the 4th of January, 1756. His parents were members of the Church of England, and the children, while under their authority, all attended that church. There were in the family, five brothers and two sisters. The eldest brother, Mr. William Dore, was educated at the Bristol Academy, and was called to the pastoral office of the Baptist church at Cirencester, Gloucestershire; which he filled with reputation, until he was called home by death to receive his reward. Mr. James Dore, who is well known in our churches, was called, while young, to the work of the ministry; and after finishing his studies at the same academy, was chosen pastor of the church at Maze-pond, London; where he laboured to the great satisfaction of his beloved charge, until an extraordinary and great affliction deprived them of his valuable exertions. A painful dis-

pensation which recently terminated in his removal from this world of suffering. Mr. Thomas Dore is a deacon of a Baptist church at Newport, where the sisters and the other brother still reside. Mr. David Dore, the subject of this memoir, was the second son. He was called, by the grace of God, when young. Curiosity induced him to attend on an occasional sermon preached at Newport, by Sir Harry Trelawny, who, at that time, was in the zenith of his popularity, and whose family, zeal, and talents, had induced the religious world to expect much from his labours. Under that sermon light broke in upon the mind of Mr. Dore, attended by the renewing influences of the Holy Spirit, which produced that change in his heart and conduct, which marked the whole of his after life. Soon after his conversion, the providence of God removed him to Lymington, in Hampshire, where he became united with the Baptist church, then under the pastoral care of Mr. Stradling. At the age of twenty-six he was married to Miss Sarah Perry, of Fareham, by whom he had nine children, four of whom died in infancy. The other five still survive. Mr. John Dore, his only son, has for some years been the pastor of the Baptist church at Redruth, Cornwall. The four daughters are all members of Baptist churches. This unusual felicity Mr. Dore had the satisfaction to witness, for some years, before he was called home to his rest; nor was he forgetful, with great emotion, to offer up his gratitude to that gracious God, who had so distinguished him. After having lived with his wife in christian harmony and affection thirteen years, the wise Disposer of all events saw fit to take from him the desire of his heart. In her death he lost one who had been a "help-meet for him," and his chief solace under his domestic cares. Many years after, he was married again to Mrs. Elizabeth Cox, who died a few years before him.

Mr. Dore was a member of the church at Lymington forty-six years. He was remarkable for his strict and conscientious observance of the Lord's-day, inasmuch, that for thirty years he never could be prevailed upon to take a meal out of his own house on that day, unless when placed by Providence at a distance from home. As a parent,

he evinced the greatest solicitude for the eternal interests of his children: he gave them "line upon line, and precept upon precept," and they all grew up, as the reward of his care, in the nurture and admonition of the Lord. Not only was he regular and prompt in his family worship, but many who have been present at those seasons, have been much delighted and edified by the solemn and impressive manner in which it has been conducted. The scriptures were read with pious seriousness and reverence; his petitions were importunate and appropriate; no branch of his family or the church, was omitted; and none could be present without being sensible of the interest they had in his prayers.

Mr. Dore's general knowledge and affectionate manner, rendered him at once an instructive and pleasing companion. Astronomy was his favourite study, in which he made more than common proficiency. Some of his leisure hours were employed in constructing various kinds of orreries, by means of which he often illustrated to his children and other young persons, the motions of the heavenly bodies; contributing at the same time to their pleasure and instruction. Would that this were a practice more generally adopted! It is now, alas! too much the custom for young persons, the children of professors, to devote the time of their juvenile meetings to that, which so far from profiting, only serves, if piously inclined, to bring guilt and darkness on the mind; and in other instances, to encourage a growing attachment to such worldly amusements, as by degrees diverge from what is even strictly innocent.

Mr. Dore was a deacon twenty-seven years, during which the church passed through many changes. A considerable portion of which time he was the junior deacon, and though his talents and knowledge were superior to those of his brother in office, he always paid a deference to him as his elder, and so managed, that in most cases of importance, he obtained his hearty concurrence; while, at the same time, they lived together in harmony and christian friendship. Mr. Dore in his office was not an eye servant, the interest of the church lay very near his heart; he was in reality, much afflicted in its adver-

sity, and gladdened in its prosperity. Its temporal concerns he managed with the strictest economy, and his accounts were ever ready for inspection: nor would he suffer a year to pass without convening the members and subscribers, when his books were regularly examined, and all his vouchers proved. Whenever there was a balance against the church, he immediately adopted some plan for its removal; so that it was never long harassed with an accumulating debt. The want of attention to this part of the deacon's office, has often been the source of great unpleasantness in some of our churches. A heavy debt has thus been frequently contracted, and then the only imaginable expedient to remove it, has been to curtail the pastor's salary, a deprivation, which his already scanty finances have incapacitated him with any degree of propriety to bear; and thus he has been left with the only alternatives, either of dragging heavily on with a weight of pecuniary difficulties, or of seeking another situation where those anxieties might be lessened or removed. Mr. Dore never attempted to encroach on the prerogatives of the pastor, he considered the pastor of the church as his pastor, and he was an example to the other members in the affectionate regard he paid to his public ministrations, and his presidency at their church meetings. He would give his opinion, but never dictated; and if in the minority, he submitted without anger.

Much discord has sometimes arisen through too strong a disposition evinced by deacons to become dictators and rulers; but as this is unscriptural, so it has ever been productive of the worst effects. Mr. Dore would often say, that he was thankful that the responsibility of a ruler did not attach itself to his office. Discontented and captious members received no countenance from him, and when complaints of not being "profited" and "fed" under the ministry, were made to him, the persons who made them were generally reminded that the fault was likely to originate in themselves, and that as others were "profited" and "fed," their barrenness most probably proceeded from the want of a pious appetite. By thus acting, a spirit of discord was often checked and destroyed. He was very

eager in his co-operation to extend the gospel in the neighbourhood of the town where he dwelt. The surrounding villages, containing a considerable population, had long remained in a state of moral darkness. As soon, therefore, as a plan was proposed for introducing the word of life among them, Mr. Dore most cheerfully concurred, and assisted in forming a weekly subscription to meet the expenses, and readily, when he could be disengaged from business, accompanied his pastor in his labours amongst the villagers. Very soon a remarkable out-pouring of the Holy Spirit followed those exertions, and "the word of the Lord ran, and was glorified."

The poor found in Mr. Dore a judicious counsellor and sympathising friend, and to them he distributed the church's bounty with promptitude and impartiality.

But Mr. Dore, like other men, was not without imperfections; amongst which, undue timidity and indecision were conspicuous. He dreaded giving offence, and his excessive desire to please all, sometimes induced him to sacrifice his own judgment to the opinions of those who were not so capable of judging as himself. But those who knew him well, could clearly perceive that this weakness was always overcome when the glory of God, or the honour of religion, were in question: and in those instances in which his friends might deplore a too great hesitation, it was plainly discernible that it was more an error of the judgment than of the heart. This, moreover, is certain, that he fulfilled the office of a deacon well.

About fifteen years before his death, Mr. Dore was called by the church to unite the office of a preacher with that of a deacon. "The fields all around were white unto harvest," which induced him cheerfully to comply with the request, and, though far advanced in life, he never failed to fill up that part of alternate labour which fell to his lot with such punctuality and con-

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\* There are now three churches in a flourishing state, the fruit of village-preaching in the neighbourhood of Lynton, which probably include six or seven hundred hearers, and more than 150 of them have been baptized.

stancy, as clearly evinced that he was actuated by love to Christ, and love to souls. His sermons were full of Christ, and, in general, very methodical, and well adapted to the capacity and taste of those for whom they were designed. He had to contend with an imperfect enunciation and weak voice, which probably prevented him from being so generally acceptable as he otherwise would have been. On the whole he was acceptable and useful. In union with his pastor, and other preachers belonging to the same church, he had the satisfaction of seeing three flourishing churches formed as the fruit of their labours.

On behalf of one of these churches, meeting at Beaulieu Rails, and at their request, he went with their case to London, on the 1st of January, 1824, and laboured hard in collecting until the 24th. The debt he wished to liquidate was £105. He had succeeded in raising £93, and had hoped in a few days to have returned with the cheerful satisfaction of seeing the people whom he loved free from all incumbrance. But He "in whose hands are the issues of life," saw fit that it should be otherwise. He had been lodging at the house of his brother in Walworth, where, on the evening of the 23rd, he went to bed, apparently in perfect health, hoping to rise the next morning, and terminate his business in London. When the servant, however, knocked at the door of the chamber in the morning, she could obtain no answer. Alarmed at this circumstance, she ran down, and called another domestic, who, on entering the room, found him motionless and speechless. Medical skill and attention were called in vain to remove the sudden and painful stroke, which was a violent paralytic and apoplectic seizure. Under these circumstances it was impossible for Mr. Dore adequately to express the state of his mind; but there is no doubt but that his declining sun went down in brightness, although the mists of severe affliction somewhat obstructed the manifestation of its splendour. His manner seemed to demonstrate that he was perfectly tranquil and serene. On one occasion, when the 14th chapter of John was read, and his friends conversed on the "mansions prepared" for the children of God, he used all the

means in his power to express the inward exultation of his soul. On Thursday, the 4th of February, four days before his death, on being asked if he were happy and comfortable, he lifted up his hand with great energy, in token of affirmation. Frequent convulsions, acute sufferings, and the drowsiness of death, as his end approached, afforded no more opportunities of conversation with him, and in this state he lingered until Monday, February 9th, when his happy spirit abandoned its mortal habitation for a "house not made with hands, eternal in the heavens," exchanging time for eternity, and labour and toil for a blissful reward.

His earthly remains were removed to Lymington, and deposited in the family grave, in the Baptist burying-ground of that place. The funeral address was delivered by the Rev. James Millard. On the following Sabbath evening the Independents shut up their place of worship, in token of respect, and attended the Baptist meeting, where Mr. Millard preached a funeral sermon from Acts xiii. 36. The Rev. D. E. Ford, the Independent minister, assisted in the devotional exercises. Funeral sermons were likewise preached at Newport, and at Beaulieu Rails, where the deceased has so often laboured, and where his loss was much felt and deplored. "Precious in the sight of the Lord is the death of his saints." Mr. Dore, as a Christian, a deacon, and a minister, evinced many excellencies worthy of imitation. His children have lost an affectionate and wise father, and the church a sincere friend: "Be ye followers of them, who through faith and patience inherit the promises."

W. G.

*Chatham, March 12, 1825.*

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### RECENT DEATHS.

#### MR. JOHN SWEATMAN.

Mr. John Sweatman, one of the Deacons of the Church in Keppel-street, was suddenly removed from this world, by a fit of apoplexy, on Monday, the 4th ult. in the 68th year of his age. We hope to present our readers with a more enlarged notice of our deceased and esteemed friend.



## Review.

*Memoir of the Life and Writings of the late Rev. Edward Williams, D.D. with an Appendix, including Remarks on important Parts of Theological Science.* By Joseph Gilbert. Westley. 1825.

This highly respectable volume deserves a more extended notice than we can take of it. But we shall be happy to gratify those of our readers, who have not access to it, with a few of the leading particulars in the life of a great and good man, whose memory will be dear to Christians of all denominations.

His great-grandfather was a Baptist. "He was," Mr. Gilbert says, "a man of principle and integrity, humble in his judgment of himself, but faithful to his convictions of duty; for, when tempted by his landlord to relinquish his connexion with the Baptists, and to attend the parish church, like the rest of his neighbours, by the alluring offer that he should occupy his farm for some time rent-free, he replied, 'Though I often doubt whether I have religion enough to be worth a shilling, yet I would not take in exchange for it, the estate which I cultivate.'"

We learn from this Memoir that Dr. Edward Williams was born November 14, 1750, at Glanclyd, near Denbigh, on a farm which his ancestors had occupied for near a century and a half; and that, while very young, the evidences of his early piety gave promise of future excellence.

In 1771, he became a student at Abergavenny, under Dr. Davies. Here he appears to have been very exemplary in humility, diligence, and spiritual-mindedness; pursuing his inquiries with an unquenchable ardour, supplied by the love of truth.

Having gone through his academical studies with great credit to himself and to his tutor, he undertakes a pastoral charge at *Ross*; and his commencement was worthy of the high character he had maintained in the Academy, "spending considerable portions of his days in devotional reading, prayer, and meditation." His ordination took place

March 27, 1776, when the charge was given him by Dr. Davies, from 1 Tim. iii. 16; and the sermon to the people from Acts ii. and part of the last verse, by the Rev. Mr. Fawcett, of Kidderminster. July 28, 1777, he was married to Miss Mary Llewellyn, a lady of highly respectable family, of singular amiableness of character, and of genuine piety.

After little more than two years, he was called to a scene of more extensive labour at Oswestry; to which place he removed, with the advice of his revered tutor, Sept. 13, 1777. Here he becomes tutor, first to the students of Lady Glenorchy—and then, as successor to Dr. Davies, to those of the Congregational Fund-board. And the Academy is removed from Abergavenny to Oswestry. The correspondence relating to these matters, in the year 1781, and the following, forms a valuable portion of the present volume. In 1786, he published a new edition of *Morrice's Social Religion exemplified*, with important improvements, and some account of the Author.

Mr. Booth's "Pædobaptism Examined" appeared in 1784, and in 1788 Mr. Williams published his reply. On this we do not stay to remark now, as one of our correspondents will, perhaps, in a future Number, review Mr. Gilbert's account of this controversy, which occupies a very long and labouring chapter in this work.

In 1790, our Author published his abridged edition of Owen on the Hebrews—containing two valuable letters, one to Dr. Priestley, and the other to Mr. David Levi, the Jew. In 1791 was printed, his "Discourse on the Influence of religious Practice upon our Inquiries after Truth;" with a Letter to the Rev. Mr. Belsbam.

Worn down by labour, and pierced by domestic affliction, Mr. Williams, in the year 1791, resigned his station at Oswestry, where he had been very extensively useful.

On January 1, 1792, we find him entering on his ministry at Birming-

ham, in his forty-second year. He had received, through the Rev. R. Hill, an invitation to succeed Dr. Addington, at the Mile-End Academy; but he determined to devote himself more completely to the engagements of a pastor. Into this new field of exertion he appears to have entered with heart, and soul, and mind, and strength. While he was studying his first sermon on "Glorying in the Cross of Christ," he received the intelligence that the University of Edinburgh had conferred on him a Diploma, constituting him Doctor of Divinity. At Birmingham he continued three or four years, and on July 22, 1795, he was called to mourn the loss of his pious and affectionate wife, with whom he had lived in the enjoyment of domestic happiness for eighteen years.

Dr. Williams entered upon the last and most important scene of his labours, by removing to Musbro', near Rotherham, on the 30th of September, 1795; and the Institution over which he went to preside, was opened November 5, of that year. In the latter part of the year 1796, he was married to Miss Yeomans, who survived him till February 2, 1823.

Mr. Gilbert has very properly noticed Dr. Williams's publications, as they appeared in successive years—the most important of which were, his *Essay on Sovereignty and Equity*, and his *Defence of Modern Calvinism*, in a Reply to the Bishop of Lincoln.

In the spring of 1808, we are told, Dr. Williams, after enduring for many weeks an extreme degree of weakness, was able to be removed to Cheltenham, where he received so much benefit as to return with renovated health and spirits. But on his resuming his usual course of incessant application, he sunk again under the pressure of disease.

The brief account of his last illness is very edifying. With peculiar emphasis he frequently repeated, "I am in the hands of a sovereign God." At length, to use Mr. Gilbert's own words, (which we have done very freely in this Memoir,) "After appearing for a time a little to revive, the hopes of his friends were suddenly cut off, by an unexpected turn in the tide of life; which, from that moment, ebbed to return no more. Not a word, a look,

a movement, or a sigh, marked the arrest of death. Gently and imperceptibly, on the evening of March 9, 1813, he fell asleep, and rested from his labours, with the blessed that die in the Lord."

This work is divided into fifteen chapters—in the last of which Mr. Gilbert has delineated the character of Dr. Williams with a master's hand.

The *Appendix* on Metaphysics contains much valuable matter, which may profitably engage the attention of students and ministers, and the tutors of our theological academies.

The *Notes* on the notion of Deity—Des Cartes' Demonstration of the Divine existence—liberty and necessity—the origin of evil—and moral science, are all replete with proofs of the biographer's learning and industry; there are some things, indeed, of doubtful disputation; particularly the favourite notion of Dr. Williams, respecting *passive power*, which Mr. Gilbert has explained and defended with great ingenuity. Very few theologians, however, we apprehend, have any sanguine hope of success now from an appeal to that obscure hypothesis, in relation to the origin of evil.

On the whole, though we cannot agree with Mr. Gilbert in all his opinions, we acknowledge ourselves much obliged to him for the contribution he has made to our biographical treasures. And we congratulate the religious public on the appearance of this volume, with a strong assurance that future generations of young ministers will read this *Memoir of the Life and Writings of Dr. Williams*, with advantage and delight.



*The Baptist's Apology for the Mode in which he worships God. A Sermon preached at the New Baptist Meeting-house, Clonmel. By Stephen Davis. Holdsworth. Pp. 60, price 1s. 6d.*

THE occasion on which this sermon was delivered, was the opening of a new Meeting-house at Clonmel. An extraordinary event to take place in Ireland, where there had been no houses for worship built among the Baptists, until since the formation of the Irish Society, for more than a century past.

Mr. Davis, who is one of the So-

ciety's agents, thought it a suitable occasion to state and publish his sentiments, as a Calvinistic Baptist: he has done so without disguise and without fear. It contains some very valuable extracts from good authors, and proves the preacher to have read extensively and thought closely on all the subjects on which he treats. We most cordially recommend it as a good *defence* of the Baptists' sentiments.

*The Negro's Memorial, or Abolitionist's Catechism; by an Abolitionist.* Hatchard, Piccadilly; Arch, Cornhill. Octavo, Pp. 127.

THIS work consists of seven sections:—Of Slavery—Of the African Slave Trade—Of Slavery in the West Indies—Of the effect of Slavery, and particularly that of the West Indies, upon the Morals of those connected with it—Of the Political Consequences of Colonial Slavery—Of the commercial Results of the West Indian Slave System—Of Remedies for the Evils of Slavery—and of the Abolition of Slavery.

It is impossible to speak in terms too high of this excellent pamphlet: it is a condensed statement of all that has been written on the subject of Slavery, as well as a general history of all that has been done in England to promote its abolition. Every person ought to read it, that he may fully appreciate the abominable system which holds nearly eight millions of our fellow-subjects, and fellow-immortals, in the most horrible condition of bondage; and which exposes yet countless millions to the same degraded and galling yoke.

We quote only the last question:—

“What are the Duties of an Abolitionist?” *Answer*, “To make himself acquainted with the history and facts of this great moral question. To abstain, as much as possible, from consuming West Indian produce, such as sugar, rum, coffee, &c. in proportion to the demand for which the value of the slaves is enhanced, and the difficulty which that value interposes in the way of abolition is augmented; and, generally, to oppose all schemes which are calculated to strengthen the hands of the upholders of the West Indian system, and render them independent of public opinion; but to favour all projects of an opposite description, and upon all occasions diligently to

circulate useful information relative to the subject.”

In an appendix is “a Narrative of the enslavement of OLLOBAH CUGGANO, a native of Africa: published by himself in the year 1787.

The price is not placed on the pamphlet, but we are satisfied it is sold very cheap.

*A Christian Father's Present to his Children.* By J. A. James. In Two Volumes.

HE who can be quite at ease in an indolent belief, that all who are to be wise and good among mankind, are sure to make such attainments because it is thus decreed, will not approve the volume before us. But, should it be taken up by any who desire to employ suitable means for improvement in piety, and every species of good conduct, they will not read far without an expectation of reaping high advantage from a thoughtful perusal of the whole work: in which, unless we are greatly in error, they will not be disappointed. For the benefit of the young it is peculiarly adapted, but no one, of any age, who is disposed to be made more upright, useful, and pious, can read Mr. James's volumes in vain. They are distinguished by good sense, and an extensive knowledge of human nature; by a spirit of true benevolence and piety they are pervaded; and the style is clear, powerful, sufficiently lively, and truly pleasing. After an address to the pious who have families, the author describes the anxiety of a Christian parent for the spiritual welfare of his children. The second chapter represents the dispositions with which we should enter upon an inquiry into the nature of religion. The third is on right sentiments in religion. The fourth defines the nature of true religion. The fifth states the advantages and responsibility of a pious education. The sixth presents the obstacles which prevent young people from entering on a religious life. The seventh paints the deceitfulness of the heart. The eighth respects transient devotions. The ninth estimates the value of decision of character in religion. The tenth mentions the pleasures of a religious life. The eleventh enumerates the advantages of

early piety. The twelfth shows the influence of religion upon the temporal interests of its possessors, and the final chapter in the first volume, directs in the choice of companions. The second volume treats of Books—Amusements, Periods of Life—Public Spirit—Female Accomplishments—The Redemption of Time—Fellowship with a Christian Church—Choice of a Companion for Life—Keeping in view the End of Life—And the Meeting of a pious Family in Heaven. These are important subjects, and they are well stated.

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*Hymns for Children, intended chiefly for the Use of Sunday and other Schools.*  
Ofor. 4d.

THIS little book contains fifty hymns, and some of them are among the best for children we have ever seen. The sentiments are evangelical, the topics are well selected, the style is ardent, and the diction is always marked by simplicity.

The lady who composed them, tells us in her modest, sensible preface, that "She has, from early childhood, been the subject of an affliction which totally incapacitates her from taking an audible part in the 'songs of Zion,' or offering unto God, in vocal thanksgiving, that homage her heart gratefully renders him. She would, therefore, gladly borrow (as it were) the tongues of others, with which to sing his praise, since she may not do so with her own—even the tongues of little children."

We cordially wish her the most gratifying success in these pious and useful labours.

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*Services at the Ordination of Mr. Thomas Price, to the Pastoral Office over the Particular Baptist Church, meeting in Devonshire-square, London, November 25, 1824.*

THESE services are published in their present form at the request of the members of the church mentioned in the above title: and, while we lament that so many articles issue from the press, that are, either feeble, useless, or pernicious, we are truly gratified at the sight of that which is now before us. It contains principles of the greatest value, and passages composed in the

very best style; and, he who could read any part of it without receiving important information, or recollecting valuable ideas, or being the subject of holy feelings; must be very wise, very ignorant, or very ungodly.

The introductory discourse contains not a few of the immortal principles of nonconformity, clearly expressed, and well supported by references to the divine word. The statement relative to the event that issued in the union between Mr. Price and the church in Devonshire-square, is interesting, and well drawn up; and we have not often read a better confession of faith: it is well expressed, scriptural, and comprehensive, and just what the occasion required. The charge, which was addressed to the young minister by his esteemed relative, is peculiarly valuable; indeed, we scarcely think that one deserving higher commendation, will easily be found. We are restrained from giving quotations by the difficulty of selecting from that which is uniformly excellent. The discourse that was preached to the people, contains good advice, which, we trust, the members of it will habitually regard; and holy excitements, we wish them long to feel.

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*Reviews of the following Works:—Foster's Essays—Zeal without Innovation—Gisborne's Sermons on Christian Morality—Gregory's Letters on the Evidences, Doctrines, and Duties of the Christian Religion—Belsham's Memoirs of Lindsey—Birt's Lectures on Popery. Reprinted, by Permission from the Eclectic Review. 2nd Edition, pp. 259. Holdsworth.*

CONSIDERING, as we do, these eloquent Reviews very superior to any commendation we could bestow upon them, our principal design in this notice is, to announce to our readers the appearance of this second edition; which information, to those who may have been too late in their inquiries after the former edition, will, we doubt not, be highly acceptable.

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*Harriet and her Scholars: a Sabbath-School Story.* 12mo. Baynes.

AN entertaining little book for juvenile readers, which appears to be very

unfit to be given away as a prize and reward, to those who have been diligent in their studies.

The author has justly observed in the preface, that "to write a book that will interest the attention of juvenile readers, as well as afford instruction to their tender minds, is a very difficult task to perform." The demand for this little publication will shew, if we mistake not, that the author has succeeded.

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## LITERARY INTELLIGENCE.

### *Just Published.*

Discourses on the Lord's Prayer, in a Series of Lectures, by the Rev. Samuel Saunders, of Frome. 8vo. 10s. 6d.

A Statement of Facts, *with Correspondence* relative to the late Measures of the Managers of the Congregation of Pro-

testant Dissenters assembling in Carter-lane, Doctors' Commons. By John Hop-pus, M.A. Price 1s.

A Second Edition of Reviews, written by the Rev. Robert Hall, A.M. of Leicester. Now first collected together. 8vo. Price 5s.

Selections from the Works of Bishop Hall, (printed uniform with the Selections from Leighton and Doddridge,) 18mo. Price 3s. 6d.

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### *In the Press.*

The Bible Teacher's Manual, Part IV. containing Deuteronomy, by Mrs. Sherwood, Author of "Little Henry and his Bear," &c. &c.

A Second Edition in 12mo, of "The Ten Commandments, illustrated and enforced on Christian Principles." By the Rev. W. H. Stowell.

A Treatise on the Nature, Importance, and Advantages of Self-examination.

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# Intelligence, &c.

## *Baptist Free School.*

ON Tuesday, the 12th ult. this excellent Institution held their annual meeting at Highbury Barn. After dinner, at which the company was numerous, the children were introduced, and a considerable accession was made to the attendance. The boys who were examined, acquitted themselves to the satisfaction of all present. The meeting was then addressed by the Rev. Messrs. Pritchard, Hutchings, Edwards, White, Dyer, Elvey, Evanson. Mr. Shepard, and W. Napier, Esq. Treasurer; who explained and recommended the objects of the Institution. It appears that this School was founded in the year 1807, that it now educates and clothes forty boys and thirty girls, that several who have enjoyed its advantages, are now filling respectable situations; and that some, who were once on the list of its scholars, are now to be found on that of its subscribers. We were sorry to hear that the worthy Treasurer is about £160 in advance, which Christian liberality, we trust, will not suffer long to remain.

Subscriptions and donations will be thankfully received by W. Napier, Esq. Treasurer; Mr. B. Kirkham, Secretary, 9, Bentinck-street, Manchester-square; Mr. S. Newbery, Superintendent, Hatton

Garden; and Mr. W. B. Kendrick, Schoolmaster and Collector, at the School House, 10, Took's-court, Castle-street, Holborn.

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## ASSOCIATIONS.

*Minutes of the Northern Association of Particular Baptist Churches, held at North Shields, Northumberland, May 23 and 24, 1825.*

MONDAY, May 23, assembled at three p. m.: Messrs. Rennison, Long, and Crook, engaged in prayer.

In the evening, at six, Mr. John Rennison was ordained to the office of deacon. Mr. Fisher commenced the service; Mr. Ruston offered the ordination prayer; Mr. Pengilly addressed the charge, from 1 Tim. iii. 13; and Mr. Long concluded with prayer.

Tuesday, 24th.—Assembled for prayer at seven o'clock. Messrs. Foster, Hallowell, and Hill engaged. Re-assembled at half-past ten. Mr. Douglas prayed; Mr. Long preached from 2 Thess. i. 3, and Mr. Ruston from Psal. xiv. 1. The letters from the several churches were then read, and Mr. Sample concluded with prayer.

At three o'clock, met to receive the Report of the Auxiliary Missionary Society; Mr. Crook prayed: the Report was read by Mr. Pengilly. The meeting was addressed by Messrs. Williamson, Stowell (Independent), Kuston, and Pengilly. Mr. Fisher concluded with prayer.

In the evening, at six, Mr. Stowell commenced by reading and prayer. Mr. Douglas preached the Missionary sermon from Isa. xlv. 24. Mr. Williamson concluded.

The ministers and messengers re-assembled next morning at nine o'clock for business, (Mr. Williamson, Moderator.) when it was resolved:

1. That the Report of the Committee of the Auxiliary Missionary Society be approved and printed: to which be appended the Minutes of the Association, list of subscribers, &c.

2. That the reasons assigned by the central Committee for altering the time of the Anniversary, and uniting it with the Annual Meeting of this Association, be admitted and approved, and in future they be united accordingly.

3. That it be recommended to each of the Branches, that a congregational collection, in aid of the Mission, be made in each place once a year.

4. That it appears to us very desirable, if the churches of this Union would raise funds sufficient, that an Itinerant should be employed in our district, to preach in the more destitute parts; and that the ministers be requested to ascertain what assistance may be raised for this object, to be reported at our next Meeting.

5. That the pamphlet prepared by Mr. Pengilly, in compliance with the request of the Association at our last Meeting, on the Constitution of a Christian Church, Principles of Dissent, and the Duties of Church Members, be printed as soon as convenient, and recommended to all the members of our churches.

6. That the next Association (with the Anniversary of the Missionary Society,) be held at Stockton-on-Tees, on Tuesday and Wednesday in Whitsun-week, 1826; that Messrs. Williamson, Fisher, and Crook, be appointed to preach: Mr. Williamson the Missionary sermon.

JAMES WILLIAMSON, Moderator.  
North Shields, June 21, 1825.

#### *Half-yearly Meeting of the Association for the Isle of Ely.*

On Thursday, the 16th of June, 1825, the Baptist and Independent ministers connected with the Association for the Isle of Ely, and its vicinity, held their

Twentieth Half-yearly Meeting at Burton Mills. Three sermons were preached on the occasion, that in the morning by Mr. Ward, of Soham; in the afternoon by Mr. Dallison, of Soham; and in the evening by Mr. Cater, of Newmarket. A collection was made in the afternoon for the London and Baptist Missionary Societies, amounting to seven pounds three shillings.

#### ORDINATIONS, &c.

##### *Ordination of Mr. R. G. Le Maire, at Norwich.*

On Wednesday, May 18, 1825, Mr. R. G. Le Maire (late of Ipswich,) was ordained pastor of the Particular Baptist Church assembling at Rehoboth Chapel, Union-place, Norwich. Mr. Bean, of Aylsbam, gave out the hymns, and read the scriptures; Mr. Spanton, of Foulsham, prayed; Mr. Williams, of Dereham, stated the nature of a gospel church, and asked the usual questions; the Rev. T. Griffin, of Prescot-street, London, offered the ordination prayer, and gave the charge, from Lam. iii. 24: Mr. Pickers, of Ingham, concluded with prayer. Service commenced in the evening at half-past six, when Messrs. Winter and Coppin led the devotional services, and Mr. Pickers preached to the church and congregation, from Heb. xiii. 7.

##### *Ordination of Mr. Brewer, at Sheldon, Devon.*

On Wednesday, May 25, 1825, Mr. E. H. Brewer was set apart to the pastoral office over the Baptized Church of Christ at Sheldon, Devon, when Mr. Mason, of Exeter, commenced the morning service by giving out a hymn; Mr. Strutt, (Independent, Teignmouth,) read the scripture, and prayed; Mr. Wayland, of Lyme, gave a scriptural description of a Christian church, asked the usual questions, and received the confession of faith; Mr. Nicholson, Sen. of Kingsbridge, offered up the ordination prayer, with imposition of hands; Mr. O. Clarke, of Taunton, gave a very judicious charge to the pastor, founded on the 28th of the 20th of Acts; Mr. Clewlow (Independent, Shaldon,) concluded with prayer.

In the evening, Mr. Nicholson, Jun. of Kingsbridge, commenced, by giving out a hymn; Mr. Wilson, of Topsham, read and prayed; Mr. Baynes, of Wellington, delivered an impressive charge to the people, from the former part of the 28th verse of the 3rd chapter of Deuteronomy:

Mr. Nicholson, Sen. Kingsbridge, concluded in prayer.

The services were highly interesting, the congregation very numerous and attentive. And our prayer is, "O Lord, we beseech thee, send now prosperity!"

evening, Mr. Chapman, of Yeovil, read and prayed; Mr. Baynes, of Wellington, preached to the church from 2 Pet. i. 13.; and Mr. Chapman concluded by prayer the interesting and deeply impressive services of the day.

*New Meeting-house opened at Watchet, Somersetshire.*

MARCH 17, 1824, A new substantial and commodious Meeting-house, forty feet by twenty-six, was opened at Watchet, Somersetshire. Messrs. Crisp and Winter, of Bristol; and Sprague, of Bovey Tracey, addressed the congregations which met during the day, from suitable portions of the divine word; and Messrs. Cherry, of Bampton; Gabriel, of Stogumber; Elliott, of Peniton; Buck, of Wivillcombe; Carey, of Stogurcy; and Sturges, minister at the place, engaged in the devotional services.

On June 11, 1825, Mr. Thomas Sturges, lately under the care of Mr. Kilpin, of Exeter, was set apart to the pastoral office over the Church assembling in the above meeting. Mr. O. Clarke, of Taunton, opened the solemn services of the day, by stating the nature of a gospel church, and asking the usual questions. Mr. Tyso, the former pastor, prayed the ordination prayer. Mr. Viney, of Bridgewater, in the absence of Mr. Kilpin, (prevented by illness) gave the charge; and Mr. Tyso addressed the church. The other parts of these services were conducted by several Pædobaptist and Baptist brethren, and the services of the day were very interesting.

*New Meeting-house opened at Montacute, Somerset.*

ON Wednesday, the 2nd of February, 1825, was opened the New Baptist Meeting-house at Montacute, Somerset.

Mr. Whithy, of Yeovil, commenced the morning service by reading and prayer; and Mr. Clarke, of Taunton, preached from Haggai ii. 7. In the afternoon, Mr. Joseph Price, son of the late Mr. Price, pastor of the Baptist church at Yeovil, was ordained to the pastoral office, over the recently formed church. Mr. Crook, of Crewkerne, read and prayed. Mr. Horsey, of Wellington, delivered the introductory discourse, and asked the usual questions. Mr. Cox, of Horsington, offered the ordination prayer. Mr. Toms, of Chard, delivered the charge from Col. iv. 17. and Mr. Paltridge, (Independent) of South Potherton, concluded. In the

*New Meeting-house opened at Haworth, Yorkshire.*

ON Wednesday, May 13, 1825, a new and commodious place of worship was opened for the use of the second Baptist Church and Congregation, meeting in Haworth, Yorkshire. In the morning, Mr. Jackson, of Hebden Bridge, read the scriptures and prayed. Dr. Steadman, of Bradford, preached from Phil. i. 12. "But I would ye should understand, brethren, that the things which happened unto me, have fallen out rather unto the furtherance of the gospel." And Mr. Trickett, of Bromley, concluded with prayer. In the afternoon, Mr. Scott, of Colne, read the scriptures and prayed. Mr. Ely, of Rochdale, (Independent) preached from 1 Pet. ii. 9, 10. "Ye are a chosen generation, &c." Mr. Holroyd, of Waingate, concluded. In the evening, Mr. Foster, of Farsley, prayed. Mr. Godwin, of Bradford, preached from Rev. xxii. 17. "The spirit and the bride say come, &c." A large and respectable congregation attended, and the services of the day highly interesting.

On the 22nd, the following Lord's-day, three sermons were preached in the newly erected building; that in the morning, by Mr. M. Saunders, (the minister of the place) from Zech. vi. 13. "He shall bear the glory." Those in the afternoon and evening, by Mr. Lister, of Liverpool, from Matt. xxviii. 6. and Exod. xii. 26, 27. The chapel was crowded to excess, and many went away who could not gain admittance. Collections were made on each of the above days, which, in the whole, amounted to £110 4s. 1d.

Notwithstanding the laudable exertions of the friends on the spot in contributing towards the new erection, a considerable debt still remains to be liquidated. They will be under the necessity of appealing to the Christian public for assistance, and it is sincerely hoped that the appeal will not be made in vain. All who are acquainted with the interest know, that the few who are possessed of property among them, have uniformly and generously contributed towards other cases; and on that account they may be considered as having a claim on the benevolence of others.

## NOTICE.

## ANNIVERSARY, PECKHAM.

THE Sixth Anniversary of the Baptist Church, meeting in the Rye Lane, will be held, by Divine permission, on Wednesday, the 10th of August, when three sermons will be preached: that in the

morning, by Dr. Andrews, of Walworth, at eleven o'clock; in the afternoon, by Mr. Stevens, of London, at three; and in the evening, by Mr. Smith, of Ilford, at half-past six o'clock.

After each service, a collection will be made towards liquidating the remaining debt.

## ELEGIAC LINES

*On the late Rev. Dr. RYLAND.*

SHALL poets celebrate in lofty strains,  
The sons of vic'ry, who have bled,  
And bravely fallen among the dead,  
On the ensanguin'd battle plains?  
Shall they adorn their fun'ral lay  
With wreaths of laurel, or of bay,  
Around their gilded trophies hung,  
Rais'd on the bloody field?  
And shall the Christian hero fall,  
Admir'd, rever'd, below'd by all;  
And yet no tuneful harp be strung,  
Its plaintive tones to yield?  
Ah, no! the Muse  
Will not refuse  
Her tears to shed  
Around the bed  
Where Ryland sleeps beneath the dull cold clod:  
And from his tomb pursue his fight,  
To scenes of bliss, and realms of light,  
Where aye the pure in heart behold their God.  
Convey'd by angels to his place of rest,  
I see him shine among the saints above,  
Who circle round the throne, supremely blest,  
And lowly worshipping the God of love;  
Whose grave conspicuous shone, with truth  
combin'd,  
To form the features of his heav'nly mind,  
Where peaceful Avon pours his silent wave,  
And gently rolls his genial tide along,  
Whose antique tow'rs conceal the mighty grave,  
Where sleeps\* the hero of romantic song;  
Hard by that mournful classic shore,  
Whose weeping willows yet distil  
Their tearlike dews, in many a rill,  
And still their tuneful bard deplore;  
The infant first beheld the smiling day,  
And there, amidst that hallow'd shade,  
Oft on the flow'ry margin stray'd,  
In moody pensiveness, and sportive play.  
Ere yet the pow'r divine  
His early harp had strung,  
Aud bade him sing and shine,  
To instruct and bless the young;  
Till on their path arose the star of day,  
To guide their willing feet in Ziou's sacred way.

\* Guy, Earl of Warwick, buried at Guy's Cliff, near Warwick.

Ye sons of science, who, in early youth,  
Delight to walk in Wisdom's way,  
Smit with the charms of heav'nly truth,  
Nor from her holy guidance stray;  
Mark well the steps your reverend tutor trod,  
And trace the path to happiness and God.  
A pensive band  
I see you stand,  
In sable vestments drest;  
And many a tear  
Bedews the bier,  
Where his unconscious relics rest.  
Ye reel the loss which ye sustain,  
And as ye onward move,  
With plaintive sighs, and ling'ring love,  
I hear ye thus complain;

Oh Death: thy cruel shaft has slain  
The wisest sage in Wisdom's train:  
Who now our steps shall guide?  
'Twas he, 'twas he, our boast and pride,  
That ming'd salt in Learning's spring,  
Which sweetly flow'd meandering,  
And pour'd the streams of knowledge round,  
To heal and bless the sterile ground.

Remote in India's land,  
Carey, I see thee stand,  
With lifted hands and streaming eyes,  
Expressive of the sad surprise,  
That Ryland first had reach'd the skies.  
Last of that small associate band,  
That first beheld, with pitying eye,  
The paynim realms in darkness lie;  
Nor pitied them alone,

But strove, with more than mortal might,  
That heav'n, at length, would give them light,  
Uniting heart with heart, and hand to hand,  
Before the eternal throne;  
Dry thy tears, and cease to weep,  
He is not dead, he does but sleep.  
The trump of God will sound, and he  
Shall wake to life and victory.

Ye realms on whom the orb of day  
Resplendent pours his dawning light,  
And ye who view his latest ray  
Expiring in the lap of night;  
Behold a brighter sun arise,  
To illuminate your darken'd skies!  
Though feeble mortals fade and die,  
He still pursues his course on high;  
And makes the wond'ring nations prove  
The glories of his truth and love.  
*Chelwood, June 25, 1825.*

J. DEAR

## Calendar for August.

- |  |  |
|--|--|
| 2. Ceres south III. 54 aft. Altitude 41° 20'.    | south to cast her shadow on the Earth.                                   |
| 9. Moon passes Saturn VIII. aft.                 | 14. Moon passes Jupiter XI. 45 morn.                                     |
| 10. Moon passes Venus VIII. 30 aft.              | 16. Moon passes Mercury XI. 16 morn.                                     |
| 11. Herschel south IX. 48 aft. Altitude 15° 37'. | 17. Sun (as to longitude) between the Earth and Jupiter V. 15 aft.       |
| 12. Moon passes Mars III. 40 aft.                | 28. Full Moon at Noon. Too far north to pass through the Earth's shadow. |
| 14. New Moon VI. 58 morn. Too far                |  |



## Irish Chronicle.

### *Speeches at the Eleventh Anniversary of the Baptist Irish Society.*

THE CHAIRMAN in opening the business of the morning, observed, that he was afraid the state of his health would have prevented him from attending the Meeting that morning; but the pleasure that he promised himself from being among them had been so great, that he had been willing to run some risk in coming. If the present Society had ever been important, this was the time when that importance was increasing, now that the state of Ireland was more than ever shewn to be that of the grossest darkness, which could only be dispersed by the dissemination of the Scriptures through that land. They had all heard of the religious meetings in that country having been most unprovokedly interrupted, and with great violence and intemperance. In spite of such interruptions, he hoped they were all ready to fight the battle of the Lord. When the walls of Jerusalem were built the times were turbulent, and it was necessary for the workmen to continue their operations with their weapons at hand, that was the case with them, and, while they pitied and commiserated the ignorance of their opponents, it would be necessary for them to join fortitude with their desire for peace. How could they do otherwise when a Catholic Bishop distinguished himself by pronouncing the touch of the Bible to be infectious, and by praising the conduct of a peasant who had taken hold of that precious volume with a pair of tongs that his fingers might not come in contact with it? Surely, when such things as these took place in Ireland, it was time to exert themselves! At the coronation of the King, a most august ceremony took place between the sovereign and the public. On that sacred occasion the Archbishop of Canterbury, with the rest of the Bishops in the train, presented to the King the sacred volume, as the most sacred thing the whole world contained; and the Sovereign received it in token of his agreement in that truth. Was such a ceremony as this an idle farce? Were they to be insulted by hearing this solemn day called an idle ceremony? In his opinion, truth, wisdom,

and sobriety, were characteristic of the whole; and though he knew that all who then heard him were Dissenters, he was sure that he should be supported by them in calling upon them to sustain the Church and King against the Pope and Catholicism.

The Rev. Mr. Middleditch, of Biggleswade, moved the first Resolution. There was one subject mentioned in the Report which emboldened him to hope that he should be able to attract the attention of the Meeting. The Committee had to lament the loss of several valuable friends, and, though their place could not be expected to be fully supplied, yet the worthiness of the object, he was sure, would summon many friends to its aid. The object of the Society was not sectarian or political, but to emancipate those from the darkness in which Ireland was involved, and bring it to the light of salvation. The means adopted by the Society bore the authority of Heaven: the circulation of the Holy Scriptures and the Education of the Poor, were rapidly opening the regions of light, and teaching Ireland the way it should go; if those Scriptures were not to be received, they could no longer wonder at crime setting up its handywork on those shores. But, fortunately, it had pleased God to crown with no inconsiderable success, the efforts of the Society; they heard of 8000 children educating by its means, in the right way, and instances were given of children on the bed of death, shewing that the labour bestowed had not been thrown away upon them. They need not wonder that opposition should be raised against the Society; for centuries ago the Jewish Priests had combined together to oppose the Gospel, and as long as there were worldly men, there would be opposition to the spread of the Gospel, and to the salvation of Jesus Christ; but they trusted that the spirit of God would descend, and pour the spirit of that Gospel on its most strenuous opponents. On the whole, he felt great pleasure in proposing his Resolution to the sanction of the Meeting. The success that had crowned the Society, evinced the presence of the great Head of the Church, and, indeed, if the cause were Christ's, how could it do other than prevail? He moved—

“ 1. That this Meeting sincerely re-

joices at the success which has attended the labours of this Society during the past year, would consider it as a pledge of the continued approbation of the Head of the Church, and as a motive to renewed energy and zeal, and resolves that the Report now read, detailing that success, be adopted, and circulated under the direction of the Committee."

The Rev. Mr. Edwards seconded the Resolution. With regard to the objects of the Society, there was not much to be said peculiar to it. It was locality alone that gave it its chief claim to attention. Why it had been so long neglected, he could not tell. It had not even the apology of the Edinburgh watchman, who, on being asked why he did not give the alarm, had pleaded, that he was asleep, and that besides, it was behind the box, and therefore not visible to him. But how was Ireland "behind the box?" It was a distinct branch of the empire, and the eyes of Englishmen were daily turned towards it. Besides, they had a direct command to go into all the world, and teach the Gospel to all people; but if there had not been an apathy displayed to go, there had, at least, been a very criminal negligence in doing that without which they never would be meeting the commands of God, or the wants of man. If man was hungry, thirsty, or sick, he wished the advice of the physician or the lawyer; but, in a spiritual disease, it was his nature to shew a coldness and carelessness which rendered a cure extremely difficult. Sir W. Curtis had said respecting the Corn Laws, that a man should do his best, and, after that, his next best, and then all would be best: so with respect to Ireland, if it was not in his power to disseminate the scriptures—his best, let him at least give education to the children—his next best; and even this latter was of no little importance, for in a very short space of time the children sprung up to be the reading part of the world; and he remembered visiting Lancashire after a lapse of ten years, when he found those children who had been accustomed to bring their pennies to the Sunday School had cheerfully subscribed their guineas. The consideration that there were so many Missionary Societies, so far from weakening the claims of any one, only gave all a greater claim, for it was a stronger proof of the necessity for their existence, and the circulation of the Report was the more requisite, that the claims of the Society should attack every man at his own fireside. As the day rose let the diligence be doubled, for the church was the light of the world, and those who had already been called to the light of

grace were the most likely to call others to the same light, till it spread further and further, and at last illumined the whole world.

The Rev. Josiah Wilson, of Boyle, observed, that he felt pleasure in being now called upon to address the Meeting, because he thereby followed a Gentleman connected with the Home Missionary Society. No one could rejoice more than he did in the operations and success of Foreign Missions: but the term *home* is peculiarly interesting to every feeling mind, and in its welfare he considered himself as especially engaged. He was aware that it was too long the practice in this country to consider Ireland as a foreign station; but he hoped that time was gone by, and that it will in future be treated as a part of the British empire. There is something particularly interesting to the inquiring and feeling mind, in whatever view Ireland is contemplated; but its moral aspect is the most interesting to the Christian, and to render it more pleasing must be the desire of his heart. That he has had an opportunity of witnessing its real situation, he is far from regretting; on the contrary, when the Lord disposed his mind to engage publicly in his work, he determined that wherever Providence appeared to open the way, there he would go; at which time he had not the most distant idea that his lot would be cast in Ireland, though he now rejoiced that it had been such, for he thought he might with modesty affirm, that the Lord had in some measure blessed his exertions. To say that there are difficulties to be encountered in attempting the moral and spiritual improvement of Ireland, would be to repeat what has been a thousand times told, but of which no one can form an adequate conception without witnessing it. Allusion was made in the Report to the opposition of some of the Roman Catholic priests to the Schools of the Society; this may be considered as a general thing, but he was happy to say, it is not universal, and he mentioned it to the honour of those who form the exceptions. Several priests encourage the Schools, two of whom are mentioned in the Report, and others have sent men to him, recommending them to be employed as schoolmasters in their parishes. This shows that the church of Rome does not enjoy that oneness of which it boasts, either in principle or in practice. In the observations he intended to make, he should first speak *generally* of the good that has been effected by our own and other Societies in Ireland, which are endeavouring to extend the benefits of education and the circulation of the scrip-

tures in that country. For it gave him pleasure to state, that we are pursuing the same objects harmoniously, and with a christian feeling towards each other. Some of them are of a gigantic size, and he rejoices in their success, though we are moving in a humbler sphere. There is a Gentleman on the platform who will be able to correct the statements he makes should he err, for he has again and again travelled through the greater part of Ireland, and who would be able to state additional facts, could he be prevailed upon to address the Meeting. And you yourself, Mr. Chairman, are not unacquainted with the real state of Ireland; you have seen many of the evils that prevail there, you have observed "the nakedness of the land." As some of the results of education and the circulation of the scriptures, he observed, that, 1. Industry has been promoted. In confirmation of this he should only mention what was stated to him within the last few weeks, by the present high sheriff of one of the western counties. He is an extensive land proprietor, and lets the greater part of his land to the persons who work it themselves. He said, "Such was the increased industry of the people, and their improved methods of cultivating the ground, that, within the last ten or twelve years it produced nearly one-third more than it formerly did." 2. Cleanliness and generally improved manners, are other particulars worthy of notice, as resulting from the establishment of Schools. Poverty and wretchedness still prevail, though the general appearance of the children is improved, and their good habits have had some influence at home. 3. Another particular deserving attention is, that where the Schools have been long established, the Sabbath is more religiously regarded than formerly. After the public service of mass, Roman Catholics in general consider the rest of the day their own; and dancing, ball-playing, or drinking, is the consequence. But, in many places, the reading of the Scriptures is now their employment; and those humble, but useful labourers, the Irish Scripture Readers, many of whom receive a small remuneration for their exertions on the Sabbath only, are found explaining the Scriptures in the cabins. There are other men who are constantly employed in this work, and who have been eminently successful in giving religious instruction to their countrymen in their own language. It is a pleasing sight, while riding through desolate districts, to see groups of persons assembled inside, and even outside, of the cabins, listening to those readers

while they explain the word of God. There have been instances of persons who have come for the avowed purpose of opposing these proceedings, but in less than half an hour those turbulent spirits not only refrained from their intentions, but were seen bathed in tears, rejoicing in the news of a full and free salvation through Jesus Christ. He should add, 4. That a spirit of inquiry on religious subjects is extensively evinced, which has been considerably increased by the recent biblical discussions. This has been particularly the case in the neighbourhoods of Carrick-on-Shannon and Easky, where two of the discussions were held. This fact is corroborated by the increased demand for Bibles, both from those who bestowed them gratuitously, and also from the Hibernian Bible Society, whose income was in consequence considerably increased during the past year. What the full results of this may be, we must leave to Him who is the author of the Bible, and who has said, that he will "magnify his word above all his name." This desire to be able to read the scriptures for themselves, will account for the increased attendance on the evening schools during the last winter, when it was not uncommon to see persons from forty to sixty years of age, with the primer learning their letters, some of whom, in a few weeks, were able to make use of the second spelling book.

He now proceeded to notice some particular instances of good being effected by the operations of our Society. That we have been useful in the country, may be inferred from the increased contributions to the Society by the Gentlemen in the immediate vicinity of the schools. The first year of his applying to them for that purpose, £32 only were collected, which has gradually increased, so that this year the subscriptions in Connaught have amounted to £152. He felt pleasure in stating, 1. That some children who were educated in our schools, are now filling situations, by which they are procuring a comfortable livelihood for themselves, and are enabled, in some instances, to assist their aged parents. Some of the present teachers were originally pupils in our schools; this is a subject of considerable importance, particularly in reference to females, because it was formerly very difficult to find suitable persons to take the management of female schools. What he should next mention, is particularly interesting in a civil point of view. 2. *Submission to the constituted authorities* has, in several instances, been secured by the efforts of the Society's agents. The following are

two instances. M. Murphy was taken by some Ribbonmen to make him swear their oath; but he asked if any of them read the scriptures? they answered, that they knew nothing about them, nor was it their object. He replied, "I am not so, and Saint Peter tells us to 'Fear God and honour the King;' and for this reason, if I were to die on the spot, I never will swear a rebellious oath against my king or the government." Another instance. A poor man, who had two of his children in one of our schools, was a Ribbonman; the eldest was in the Testament class, and took her Testament home to learn her lessons; the father read this book from cover to cover, with great attention and earnestness; and so powerful was the effect of divine truth on his mind, that his conviction, which he confessed, was, that he could not be a Christian and a Ribbonman. 3. Several persons, who have enjoyed the advantages of religious instruction, either by reading the scriptures in the schools, from the Irish scripture readers, or by the preaching of the gospel, are giving good evidence of the powerful influence of the truth, by their holy lives and zealous exertions in the cause of Christ. And here, though he was an Englishman to his very heart, he would say, that he thought a real Irish Christian was more zealous than an English one in the cause of his Lord and Saviour. Probably one of the means by which such characters have been produced is, the committing the scriptures to memory; for this is a fundamental principle in the Society's schools; and there are some hundreds of children who can repeat from five to fifty or sixty chapters in the New Testament, and about forty who can repeat a hundred chapters. 4. But what is more satisfactory than all is, that some have departed this life in the firm persuasion of enjoying everlasting felicity through faith in Christ Jesus. That, he was persuaded, has been the case with many, through the instrumentality of the agents of the Society: but he only referred, on the present occasion, to the two instances mentioned in the Report. The dear girl there stated as being thirteen years of age; he was satisfied respecting her long before her death, for she well knew in whom she had believed. She had committed about thirty-six chapters of the New Testament to memory; but though, for many months, she was unable to attend to the duties of the school, she was generally present to witness the examination of the other children. He should add nothing to these facts, being persuaded they will speak

more forcibly than any thing like a formal speech by him.

The *Rev. Mr. Hawkins*, of Weymouth, observed, that the state of Ireland was most extraordinary, and that there was hardly an individual to be found who had the hardihood to deny the wretchedness and corruption that pervaded that land. The eyes of men during the last six months had been much turned towards Ireland; but, even if those measures, which had been so much agitated, had been carried, he did not think that it would have done much for Ireland. They would only have affected the rich, and left the poor as wretched and as miserable as ever. This Society went directly to remove the cloud of ignorance which covered over Ireland, and as such was worthy of their warmest support. It had been expected that their exertions would meet with the enmity of the Catholic priesthood; but he dwelt with satisfaction on the evidence they had received of some of that body, having had the strength of mind to throw off their papal prejudices. It gave infinite pleasure to him to find one saving clause in the whole system of popery. The plan of translating the scriptures into the native language had been much opposed, but it met with his entire approbation; for once give the Irish a taste for reading, and it would not be long that they would rest contented with the scanty supplies that their own language afforded. If ignorance was the evil of Ireland, then remove it; and they would find industry raising her head with real vigour, and those turbulent passions which for so long a period had disgraced that country, would no longer exist in the land. The everlasting salvation of the people of that country ought to be the object dearest to every heart, and that was the great object of the Irish Baptist Society, rendered also the more beautiful by the simplicity of the operations by which the object was accomplished. It had been truly said, that it was no proselytizing Society. All it had in view was the dissemination of the gospel, and the education of the poor; and if, after a perusal of the gospel, the pupils remained in the Catholic faith, that presented no obstacle to their well doing, for bad as he thought their faith, he still thought there was salvation within the pale even of that church. But there was no salvation without a knowledge of the scriptures; and, therefore, while that knowledge was withheld they must live and die without the great final hope that lifted the soul of man to his Maker. The emancipation of the soul was the emancipation they

wanted, and to that great emancipation every other must yield the precedence. He moved—

“ 2. That this Meeting is more than ever convinced that the diffusion of the pure and unadulterated principles of the christian religion, though it may not be the only means, will nevertheless be found the most effectual for relieving the wretchedness and moral degradation of the people of Ireland.”

The *Rev. Mr. Cramp*, of London, contended, that it was by the diffusion of the scriptures only, that they could hope to overthrow the papal system, and it was in entire concordance with that principle that the motives of the Irish Baptist Society were directed. Education was making rapid strides in Ireland, and not only was the present Society doing all in its power in that way, but it was most cordially seconded in its efforts by the spirited exertions of several other Irish Societies. It was a lamentable circumstance, however, that not only this Society, but many others, had to lament the decease or removal of some of their most active members, though such misfortunes, instead of dispiriting, should only stimulate to fresh and more vigorous exertions, for if each one would do a little, doubtless the work of their master Christ would be well performed. He concluded by cordially seconding the Resolution.

The *Rev. Mr. Grosce*, of Maidstone, in moving the next Resolution, observed, that though they had to lament the removal of several valuable members of the Society, yet, at the same time, they might rejoice that they still possessed the services and support of their honoured Chairman, and which he had so kindly bestowed upon them for so long a time. It was not against the professors, or the advocates of the opponent system that this Society was arrayed; but it was against the system itself. The only difficulty was, that the Catholics were themselves afraid of any contest, and did all in their power to shut the door against any communication with them. The first two questions of a printed Catholic querist were, whether they had ever been guilty of heresy, by going to any of the religious meetings held by the Protestants in Ireland? The company had been informed, however, that great good had already taken place from the discussions that had been entered into there, and he was sure they could not doubt the information, for truth need only be heard to prevail. He held in his hand the report of one of those discussions, which was published by the Catholics, through a Catholic

bookseller, in which it was announced that Mr. Pope made a very eloquent speech on the Protestant side of the question, which, however, their limits would not allow them to give, and then immediately after they gave five pages and a half to Mr. O'Connell, all of which was in answer to Mr. Pope, of whose speech not a word was given. Not but that he thought that the single line given to Mr. Pope was much more eloquent than a speech of an hundred pages; for no one could be so blind, Protestant or Catholic, as not to be able to see through the artifice. He liked those debates, for they served to draw all hearts closer together, throwing aside minor differences in order that they might make one grand attack in the name of the Lord of Hosts. That those debates did good he was firmly persuaded, and he therefore most cordially moved,

“ 3. That this Meeting rejoices in the public discussions which have recently taken place between Clergymen of the Roman Catholic and Protestant Churches in Ireland, respecting the free circulation of the scriptures, being persuaded that they have excited inquiries which are likely to produce the most beneficial results.”

The *Rev. Mr. Kinghorn*, of Norwich, highly approved of the Resolution, for all he wished was to see the cause of truth triumphant. He wished the inquiry to be pushed not superficially but solidly, so that the radical principles of both sides might be understood. Go to the Canons of the Council of Trent, and there see what the arguments of popery are! Go with the feeling that you have a right to examine, and having examined have a right to decide! Unfortunately the Church of Rome, while it claimed to itself the right of examining into the scriptures, had not given up the right of persecution of any one who took that right of examination upon himself, though great pains had been taken to convince England that that was the plan on which the papal church was now going.

The *Chairman*, in putting the Resolution, observed, that as the Resolution was a new one, he should perhaps be excused for observing, that some years ago, when Bonaparte had proposed to the Pope toleration for the Protestants, the Pope had decidedly refused it, as incompatible with the principles of the Roman Catholic Church. Disturbances likewise, as they all well knew, had taken place at the meetings in Ireland, in which the Protestants had been completely exonerated by all parties, and which had originated with the Pope's Legate. After those disturbances, it was curious enough that

twenty little farmers met for the purpose of discussing the dissonance, and after sitting hard at it all night with heaps of volumes, they had in the morning determined that they would read the New Testament, let the priesthood do what it chose. A curious fact had come within his own immediate knowledge: A young man had obtained possession of a Testament, and had read it very studiously, which coming to the knowledge of the Catholic priest, he came instantly to demand the book, and by way of fines for the offence, had imposed a sort of private confession, by which the family was obliged to provide a dinner for the priest and his party. Every possible threat was used towards the young man, and after mass, the priest from the altar called on his audience to join him in cursing those scandalous rascals, his very words, the Bible readers, and afterwards called in the same way on them to join him in cursing the young man. This the lad, whose name was Robert, resisted, and said, "please your reverence, I am no rascal; I am honest, and my father is honest, and my only fault seems to be the reading of a book which has made me a better man." This speech had so enraged the priest that he rushed from the altar, and would have sprung upon the young man but for the interposition of the audience, and more especially the women. They, however, all joined intreating him to kneel down, and beg his reverence's pardon. "I shall do no such thing," said Robert, "he has called me a rascal, and that's more than any man can prove me." He, therefore, refused to go; but shortly after, the priest seeing him in the market, trying to separate two men who were fighting, the priest interfered, and flogged him severely, under the pretence that he was the aggressor, though the real reason was his reading the Bible. Not content with this, he had likewise procured his dismissal from his situation, by which he supported himself. This account being sent to him (Mr. Butterworth) he sent some relief, and suggested the idea of Robert's being appointed a Scripture Reader to the Society; but such was the animosity excited against him by the priest, that it was declared that he could not any longer remain there without his life being in danger. He, therefore, had thirty shillings given him, and was sent to London. When he arrived, he (Mr. Butterworth) asked him how he had disposed of his passage-money; to which Robert replied, that his father was but poorly off, and he had given him half, and by walking from Liverpool to Lon-

don, had contrived to make the other fifteen shillings last. When he arrived, Mr. Butterworth had two gentlemen of high rank with him at breakfast, and they had been moved to tears by his simple story, and the artless simplicity he displayed. He was sure the Meeting would be glad to hear, after the little history they had heard of Robert's fate, that he was now filling a situation most creditably in London, where he was receiving double the salary of which he was deprived by the machinations of the priest in Ireland.

The Rev. Dr. Woodman, of Bradford, in moving the next Resolution, referred to the wants of the Society, not so much in funds, for he was persuaded that no one would depart that Meeting without furnishing his quota, but in men to send to Ireland who should be worthy of undertaking the task of the Society. It was not enough to meet the mere outside of popery; that might be done with disadvantage. It was of no use quibbling about how far the Catholic priesthood were empowered to pronounce absolution or not; the grand question was, whether absolution itself was to be tolerated. That was the citadel of the faith, and if that was overturned the whole would be overturned. In Preston, in Lancashire, out of thirty thousand inhabitants there were ten thousand Catholics, and he would venture to say, that there were more Catholics attending at the great Roman Catholic Chapel there, than there were Protestants at all the other places of worship in the town; and by the polite manner in which visitors were received at the Catholic institutions throughout the country, a very favourable impression was spread abroad of the Roman Catholics. All this was very frightful, and it ought to make true Protestants search the more diligently for the nerves and sinews of the Popish faith, so that it might be entirely destroyed. They knew that the downfall of popery was predicted, and therefore all that they had to do was to go on steadily and perseveringly in doing what they could to promote that cause, which was in fact the cause of God. He moved,

"4. That this Meeting laments the loss, by death, of so many useful and honoured ministers and other cordial friends of this Society, during the past year: it has occasion, and does hereby express its gratitude to Almighty God for the restoration, though partial, of the Treasurer of this Society, William Burls, Esq. from a long and alarming illness, that his health may be perfectly restored, and

under this pleasing hope, requests that he will undertake the office for the year ensuing."

The *Rev. Mr. Fisher*, of Liverpool, had listened with much pleasure to the facts detailed by *Mr. Wilson*: as he had travelled with him inspecting the schools he could bear his testimony to the utility of the Society's labours, and seconded the motion which had been just proposed.

The *Chairman* declined putting the Resolution to a show of hands, but intreated the Meeting to sit quiet for a minute in prayer to Almighty God, that instead of the fathers the children might be raised up to serve him.

*Mr. Barks, Jun.*—"Mr. Chairman, Ladies, and Gentlemen, after the Resolution you have just passed, it would ill become me to be totally silent; and yet I feel that, labouring as I do under the effects of contending emotions, I shall imperfectly discharge my duty, and consequently need a large portion of your indulgence. On the one hand, I am strongly impressed with the kindness and truly christian sympathy which characterize the Resolution; and, on the other, the circumstances which have called for those expressions, are brought to my recollection. I retrace the sufferings and alarms of the past year, and though Providence has in mercy spared the life of my highly valued father, still it is not with him now as it was in days that are passed: he is absent from your assembly this mornning!—In his absence, accept my grateful thanks, which, however feebly expressed, I can honestly say are strongly felt: and permit me, on the part of my father, to assure you, that, however enfeebled in body, his attachment to the Members of this Society has experienced no decay; and though prevented from assisting in your labours, I am sure his prayers are not wanting that your means may increase; the sphere of your usefulness be enlarged; and, above all, that this Society may be blessed with a large portion of the influence of the Holy Spirit, by whose aid alone it can truly prosper."

The *Rev. Mr. Elvey* moved the appointment of the new Committee. He lamented that, hitherto, he had done nothing, that he might have been able to do, to forward the objects of the Society; but he wished that every one present would come to the determination that he had just made, which was to enrol his name as an annual Subscriber to the Baptist Irish Society. He moved,

"5. That to *William Barks, Jun. Esq.* who during the illness of his father, has rendered very important services to this

Institution, the grateful acknowledgments of this Meeting are due, and are hereby presented, as well as to the *Rev. Joseph Ivimey*, and the *Rev. George Pritchard*, the Secretaries, who are requested to continue their offices for the year ensuing; that *Messrs. W. Paxon* and *Ebenezer Wilkinson*, be the auditors; and the following Gentlemen the Committee to co-operate with them in furthering the designs of the Institution:

*Mr. George Bagster.*  
*Newton Bosworth.*  
*Gilbert Hlight.*  
*J. M. Buckland.*  
*Stephen Cadby.*  
*J. Chandler.*  
*William Cozens.*  
*J. Danford.*  
*P. Ellis.*  
*Joseph Gurney.*  
*John Haddon.*  
*Job Heath.*  
*James Law.*  
*Stephen Marshall.*  
*Paul Millard.*  
*William Napier.*  
*Richard Nicholls.*  
*William Paxon.*  
*John Penny.*  
*Joshua Russell.*  
*W. Lepard Smith.*  
*Samuel Summers.*  
*Joseph Warmington.*  
*Thomas Watson.*  
*Eleazar Wilkinson."*

*Von Bulow*, who seconded this motion, was surprised at the opposition offered to this Society by the Irish Roman Catholic priesthood, for both Catholic and Protestant professed to believe in salvation through the faith of Jesus Christ, and it was the propagation of that belief which was the main object of the Irish Baptist Society. Nothing, in his opinion, was better than the enabling every man, in every country, to read the scriptures, and a Society which had so laudable a purpose for its object would always meet with his sincere support.

The *Rev. Mr. Pritchard* returned thanks for himself and his colleagues.

The *Rev. Mr. Finch*, of Harlow, observed, that about £2600 had been expended by the Society during the past year, and though that sum was but small, yet if the good that had been done by that sum, were considered, the Meeting would be surprised how extensive an effect had been produced by so small a cause. When the inhabitants of Ephesus shouted for hours "Great is Diana of Ephesus," it might be taken for granted that St. Paul had already done much in the Christian cause; and, in the same manner, the energies employed by

the Catholics of Ireland evinced the progress which the Irish Baptist Society was making in that land. The Resolution, he could not doubt, would be carried unanimously, for every one present would rejoice as he did that so good a cause had been so well promoted. He moved,

“ 6. That this Meeting expresses its thanks to those Ministers, Auxiliary Societies, and private individuals, who have contributed during the past year towards the funds, and by whose aid the Treasurer has been enabled fully to meet the expenditure of the Society.”

The *Rev. Mr. Evanson* seconded the Resolution. The good that would arise from the circulation of the scriptures was made so evident by the mass of evidence that had been adduced, that it would be ludicrous in him to attempt any argument to convince the Meeting of the fact.

The *Rev. Mr. Shenston* moved the thanks of the Meeting to Joseph Butterworth, Esq. for his conduct in the chair. This motion was seconded and carried unanimously.

The *Chairman* then briefly returned thanks, and the Meeting concluded, as usual, with a hymn of praise.

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*To the Rev. Mr. Wilson.*

*Collooney, April 20, 1825.*

REVEREND SIR,

I have been exercised this month as usual, by endeavouring to impress on the minds of my fellow sinners (from the scriptures of truth) how awfully they were exposed to the dreadful curse which destroys the soul for ever; and how they should seek justification by the free grace of God, by coming before him as criminals, imploring pardon, and pleading his mercy and promises, in Christ Jesus. I have visited W. H.'s cabin on the side of Glan mountain, who taught a school for some time, but is now paralytic and unable to teach. I endeavoured to open the scriptures to him and his family, pointed out to him the fallacy of these practices which are calculated to deceive, intreated him to search the scriptures, which, by the influence of divine agency, would bring him to the knowledge of the Saviour, as the way, the truth, and the life. Haran said, admitting that we do believe that Christ came to save us from

our sins, and that there is salvation in none other, or no help to save in our prayers, fastings, or penance; how may we know that we are pardoned? I referred him to Hebrews xii. 14, where it is written, Without holiness, no man shall see the Lord; and that this is the sure sign of the Holy Spirit working within us, giving us new affections and inclinations, which we should demonstrate to the world, that the grace of God, which bringeth salvation, hath effectually taught us to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. I gave the above W. Haran an Irish Testament, and desired him to attend John Gallagher's school, who would teach him to read it perfectly, which would enable him to be useful to his illiterate neighbours. Yes, said he; but I would wish you to explain these scriptures for me yourself, as I have found much comfort in what you told me concerning them; and surely, said he, we ought to pray for the good people who sent these holy scriptures among us, which were hid from us until now. In these dark villages, where I have introduced the glorious truths of the gospel, which have been received with gratitude, priest H— has been equally active in communicating errors, and advising the people not to believe the scriptures which I read for them. He inquired of them of the doctrine I brought into their house, of which they gave so favourable an account, that he abused them with all the names that malice and ignorance could suggest. M'T—, who had been converted from papacy, continues to adorn the doctrine of God our Saviour, and is not ashamed to confess him before those whom he left, and shews cogent reasons from the scriptures, for coming out from among them, though he is often the subject of their insults, which he suffers patiently, and endeavours to prove to them, that if they were acquainted with the religion of the Bible, they would adopt a contrary conduct.

J. O'BRIEN.

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*Subscriptions or Donations received by William Burls, Esq. Treasurer, 56, Lothbury; Mr. Iviney, 20, Hurlpur-street, and Mr. Pritchard, 16, Thornhaugh-street, London, Secretaries.*



# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### ANNUAL MEETING.

RESOLUTIONS of the General Meeting, held on Thursday, June 23, 1825, at Great Queen-street Chapel: Benjamin Shaw, Esq. Treasurer to the Society, in the Chair:

On the motion of the Rev. John Birt, of Manchester, seconded by Richard Foster, Jun. Esq. of Cambridge,

It was resolved unanimously,

I. "That the Report now read be adopted and circulated; and that the success with which it has pleased God to follow the efforts of this and other Societies for the diffusion of divine truth, furnishes a powerful motive for devout acknowledgment and persevering exertion."

On the motion of the Rev. William Steadman, D.D. of Bradford, Yorkshire, seconded by the Rev. George Burder, Secretary to the London Missionary Society,

It was resolved unanimously,

II. "That this Meeting contemplates, with deep regret, the removal by death of the justly revered Dr. Ryland, Senior Secretary to the Society, and other active and zealous friends of the Mission: events which call for earnest prayer that God would raise up and qualify others for active service, and grant larger measures of that divine influence which is essential to the success of all Missionary labours."

It was moved by the Rev. Joseph Kinghorn, of Norwich, seconded by the Rev. Joseph Slatterie, of Chatham, and

Resolved unanimously,

III. "That this Meeting has heard

with pleasure that the funds of the Society have considerably increased during the past year; and thankfully acknowledges the kindness of those Christian friends, to whose exertions that increase is owing—especially of those Ministers who have travelled to collect for the Society, and of the Ladies who have interested themselves in the sacred cause."

On the motion of the Rev. Spedding Curwen, of London, seconded by the Rev. Thomas Finch, of Harlow,

It was resolved unanimously,

IV. "That the sincere thanks of this Meeting be presented to those Gentlemen who have conducted the affairs of the Society during the past year—that the Treasurer and Secretary be requested to continue in their offices—that Mr. John Danford, Mr. Joseph Hanson, and Mr. William Burls, Jun. be the Auditors—and that the following be the list of the Committees for the year ensuing.

#### GENERAL COMMITTEE.

Rev. C. Anderson, Edinburgh.  
 W. H. Angas,  
 George Barclay, Irving.  
 Isaiah Birt, Birmingham.  
 John Birt, Manchester.  
 Thomas Blundell, Luton.  
 John Chin, Walworth.  
 Thomas Coles, Bourton.  
 F. A. Cox, Hackney.  
 Edmund Clarke, Truro.  
 T. C. Edmonds, Cambridge.  
 William Giles, Chatham.  
 William Gray, Chipping Norton.  
 Thomas Griffin, London.  
 Robert Hall, Leicester.  
 J. H. Hinton, Reading.  
 James Hoby, London.  
 Reynold Hogg, Kimbolton.  
 Richard Horsey, Wellington.  
 William Innes, Edinburgh.  
 Joseph Ivimey, London.  
 John Jarman, Nottingham.  
 Joseph Kinghorn, Norwich.  
 James Lister, Liverpool.  
 Thomas Morgan, Birmingham.

Rev. William Nichols, Collingham.  
 George Pritchard, London.  
 Henry Page, Worcester.  
 Thomas Roberts, Bristol.  
 William Steadman, D.D. Bradford.  
 Micah Thomas, Abergavenny.  
 James Upton, London.  
 William Winterbotham, Horsley.  
 Messrs. William Ashlin, London.  
 William Beddome, London.  
 Gilbert Blight, London.  
 Newton Bosworth, London.  
 William Burls, Edmonton.  
 John Deakin, Birmingham.  
 James Deakin, Glasgow.  
 Joseph Dent, Milton.  
 John Foster, Biggleswade.  
 Richard Foster, Jun. Cambridge.  
 W. B. Gurney, London.  
 Joseph Gutteridge, London.  
 Joseph Hanson, Hammersmith.  
 Thomas King, Birmingham.  
 James Lomax, Nottingham.  
 John Marshall, London.  
 J. B. Wilson, Clapham.

*Central Committee.*

Rev. John Chin.  
 F. A. Cox.  
 T. C. Edmonds.  
 William Gray.  
 William Giles.  
 Thomas Griffin.  
 J. H. Hinton.  
 Joseph Ivimey.  
 Joseph Kinghorn.  
 George Pritchard.  
 James Upton.  
 William Winterbotham.  
 Messrs. William Ashlin.  
 William Beddome.  
 Gilbert Blight.  
 N. Bosworth.  
 W. B. Gurney.  
 Joseph Gutteridge.  
 Joseph Hanson.  
 John Marshall.  
 J. B. Wilson.

*Corresponding Committee.*

Rev. J. Acworth, Leeds.  
 O. Clarke, Taunton.  
 W. Copley, Watford.  
 E. Daniel, Luton.  
 B. H. Draper, Southampton.  
 R. Edminson, Bratton.  
 C. Evans, Anglesea.  
 J. Geard, Hitchin.  
 S. Green, Bluntisham.  
 W. Groser, Maidstone.  
 C. Hardcastle, Dudley.  
 W. Hawkins, Weymouth.  
 J. Hemming, Kimbolton.  
 Mr. C. Hill, Scarborough.

Rev. T. Horton, Devonport.  
 J. Kershaw, Abingdon.  
 S. Kilpin, Exeter.  
 C. Laron, Sheffield.  
 J. Mack, Clipston.  
 T. Middleditch, Biggleswade.  
 C. T. Mileham, Portsea.  
 J. Millard, Lymington.  
 W. H. Murch, Frome.  
 J. Payne, Ipswich.  
 R. Pengilly, Newcastle.  
 R. Pryce, Coate.  
 H. Russell, Broughton.  
 P. J. Saffery, Eye.  
 J. Singleton, Tiverton.  
 Mr. T. Thompson, Newcastle under Line.  
 Rev. T. Thonger, Hull.  
 T. Tilly, Portsea.  
 W. Tomlin, Chesham.  
 T. Waters, Pershore.  
 J. Wilkinson, Saffron Walden."

On the motion of the Rev. J. Wilkinson, of Saffron Walden, seconded by the Rev. John Edwards, of London,

It was resolved unanimously,

V. "That the cordial thanks of this Meeting be presented to the Trustees of this Chapel, and to the Rev. Rowland Hill and the Trustees of Surry Chapel, for their kindness in accommodating us with their places of worship on the present occasion."

It was moved by the Rev. James Upton, of London, seconded by R. B. Sherring, Esq. of Bristol, and

Resolved unanimously,

VI. "That the next Annual Meeting of the Society be held in London, on Thursday, June 22, 1826."

On the motion of the Rev. F. A. Cox, A.M. of Hackney, seconded by the Rev. John Shoveller, of Poole,

It was resolved unanimously,

VII. "That this Meeting respectfully acknowledges the kind and able services of Benjamin Shaw, Esq. Treasurer, as Chairman this day."

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## Foreign Intelligence.

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### DIGAH.

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*Extract of a Letter from Mrs. Rowe, dated Digah, Oct. 1824.*

THE word of God bids us cast our bread upon the waters, and after many

days we shall receive it again. I would apply this to native female instruction for the encouragement of all, by stating that out of the nine or ten of every age collected, whom we commenced with in 1817, seven learned to sew, and have since learned to read; and five have embraced Christianity. Amongst the latter only one discovered early fruits, and she died five years ago, in the full faith of entering into the immediate presence of her Saviour Jesus Christ. The others came forth in the Christian life, like wheat in cold climates after a winter's frost upon it. One of these teaches the Female School in the Nabob's compound, to which I now attach the name of Lady Town's School, as she furnished means to erect it. The other three live at Monghir. If half of every school should thus become converts, through Christian instruction, how great would be the rewards of those who extend it to them! Although amongst the sixty girls who were taught to read in 1821, 1822, and 1823, no fruits have as yet appeared unto Christ, still, I trust, the seeds of instruction will, like the sown wheat in frigid climes, gain a state of preparation by lying concealed (under the fetters of Hindoo prejudice), to spring forth vigorously, when the Sun of Righteousness shall shine over these sown fields. There are now fifty-five native girls, Hindoo and Mussulman, under tuition in the Digah Mission Schools; five girls of whom are of the former schools. This number will probably be increased in the cool weather. Thus one hundred and twenty native girls, and several women at their homes, have, since the commencement, been under instruction in this district. Half as many more I do not reckon, as they have acted more like spectators than scholars. The whole number of boys now learning is one hundred and sixty-four. I purpose having a public examination every year at least, if not every six months: the European inhabitants else will never believe that schools exist; and it is of importance to excite their interest in favour of them. As that which took place on Saturday last was a new thing, and I had every thing to arrange, I invited only a few persons to be spectators; and those were much surprised to see such a number of native children brought under order, and having made pleasing progress. There were thirty-five in one syllable; twenty-five in two syllables; fifteen in three and four syllables, and in grammar and full reading; twenty-two in Watts's Catechism and the ten commandments; twenty in writing on paper, fifty in writing on

boards with chalk water; all the rest in the alphabet and writing on the earth with chalk, and nearly all in Hindoo arithmetic. The similar classes in each school were formed into one, and brought into the room, examined and dismissed alternately, and all done quietly. The girls presented their needle-work, and gained much praise, as well for that as their other performances, for they wrote, and read in print before the ladies and gentlemen. After the work of examination, the children were all called into the rooms, and brother Roop Das read to them a few verses from scripture, and explained them very clearly, respecting what really defiled a man, and that knowledge which was necessary to their enjoyment, both in this world and that which is to come. And having sung a native hymn, in which many joined, brother Hurree Das closed with prayer. The children were then dismissed, with the trifling reward of two pice, or a penny each, to get themselves a morsel to eat on their way home, as many had come six miles.

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### SUMATRA.

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RECENT arrivals from this island have brought us the particulars of a journey into the interior of the Battak Country, undertaken, with the sanction of the government, by Mr. Burton and Mr. R. Ward. The official report of this expedition extends to forty-four folio pages, and comprises much information on a variety of points connected with the civil and political condition of the people. The following is extracted from Mr. Ward's account:

"We had to pass a mountainous district, about fifty miles wide, covered with wood, ere we came to the chief population. This distance must have been more than half doubled by the crookedness of the way. The road was too rugged to admit of the use of horses, and we therefore performed the journey on foot, chiefly without shoes and stockings. The fifth day after our departure, we entered the district of Silindung, whence we were obliged to return eventually without penetrating farther. During our stay here, we were daily attended from morning till night by crowds of people from every

quarter. They were universally civil, and appeared to form a high idea of our character. A disposition to avarice, however, discovered itself with much shallow cunning and artifice. They displayed great simplicity as it respects an advanced stage of society, but were extremely inquisitive. Every article we carried with us became an object of their anxious curiosity. We were asked by some, if we were not invulnerable; by others, if we should ever die, &c.

“On our first arrival we were so much pressed by the crowd, that it became necessary to take shelter in the house of the chief. We afterwards exhibited ourselves for several hours from an elevated loft at the end of the house, answering such questions as the multitude chose to put. At night the house was filled to excess, and Mr. Burton read some of his tracts, especially the ten commandments, with which they were much gratified. He then opened to them the great truths of Christianity; and when he came to speak of the resurrection, the future judgment, and a final state of immortality, no words can express the interest excited, the astonishment painted in every countenance. For a moment all was profound silence, every one looking on his neighbour, not knowing what to say or what to think. We were ourselves as much at a loss to see the unexampled effect of these wonderful truths on their first revelation. The scene at Athens, when St. Paul preached on the same subjects, occurred as precisely the same, except that ‘certain men clave unto him and believed.’ This practice of reading and conversing with the multitudes, who resorted to us in the evenings, was continued all the time we remained, and the gospel was received generally as the most interesting subject we could introduce.

“A considerable portion of the second day was consumed in a public bechara, or consultation, attended by the chiefs of the neighbouring villages, and about two thousand people. It was held in the open street, and the chief, our host, took a seat, as a kind of president, on a stone placed in the front of his own door. The multitudes seated themselves in a large semicircle around him. The conference commenced by a public declaration, that we had arrived on a friendly visit, and intended to proceed in a few days on our journey to the great Lake of Toba, the residence of the principal chief of the Bataks, whom we wished to see—that we had brought with us certain books, revealed by the only true God, a knowledge of which was of the utmost import-

ance to all men—that we wished to acquaint them with the contents of these, and if they should be approved, send up supplies, free of expense, after our return to the coast—that these books would teach all men to be happy—that if any person embraced their instructions, and conformed his life to their precepts, he would lose all the dread of Bogus, and Saitans, and every evil spirit, by which they were so perpetually harassed, and be placed under the immediate protection of the one great God. In fact, that they would be made happy in this life, and happy for ever after death. Mr. Burton then stood forth, and read with a loud voice the ten commandments, commenting as he proceeded. A Batak man succeeded him, reading another tract, I think, a portion of the gospel. After this, the Bechara proceeded, with a good deal of order, each speaker standing up as he spoke. Speeches were made from various parts of the circle, affording interesting specimens of savage eloquence. Some spoke with great fluency, some with great bodily action, and some with much warmth, wit, and sarcasm, endeavouring to move the feelings of the audience. Some maintained that they ought not to allow us to pass on to the lake without first ascertaining the will of Singa Manga Raja, the great chief. One very aged man arose, and leaning on his staff, declared that he had lived a long time, and had ever found their ‘*Adat*,’ their laws and usages good, and that they ought not to change them;—that if we wished to introduce any thing affecting these, they ought to reject it; but if we could teach them any thing that would make them more rich or happy, they ought to embrace it cordially. This speech excited much applause; and after assuring them that what we wished to teach, would not interfere with their laws, they expressed themselves much pleased, and showed great willingness to receive the books.

“After this we exhibited and explained the use of a telescope, a mariner’s compass, and such articles as we had with us, all of which were carried round for particular inspection, no one being suffered to leave his place. The telescope and the compass excited much wonder: with the former, one asked us to spy out his enemies, another to discover the evil thoughts of any bad person in the assembly, and so forth. It was the general opinion respecting the compass, that it enclosed a spirit, which moved the card to whatever place we wished to discover.

"Finally, our host arose, and declared that since the gods had sent us to visit them in peace, and with good intentions, they ought to receive us in friendship, and treat us with kindness, and return thanks to the gods, by a feast, in honour of the messengers whom they had thus sent, and with this the assembly dispersed.

"Two days afterwards the feast was celebrated, and occupied a space of nearly six hours. About seven thousand people were present. A pig, fowls, and a variety of sweetmeats, were prepared. The ceremonies consisted in a succession of dances, devoted to some particular object, or person, or spirit, to which the leader generally made some appropriate address. They had a band of music, consisting of drums of various sizes, gongs and cymbals, and a pipe somewhat like the clarionet, but small and without keys. We were seated on an elevated stage, erected for the purpose of exhibiting us. The English flag was suspended from a pole projecting over the street. The manner of dancing was either by a slow motion of the feet without moving from the spot, or by one in which they advanced about half a foot at a time. The hands were employed in supporting the offerings presented to the objects of their respect. Our host led the way, accompanied by his younger brother, both bearing dishes of sweetmeats. They were successively joined in new dances by his uncle, the aged orator, by his two sons, his wife, his two daughters, and ultimately by all his kindred. Afterwards the chiefs and respectable people engaged, making perhaps twenty separate dances, in companies of from three to a dozen each, bearing presents, and distributing them at the close to the spectators. One man using more activity than the rest, soon found himself possessed by a spirit, and falling down senseless was carried away. Towards the conclusion, the chief deputy of Singa Manga Raja in Silindung, stepped forth and performed a dance singly, addressing first the gods, then the English flag with much respect and at considerable length, and then ourselves. In one of the dances the ten commandments were borne round and presented to the gods, with an appropriate speech. In conclusion, a pig was killed, and served to feast the particular friends of our host. I forgot to mention, that in the midst of these festivities the cry of 'the enemy' was given out, when all who had arms in their hands, ran promiscuously out of the village to meet them, but it happened to be a false alarm.

"After the feast we were occupied in visiting various parts of the district, and in viewing the face of the country, but for further particulars I must beg to refer you to the Report itself.

"This journey will immediately answer one important object, and, I trust, will eventually lead to a wide and effectual entrance for the gospel, which, notwithstanding the unspeakable debasement of the Bataks, can make them wise to salvation, and meet to be partakers of the inheritance with the saints in light. From mistaken notions of their character and dispositions, occasioned by their cruel practice of cannibalism, and by their aversion to visiting the sea, there had existed an inseparable barrier to every kind of direct intercourse with them. We commenced the journey partially under the general apprehension, but confidence in the great Being, in whom are all our ways, enabled us to surmount every obstacle, and so to conduct ourselves as to leave the most favorable impression of the European character wherever we went. We were frequently invited to take up our abode in Silindang, and become their instructors; and although the number who can read is so small, that the demand for books will not be very extensive at present, we have the satisfaction to learn, that those who can read will receive books cordially, and that the way has been opened for mutual confidence and a free communication, without which nothing could have been effected.

"From the various particulars thus laid before you, I think you will readily draw the following conclusions:—That from the extreme ignorance and intellectual debasement of the people, an effective system of general education is of the utmost importance.—That besides preaching and oral instruction, which should never be neglected, the cultivation of the language and a version of the scriptures are indispensably necessary.—That the Batak Mission is of a most arduous nature, and if any thing permanent is expected, should be supplied with more labourers.

"Relative to our affairs at Bencoolen, I have a mixture of good and evil to mention; although we should remember that all events, whatever aspects they may assume in our distorted sight, are in the hand of Him whose appointed designs of mercy *must* be accomplished, and whose own unsuffering kingdom still must come.

"The new version of St. John in Malay you will have heard, has been completed and printed; and I have now to commu-

nicate, that the edition has been almost exhausted, and that I am about to reprint it in a larger type. About a thousand copies of a new scripture catechism have been printed and disposed of, and the work reprinted on English paper. A small edition of eight short sermons, making forty pages, translated freely, and adapted to the state of the Malays, from the excellent little tract, No. 33, second series, of the Religious Tract Society, has been printed, and nearly all distributed.—I am now about to revise and reprint a larger edition of it. A school book, of one hundred and seventy pages, called Selections from the Crown of all Kings, a translation from an Arabic work, of a moral nature, in great request, is just completed. I have continued to go out amongst the natives for conversation and the distribution of books as usual, and have generally met with as much attention and success as could be expected. The circulation of books, as well as the influence of the schools, evidently tends to increase the demand, numbers being thus enabled to improve themselves in the art of reading, which is seldom unaccompanied by a growing thirst for knowledge.

“So far all is encouraging. You will observe from what I have said respecting the school system and the general plan for translations, that our objects have been gradually increasing in magnitude and importance, and it is hoped would have eventually extended to every recess of the island. It is most distressing to me, in the midst of these, to have to advert to the necessity of brother Robinson’s removal to Bengal. I inclose a letter from himself, which, I trust, will satisfy the Committee of the propriety of the step he has been obliged to take, and

I beg further to offer my own opinion, if it can be of any service.

“You are aware that he was troubled with an affection of the head before he left Java, which sometimes disqualified him for labour: this he ascribed to the united influence of fever and hard study. During the former part of his residence here, his avocations were more light and desultory, and he recovered his strength and spirits; afterwards, when he came to be engaged in the work on orthography, and the new version of St. John, which required more mental exercise, the morbid tendency to the head returned with greater violence than ever, and he was frequently obliged to resort to the means requisite for preventing apoplexy.—He was then directed by his medical attendants to adopt a vegetable regimen, from which he found much benefit, as long as he abstained from study; but this course appears to have induced such a state of general debility, that an attack of fever a few months ago almost carried him off. From this, however, he was mercifully recovered, but his mental powers remained in a state of great imbecility, and it became vain to hope he would be again serviceable without a change.

“This result, added to his experience at Batavia, afforded him sufficient evidence that he was not qualified for a life of mental application; and, from my own acquaintance with him, I am satisfied his conclusion was just. As this course of life is the only one in which he could be truly useful here, I have not hesitated to approve his proposal to remove to Bengal, where the climate and his knowledge of the language, will render him almost immediately useful in that particular line, which alone he is able to occupy with advantage.”

*Contributions received by the Treasurer of the Baptist Missionary Society, from  
May 20 to July 20, 1825, not including Individual Subscriptions.*

FOR THE MISSION.

	£	s.	d.
Dover, Female Society, by Mrs. Wright . . . . .	10	0	0
West Middlesex Missionary Union, by Mr. Hanson, Treasurer . . . . .	100	0	2
Bedfordshire, Auxiliary Society, by John Foster, Esq. Treasurer . . . . .	138	13	9
Netherlands, Auxiliary Society, by Rev. S. Müller . . . . .	200	0	0
Wallingford, Collection and Subscriptions, by Mr. Field . . . . .	33	8	0
Baptist Free School, Took’s-court, Castle-street, Holborn, Voluntary Contributions of Children, by Mr. Kendrick . . . . .	9	7	10
Camberwell, Female Missionary Association, Denmark-place Chapel . . . . .	37	7	0
Ditto, Proceeds of a Sale of Fancy Work . . . . .	75	0	0
Amount of Pocket Books presented by Miss H. Kiernan . . . . .	7	12	6
Nottingham, Auxiliary Society, Collection and Subscriptions . . . . .	131	15	2
Missionary Box at Mr. Arnold’s Paper Mill, by Mr. Salmon, Hackney . . . . .	3	1	10
Woolwich Auxiliary Society, by Rev. Adam Freeman . . . . .	54	1	3
Dunstable, and Houghton Regis, Penny Society, by Mr. R. Gutteridge, Jun. . . . .	5	0	0

	£	s.	d.
Shrewsbury, Snailbeach, &c. by Mr. Thomas Crumpton		8	19 4
Naseby, Penny-a-Week Society, and Subscriptions, by Rev. John Mack		4	0 0
Hesels Green, Missionary Box, by Mr. Fletcher		1	0 2
Hackney, Auxiliary Society, by Mr. John Dunn, Treasurer		42	0 0
Henrietta-street, Sunday School, Missionary Box		1	8 0
Tring, Wingrave, Aston Abbotts, &c. by Mr. Amsden		23	1 7
Row, collected by a few young Ladies in Dr. Newman's Congregation		17	3 7
St. Alban's, Auxiliary Society, by Rev. W. Upton		12	0 0
Norwich, Auxiliary Society, at Rev. J. Kinghorn's	43	16	2
Young Gentlemen, at Mr. Brewer's Academy	2	3	0
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Bedfordshire, Baptist Association, by Rev. J. Hindes		45	19 2
Rochdale, Auxiliary Baptist Missionary Society, by Mr. Kelsall		14	17 0
Eagle-street, Auxiliary Society, by G. Bagster, Esq.		81	4 5
Hebden Bridge, Penny Society, Half-year, by Mrs. Foster, Treasurer		15	0 0
Norton, St. Philip's, collected at Public Meeting, at Rev. Mr. Cramer's		5	5 0
Newcastle on Tyne, New-court Chapel Auxiliary, by Mr. Fenwick		11	4 4
Missionary Box, at Mrs. Key's, Wardrobe-place		48	5 3
Kent, Auxiliary Society, by Mr. Parnell, Treasurer		1	4 6
Royston, Subscriptions, by Mr. John Pendered		109	2 7
Birmingham, Auxiliary, New Hall-street, Subscriptions, by Mr. Johnson		11	19 0
Prescot-street, Auxiliary Society, by George Morris, Esq. Treasurer		20	0 0
Bristol and Bath, Auxiliary Society, by Mr. John Daniell		50	0 0
Loughborough, Subscriptions, &c. by Rev. George Capes		100	0 0
Stoke, Suffolk, Collection, by Rev. S. Squirell		20	0 0
Shropshire, Collected on a Journey, by Rev. Richard Pryce		3	0 0
Westbury Leigh, Collection at Public Meeting, and Subscriptions, by Rev. T. Gough		45	18 0
Carter-lane, Auxiliary Society, Moiety of Funds, by Miss Jane Burls, Treasurer		23	4 0
Chatham, Ladies' Society, at Zoar Chapel, by Mr. Chin		21	4 3
'Dying Bequest of a little Boy, Twelve Years of Age,' by Rev. J. Chin		12	0 3
Leon-street Female Missionary Society, by Mrs. Chin		1	0 0
Sheerness, Friends, by Rev. Mr. Blakeman		60	0 0
Little Alle-street Sunday School Children		0	5 0
Female Auxiliary Society	13	11	0
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Small Subscriptions at Fen-court, by Mr. Stanger		15	1 0
Collected by Mrs. Evey		1	2 6
Part of a Collection at York-street, Walworth, by Rev. George Clayton		13	0 0
Church-street Auxiliary, by Mr. R. Pontifex		31	0 0
Lady's Missionary Box, by Benjamin Shaw, Esq.		42	16 6
Dormab's Land, Subscriptions, by Rev. Mr. Chapman		1	16 6
Irthingborough, collected at Missionary Prayer Meeting, by Rev. J. Allen		12	0 0
East-street, Walworth, Female Auxiliary, by Rev. R. Davis		3	11 7
Collection at Great Queen street, 23d June	122	17	0
Surry Chapel	70	0	0
Eagle-street	3	10	6
Annual Meeting	84	2	7
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	290	10	1
Sheffield, Auxiliary Society, by Mr. Atkinson		55	0 0
Wincobank, Missionary Association (Miss Reads), by Rev. C. Lorum		9	0 0
East Lancashire, Auxiliary Society, by Joseph Leese, Esq.		69	16 0
Shrewsbury, Collection and Subscriptions, by Rev. M. Kent		15	0 0
Bovey Tracey, Collection, by Rev. J. L. Sprague		3	0 0
Diss, Fakenham, Salehouse, &c. by Rev. J. Kinghorn		19	11 0
Bucks Association, by Rev. Peter Tyler, Secretary		52	8 7
Perth, Missionary Society, by Rev. John Newlands		20	0 0
High Wycombe, Subscriptions, by Mrs. Morris		1	17 0
Plymouth, addition to renitance, by Rev. Samuel Nicholson		1	0 6
Salisbury, Sundries, by Mrs. Saffery		2	10 5
Westerham, Ladies' Auxiliary Society, by Mr. S. Wearing		3	0 0
Part of a Collection at Rev. James Upton's		5	0 0
Sunday School Children, by Mr. E. S. Meyer		0	8 0
Norwich, St. Clement's Penny Society, by Rev. J. Puntis		12	6 0
Burton-street, Auxiliary Society, (one third of Funds) by M. Poole, Esq.		12	1 8
Amersham, Penny Society and Subscriptions, by Rev. R. May		18	0 0
Ile of Ely, Half Collection of Associated Ministers at Barton Mills		3	11 6
Isleham, Collection, by Rev. John Reynolds		6	10 0
Edinburgh, Sundries, by Rev. Christopher Anderson		121	6 0
Iford, Missionary Association, by Rev. J. Smith		16	0 0
Colchester, Auxiliary Society, by Mr. Patmore		16	6 5
Carlton le Moorland, Collection, by Rev. W. H. Newman		19	0 0
Hemel Hempsted, Half-year's Missionary Association, by Mr. Howard	7	1	7
Missionary Box	0	13	1
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	7	14	8
Harrold, Young Ladies at Mrs. Worth's School		1	0 0
Stamford Hill, collected by Miss Wilsons		2	4 0
John Deakin, Esq. Birmingham	Donation	100	0 0
Benjamin Risdon, Esq. Burlingham, near Pershore	Donation	10	0 0
David Renton, Esq. Bronchouse Mill, near Edinburgh	Donation	19	0 0
Benjamin Nice, Esq. Colchester	Annual Sub.	21	0 0

	£	s.	d.
William Manfield, Esq. <i>Denmark Hill</i> , by Joseph Gutteridge, Esq. . . . .	Donation	10	0 0
William Sabine, Esq. . . . . by the Secretary . . . . .	Donation	10	0 0
William Stone, Esq. and Family, by Ditto . . . . .	Donation	5	14 0
F. M. S. . . . . by Ditto . . . . .	Donation	5	0 0
Friend, . . . . . by Rev. Thomas Griffin . . . . .	Donation	2	0 0
Legacy of Mr. William Bennett, late of Birmingham . . . . .		90	0 0
Legacy of Mr. Robert Moore, late of Alcombe, Somerset . . . . .		45	0 0
Legacy of Mrs. Rebecca Hayes, late of Tottenham-court-road . . . . .		58	14 0
Legacy of Mrs. William Clift, late of Westbury Leigh . . . . .		5	0 0

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TRANSLATIONS.

Edinburgh, Bible Society, by Rev. Christopher Anderson (2 Donations) . . . . .	600	0	0
Greenock, Port Glasgow, and West Renfrewshire Bible Society . . . . .	10	0	0
Friend, by Rev. James Upton . . . . .	1	0	0
Suffolk, Society in Aid of Missions, by Mr. S. Ray . . . . .	14	9	0

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SCHOOLS.

Friend, . . . . . by Rev. James Upton . . . . .	0	10	0
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FEMALE EDUCATION.

Jeha Deakin, Esq. <i>Birmingham</i> , for a Female School . . . . .	15	0	0
Bessels Green, Sunday Scholars, by Mr. Fletcher . . . . .	1	0	5
Friends, by Mrs. Arnold, Bankside . . . . .	10	4	6
Ladies at Maze Pond, by Mrs. Gouldsmith, for Maze Pond School . . . . .	15	0	0
(including 1 <i>l.</i> 1 <i>s.</i> from Sunday School Girls)			
Trowbridge, Ladies' Association, by Mr. R. Wearing . . . . .	23	10	0
Lyme, Two Half-yearly Payments for School at <i>Digah</i> , by Mrs. Flight . . . . .	17	0	0
Colchester, Missionary Box in Miss Bennell's Seminary . . . . .	1	2	7
Newcastle and Pottery, Female School, by the late Miss Thompson and Miss Wilson . . . . .	15	0	0

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COLLEGE.

William Hope, Esq. <i>Liverpool</i> . . . . .	Donation	10	0 0
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The above list does not include Individual Subscriptions; but should any other payment have been made at the Public Meetings, which does not appear therein, it is requested that notice may be given of it by a line addressed to the Secretary, No. 6, Fen-court, Fenchurch-street.

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TO CORRESPONDENTS.

Parcels of Magazines, &c. have been thankfully received from Mr. Samuel Wearing; a Friend, by Mrs. Collins; &c.





THE  
**BAPTIST MAGAZINE.**

SEPTEMBER, 1825.

MEMOIR OF MR. WILLIAM DAY,  
*Late of Newgate street, London.*

MR. DAY, whose dismissal to a better world was briefly noticed in our Number for March last, had the honour of descending from ancestors eminent for piety. His grandfather, Mr. John Day, was a respectable woollen manufacturer at Milverton, in Somersetshire; and frequently engaged in ministerial services among the Baptist churches in that neighbourhood, till his death in 1763. His only son Robert, (the father of our late friend,) was converted early in life, and having joined the church at Wellington, and discovering gifts for the ministry, he was sent to Bristol, and pursued his studies there under the direction of the learned and venerable Bernard Foskett. In the year 1747, he was ordained pastor over the church at Wellington, where he continued, as a burning and shining light, beloved and revered by all, and eminently useful in the service of his Lord, for nearly forty-five years. He died, in the seventy-first year of his age, April 1, 1791.\*

William Day, the subject of our present narrative, was the eldest son of this worthy minister. He was born at Wellington on the 24th of June, 1752, and from his childhood

\* A further account of this excellent man, whose memory is yet precious throughout the district in which he resided, may be found in Rippon's Baptist Register, No. IV. p. 269, *et seq.*

appeared to possess a very amiable spirit and temper. Early in life he gave satisfactory evidence of his conversion to God; even while a schoolboy, he was accustomed, with two or three of his youthful companions, to employ a part of their leisure time, while others were at play, in reading the word of God and prayer: and there are those still living who recollect, with much pleasure, the lively interest he took in devotional exercises and in pious conversation at that period.

He was baptized, and admitted into church-fellowship, by his beloved father, in the year 1774, soon after which the providence of God removed him from the guides and companions of his youth to the busy and dangerous scenes of the metropolis. Here he was engaged in a very respectable warehouse in the haberdashery line, where he continued till his marriage, a period of about seven years. During the latter part of his connexion with the house alluded to, he was employed in travelling on their account into various parts of Great Britain; and having a retentive memory, and a pleasing narrative talent, he was accustomed frequently, in after life, to enliven and instruct the social circle with facts and anecdotes relating to this stage of his history.

On his marriage with Miss Margaret Briggs, a pious member of the Baptist church at Yarmouth, Mr.

Day commenced business on his own account in Newgate-street, London, where, for between forty and fifty years, he pursued the even tenor of his way.\* His integrity and punctuality in his commercial concerns, united with the suavity of his disposition, gained him the confidence and esteem of many, and laid the foundation, under the Divine blessing, of his temporal prosperity. Soon after his removal to London, he joined the church in Dean-street, then and long after under the pastoral care of the late Rev. William Button. In this society he honourably sustained the office of a deacon, and when, on account of his removal to Hammersmith, he transferred his connexion to the church in that village, under the care of the Rev. Thomas Uppadine, he served it usefully, in the same capacity, till the period of his lamented decease.

Although the life of Mr. Day was not diversified by striking changes, or remarkable events, and therefore furnishes but little for an historical memoir, there was much in his character which deserves to be recorded, to the honour of divine grace, and for the instruction of survivors. A few particulars, furnished for the most part by those who had the best opportunities of appreciating his worth, we may be permitted to subjoin.

As a Christian, Mr. Day was distinguished for those excellences which make the individual respected and beloved, where he is most known. The influence of pure and undefiled religion may truly be said

to have been diffused over his whole character, and was no where displayed with greater harmony and consistency than at home; though its effect was such, in his intercourse with general society, as to secure the esteem of many who felt no attachment to the principles from which it emanated.

Being naturally of a social disposition, he delighted in the company of Christians, and while none entered more easily into conversation on subjects of general interest, it was evident that topics of a spiritual and experimental nature were most congenial to his taste; and he felt disappointment and regret whenever a visit was paid, and such topics were not introduced. He took a deep interest in the progress of the gospel, both at home and abroad; but his extensive acquaintance with ministers of his own denomination rendered him most familiar with the state of religion in our own churches. Of these few men had more general knowledge than he. His early associations at Wellington had familiarized him with the labours and trials of ministers; he was, therefore, prepared to sympathize with those who are called to endure privations and hardships, for the cause of Christ. Hence, as soon as it was in his power, his house and his heart were opened to receive the servants of the Lord. Many who are now gone to their rest, and many on their way thither, have been refreshed by his hospitality. For more than forty years, his house in Newgate-street has been known by our ministering brethren to contain the "prophet's chamber," ever ready for their accommodation. From the beginning of the year to its close it was almost always occupied; in many cases by ministers with whom Mr. Day had no previous acquaintance whatever; and the good man would cheerfully

\* It pleased God to remove his beloved partner at an early period to a better world, leaving him with two children, one of whom only (a daughter) survives.

In the year 1799 he was married to Miss Ann Kingdon, a member of the church at Wellington, who, by his death, is left a widow.

observe, that he had often proved the truth of that passage, *Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.* These friendly services to the messengers of the churches are now terminated for ever; with many who have been his welcome guests on earth, the venerable saint is now associated in the kingdom of his Father above; but are there not others, to whom the love of Christ would whisper, "Go thou, and do likewise?" The scripture speaketh not in vain, *He that giveth a cup of cold water to a disciple in the name of a disciple, shall not lose his reward.*

In his commercial relations with society, the conduct of Mr. Day was uniformly marked by uprightness and Christian simplicity. None who had business to transact with him ever hesitated to believe his word, or suspected him of duplicity. What he said he meant, and what he promised he never failed to perform. Whether buying or selling, he disdained to take advantage of another's ignorance or necessities; often remarking, that the principles of the gospel bound him to do to others as he would they should do to him; and that the conscience of no man could be void of offence, who departs from this rule. The habit of close application to business, formed in early life, may account for his continued attention to it after he had realized a competency. On this subject, Mr. Day was fully satisfied that he was in the path of duty; and it must be granted, that when professing Christians, in independent circumstances, have retired from active life, it has not always proved for their own advantage, or for greater benefit to the church of God. Few persons, accustomed for a series of years to a regular succession of active pursuits, are able beforehand accurately to es-

timate the burden and the snares of unemployed time. In times like the present, however, when such a variety of institutions claim the time and the active co-operation of men of wealth and intelligence, honourable and pleasing employment may soon be found for those who are able and inclined to quit the scenes of worldly occupation. And such a mode of spending the evening of life is surely among the most desirable that can be conceived.

Throughout life, Mr. Day maintained a placid contentment, which greatly adorned his character; and it may be justly affirmed, that his unaffected humility, his Christian temper, his love to all good men, and his concern to promote the interests of the Redeemer's kingdom, well accorded with those views of divine truth which he had early been led to embrace. He loved the doctrines of the gospel, because they laid a deep and firm foundation for Christian practice. To disregard these would have been, in his view, to give up the most powerful motives to love and obedience. Thus, to use an expression of his own, his principles led him to work *from* life, though not *for* life. On some points, his opinions differed from those of some of his brethren, but he was always ready to concede to an opponent the right of private judgment. As far as his strength permitted, he rejoiced to aid in every undertaking designed to promote the interests of true religion, and the spread of the gospel, not only by his contributions, but by his personal exertions. This was evident in the church of which he was a member, where his name was connected with every good object; and by the efficient station he occupied, during the latter years of his life, as Treasurer of the Baptist Home Missionary Society—a Society whose in-

terests lay near his heart, and with whose Committee he had often joined in fervent supplication. Indeed, he seldom engaged in prayer with his Christian friends without making distinct reference, in his petitions, to England, Ireland, and India. Oh that there were more devout men, who, like the subject of this memoir, should be found daily wrestling with God for the welfare of Zion!

During his residence at Hammer-smith, Mr. Day enjoyed the happiness of witnessing the growing prosperity of the church, and the successful labours of its pastor, the Rev. Thomas Uppadine; and though his age and infirmities prevented him from taking a very active part, yet what he was able to do he very cheerfully undertook; and the punctuality of his attendance in the house of God, and the affectionate interest he felt in conducting social meetings for prayer, rendered him eminently "an ensample to the flock." When prevented by declining health, or the inclemency of the weather, from being present in the sanctuary on the Sabbath evening, his general custom was to have one of his grandchildren with him, with whom he would sweetly converse and pray. The recollection of these interviews will never be effaced from their minds; and it is earnestly hoped that the happy consequences may be seen after many days. And here it may be allowed to his surviving family to *state*, what they sensibly *feel*, that it was emphatically *at home* that the influence of their venerated relative was principally valued and felt—that as the head of his family, the mingled excellences of his character shone with their brightest lustre.

For many years, Mr. Day enjoyed such unclouded serenity of mind—such a tranquil assurance of the Divine favour—the result of daily

communion with God—that he habitually realized the sentiment of the apostle—being desirous to depart, and to be with Christ. He was wont even to express at times his apprehension, lest he should be sinfully impatient for his dismissal. The welcome messenger, however, was not far distant, who was commissioned to introduce him to his Father's house on high. He had long been afflicted with the gout, but during the last winter, the attacks had been less frequent, and his general health appeared to be improved; but a cough, which was increased upon every slight cold, issued at length in an inflammation of the lungs, which confined him to his bed, and finally terminated his earthly career, on Sabbath-day, February 6, in the seventy-third year of his age.

His illness was but short, but it yielded to his afflicted family and surrounding friends ample testimony that the Lord was near to comfort and support him. His mind was tranquil and calm, and all his words were tender and patient. As the disease advanced upon him, respiration became increasingly difficult, and his articulation was, consequently, indistinct; but whenever his expressions were caught, they invariably indicated that he was happy and resigned, and that he felt himself on the Rock of Ages. "If the Lord," said he, "were to say to me, Go or stay—sickness or health—death or life—I should say, Thy will be done." As his beloved daughter was anxiously watching by his bed-side, he looked up with inexpressible affection, and said, "My precious child, I have realized it all, *With long life will I satisfy him, and shew him my salvation;*" referring, doubtless, to the 91st Psalm, to which he was particularly partial. On the evening of the day on which he died, his esteemed pastor called

to see him, when, though scarcely conscious of any thing passing around him, he exerted his little remnant of strength in bearing testimony to the faithfulness of Him who had supported him through life, and did not forsake him in death. The question proposed was, Do you still find Jesus precious to your soul? to which, with great difficulty, though with considerable emphasis, he replied, "O yes! O yes!"

Thus departed this venerable saint, full of years, like a shock of corn that is gathered into the garner. By many, his memory will be cherished with affectionate respect; nor can we close this account more appropriately than by the following quotation from the letter of an excellent friend, who had long known and highly esteemed him, addressed to his son-in-law, Mr. Hanson.

*"Bradford,  
February 24, 1825.*

"It was with considerable emotions of mind I received, on Monday last, the news of the death of your excellent father, and my own much esteemed friend, Mr. Day. In him the world has lost one of its best inhabitants, the church one of its brightest ornaments, and the cause of religion one of its most valuable friends. Few instances have occurred within my reach, in which so much that was amiable was combined with so much that was excellent and divine; so decided an attachment to the truths of the gospel, and so eminent a specimen of their benign and holy influence upon the temper and life; so much superiority to earth, and so much meetness for heaven, as our deceased friend has, through rich grace, been enabled through life to exhibit. I feel his loss; and should I live to visit London again, the counting-

house in which I have found him so often sitting, will seem empty, and so will the parlour and the garden at Hammersmith, in each of which I have several times had the pleasure of sitting and conversing with him. To you, however, to Mrs. Hanson, and to Mrs. Day, he was peculiarly endeared, and by you his loss will be most sensibly felt. But neither must you, any more than myself, sorrow as others which have no hope. On his account there is cause for joy, and not for sorrow. His immortal spirit is set at liberty, and has taken its flight to the regions of holiness and blessedness, for which, under the conduct of the Holy Spirit, it had been so long preparing, and so eminently fitted. It has been welcomed by kindred spirits, both angels and the spirits of just men made perfect: among the latter, by that of his excellent and much-loved father, now in glory for thirty-four years. But what is of unspeakably greater moment, it has been welcomed by the Redeemer himself, to whose care he had been from eternity consigned by the Father's gift; by whose blood he has been redeemed; under whose direction he was renewed and sanctified; by whose arm he has been supported, and by whose eye he has been guided through the whole of his journey—all with a view to his reception to that glory in which he is now arrived. Could he address us, would he not say, If ye loved me, ye would rejoice because I go to my Father and my Redeemer? His flesh also rests in hope—if incapable of activity and pleasure, yet unsusceptible of weakness and pain; and will remain inactive no longer than to the appointed, the illustrious period, when, in connexion with that of the millions of the redeemed, its resurrection to immortal life, shall grace the final triumphs of the Redeemer. Oh, what tongue

or pen can describe—oh, what heart can conceive, the glorious scenes that have already opened to the view of our deceased and glorified friend! What transport fills his breast! what praises tune his tongue! and what prospects of still brighter triumphs are present to his view! We must not sorrow for ourselves; for though he is gone, Christ is not gone. He who guided him, who upheld him, and fitted him for the glory to which he is gone, lives to guide us, to uphold and to fit us for the same glory. Nor will it be long ere our turn will come. The Master will come and call for us also; and so shall we ever be with the Lord. Wherefore let us comfort one another with these words.”

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*Remarks on an Article in the Eclectic Review for May and June, 1825; viz. A Review of "Considerations addressed to the Eclectic Reviewer in Defence of those who maintain that Baptism should precede Communion." By Joseph Kinghorn.*

(Continued from Page 328.)

At the close of his pamphlet, Mr. Kinghorn gives a summary of the arguments which he had used to defend his main proposition, that "Baptism should always precede communion;" and to these the Reviewer ought to have attempted a reply: instead of which, he has levelled all his artillery against the mottoes in the title-page, and endeavoured to show, that neither Wall, nor Baxter, gave support to the leading principle of the strict Baptists, viz. that a church of Christ should be composed exclusively of baptized persons!

Before I proceed to notice the Reviewer's reasoning, I shall quote the substance of the arguments of Mr. Kinghorn, to satisfy the reader

that there is still more work for those "Eclectics" who "are not latitudinarians!"

"As the New Testament furnishes us with the law of Baptism expressly stated, and shews us, by numerous examples, how it was understood and acted upon by the apostles, who in every instance composed the primitive churches of those who were baptized;—is it possible to form a church, on the principles of that sacred volume, if Baptism is not admitted as one part of its constitution? For if those who are on all hands acknowledged to be *unbaptized* are received into a church, can it be said that such a church is according to the pattern given us in the word of God?"

"If the rule respecting Baptism is not repealed, should not the members of a Christian church be baptized persons?—Does not the whole tenor of the New Testament directions and examples shew that this ought to be the case? If there be an exception, let it be adduced.

"If persons are admitted into the church on the avowed ground that they are not baptized, does not this place the institution of Baptism on a *very different footing* from that on which it stood in the time of the apostles? And does not such a line of conduct declare that the practice of the apostles, and their interpretation of the command of Christ, is *no rule* for our guidance; and the *New Testament* is not a *book of authority* which we ought to obey?"

"If it be said that Baptism is the duty of the *individual*, and is an ordinance demanding the attention of each one when he takes on himself the open profession of Christianity, rather than an ordinance of the church; it then clearly follows that the *unbaptized* are not proper subjects for the Lord's Supper:—nor can we need more evidence of the connexion between the two ordinances than this, that whatever view we take of the subject, the result is, that, if it is every Christian's duty to be baptized, *according to all that appears in the New Testament*, the proper place of Baptism is previous to his admission into the church. The same consequence follows, if we suppose the Baptism of infants is a scriptural institution. On that system, if any individual

has not been baptized in infancy, *he ought to be*, prior to his being received into the church. If he is not, we must conclude, either that it is not believed that Baptism is a permanent institution, or that a part of the will of Christ has been neglected. If it be said, he was admitted, because he was not convinced that Baptism in his circumstances was necessary; does it not unavoidably follow, that the authority of Christ is practically subjected to the opinion of those who ought to obey it, instead of *their* being required to manifest their subjection to him who is their Lord?

"If *charity* towards those who think differently is pleaded as our excuse, does it not prove that we do not think the institutions of the Lord are worth regarding, when the feelings, or the opinions of men, are in opposition to them? And have we, in the whole New Testament, one instance in which this species of charity was admitted, to the exclusion of any of the direct positive commands of divine authority? If such an instance exists, where is it to be found?"

Mr. Kinghorn's quotation from Dr. Wall, an Episcopalian, must, if possible, be invalidated by the Reviewer; and, therefore, we have a quotation from Hooker to prove that, though "a host of Episcopalian authorities might be cited to show the absurdity of admitting any unbaptized person to partake of the Lord's Supper;" yet as they all contended that Baptism was "a necessary outward mean to our regeneration," "a necessary and outward mean, whereby we receive grace," &c. &c. therefore, their admission weighs nothing in the argument.

That some of these writers held the opinion, that Baptism was regeneration, is true; but I do not recollect any declaration which proves they placed Baptism before the Lord's Supper, in consequence of that sentiment. Dr. Wall's reasoning, in his History of Infant Baptism, was certainly of a different kind. For the instances he pro-

duced, were not brought forward for the purpose of shewing that Baptism was regeneration; but that the ancient Christian writers used the *term* regeneration, instead of Baptism.\*

It is in vain, therefore, that the Reviewer endeavours to take off the edge of the quotation made by Mr. Kinghorn, from that respectable and candid writer. It is impossible for him to deny, (though he could not get time to refer to Dr. Wall's work "to verify the citation and examine the context,") that what Dr. Wall has said, for the purpose of proving that Baptism always preceded communion in the primitive church, is so clear, that no examination can obscure it. "*Among all the absurdities that ever were held, none ever maintained that, that any person should partake of the communion before he was baptized.*"†

For the Reviewer to insinuate that Dr. Wall held the sentiment of *baptismal regeneration*, without pro-

\* Dr. Wall says, "The scripture also uses it [regeneration] for Baptism: *The washing of regeneration*. Tit. iii. 5. is the washing of *Baptism*." Hist. Bap. chap ii. page 13.

† If the Reviewer will turn to Wall's History, book ii. chap. ix. page 518, Ed. ii. London, 1707, he will find the context is, the general practice of giving the Eucharist to infants by the Greek and Roman churches, from the third to the ninth century; to which the Doctor adds, "for very near half the world do still continue the practice." He then says, "However it be [i.e. whether there is the same proof from scripture and history for infant communion, as for infant Baptism, or not] the Antipædobaptists cannot make use of this argument, till they have granted that the ancient Christians did baptize infants. So long as many of them endeavour to keep their people in an opinion, that infant Baptism is a new thing; so long they will forbear to tell them, that infants did in ancient times receive the Eucharist: since, among all the absurdities that ever were held, none ever maintained that, that any person should ever partake of the communion before he was baptized."

ducing any proof from his writings that he did so, is un candid; but for him to more than insinuate that Mr. Kinghorn's reasoning proceeds upon the same principles, is positively unjust.

The Reviewer, having (probably to his own satisfaction) despatched the testimony of Dr. Wall, proceeds to try his hand upon that of Richard Baxter, who, he says, "assuredly held no such popish views of Baptism," [as that it regenerates the infant.] "On the contrary, in his Christian Directory, he only contends, that unbaptized persons *ordinarily*,\* are not to be admitted to the rights and communion of the visible church, because we must know Christ's sheep by his own mark." From this the Reviewer infers, that Mr. Baxter "is extremely guarded, and hesitates to deny, that cases might occur in which unbaptized persons should be admitted to communion."† An answer to this representation may be found in the note at the foot of the page.

To prove that the quotation made by Mr. Kinghorn was not an incau-

\* It does not appear in what precise sense Mr. Baxter uses the term "ordinarily." If he means by it "according to established rules," or "settled method," the Reviewer is only quibbling when he considers it as proof of a cautious manner of speaking. But if he means "commonly," or "usually," then he certainly intended by it, that this was the *rule* though there might be *exceptions* to it. The following extract from his work entitled "Church Concord," &c. p. 63, may explain his meaning. In reply to the question, "What are the necessary terms for the communion of Christians personally in a particular church?" he answers:—"The people must be baptized persons," &c. and then he adds, "Whether open professed covenanting may not serve without Baptism in case of necessity, where Baptism cannot be had, is a case so extraordinary, that we need not here meddle with it." The exception supposed, *establishes*, rather than *impairs*, the force of his argument.

\* P. 545.

† Ibid.

tious concession of Mr. Baxter, I will give a few more paragraphs from the same page. "All," he says, "that ought to be admitted visible church members, ordinarily ought to be baptized."—"By a *visible church member*, I mean plainly, one that is a member of the visible church, or of the church as visible. And by *admitting*, I mean solemn admitting. As I before distinguished between disciples incomplete, and complete, so here I do of church members. As a soldier before listing, [being enrolled,] and as a king before crowning and taking his oath; so are we and infants church members before Baptism. But as every one that must be admitted solemnly into the army, must be admitted by listing, as the solemn engaging sign; so everyone that hath right to be solemnly admitted into the visible church, must ordinarily be admitted by Baptism: so much to make that plain which was plain before."‡

Again, "If we have neither precept nor example in scripture, since Christ ordained Baptism, of any other way of admitting members, but only by Baptism; then all that must be admitted visible members must be ordinarily baptized. But since Baptism was instituted or established, we have no precept or example of admitting visible members any other way, (but constant precept and example for admitting this way;) therefore all that are admitted visible members must be baptized."§

And in the paragraph from whence Mr. Kinghorn has quoted, he says:—"I know not what, in any shew of reason, can be said to this, by those that renounce not scripture: for what man dare go in a way which hath neither precept nor exam-

‡ Plain Scripture Proof, &c. p. 23.

§ Ibid.



*ple to warrant it, from a way that hath the full current of both? Yet they that will admit members without Baptism, do so."* "It is evident," he adds, "from the very nature and end of Baptism, which is to be Christ's listing engaging sign; and, therefore, must be applied when we first enter his army."

The Reviewer has given a quotation from Baxter's "Christian Directory," but does not appear to have seen, or consulted that work. He was indebted to Mr. Kinghorn for it,\* and has used it apparently for the purpose of distorting its meaning and design. To prove that he has totally misrepresented Mr. Baxter's opinions, I shall give a few extracts from that work. The number might have been greatly increased; but these will be sufficient, if the word of that writer, respecting his own sentiments, is to be taken.

The reader is referred to the "Cases of Conscience about Matters Ecclesiastical," appended to the third part of the Christian Directory.—Qu. 13, p. 789: "Whether there be such a thing as a visible church, and what it is.—This church is the universality of baptized visible Christians, headed by Jesus Christ himself." Qu. 35, p. 809: "The case stands thus. God saith in his covenant, He that believeth shall be saved, and ought to be baptized to profess that belief, and be invested in the benefits of the covenant: and he that professeth to believe, (whether he do or not,) is by the church to be taken for a visible believer, and by Baptism to be received into the visible church." In p. 846, he introduces this "Objection:—But it is profession, and not Baptism, that makes a visible member. Ans. That's answered before; it is pro-

*fession by Baptism:* for Baptism is that peculiar act of profession, which God hath chosen to this use. When a person is absolutely devoted, resigned, and engaged to God, in a solemn sacrament, this is our *regular, initiating profession:* and it is but an irregular embryo of a profession, which goeth before Baptism ordinarily."

One cannot but wonder at the effrontery of the Reviewer, in drawing conclusions from a single passage misunderstood, which are directly opposed to the current opinions of Mr. Baxter.

As if with the intention of holding up the strict Baptists to contempt, the Reviewer has introduced some coarse and exceptionable language, employed by opponents of Mr. Bunyan. I shall not attempt a vindication of those writers, neither should I have thought the Reviewer's remarks respecting them worthy of notice, had he not concluded by saying,—“But these are the genuine and original grounds of strict communion, and the practice can be consistently maintained on no other.”

If by the "original grounds of strict communion," he refers to the nature of *positive* law respecting instituted worship, I feel no hesitation in saying,—If it be admitted to be the revealed will of Jesus Christ that all his disciples should be baptized at their admission into his church, then, no one is at liberty to dispense with the observance of that rule; for "to obey is better than sacrifice;" and no circumstances whatever, (except cases of impossibility, as Mr. Baxter reasons,) can be a sufficient excuse for disobedience. And unless the Reviewer can prove that "persons who are regenerated and are joined to Christ," are at liberty to refuse compliance with a law of Christ for no other reasons than their not being able to understand its meaning, or

\* See Kinghorn's Terms of Communion, p. 157.

because they are not willing to obey its directions, he must admit, that those who are bound to keep the laws of Christ's house are not at liberty to dispense with their strict observance. If the Reviewer choose to designate a refusal to admit pious persons to the Lord's Table, who have not been baptized, "excluding Pædobaptists in the character of moral delinquents;" and "as administering the awful penalty of excommunication," we cannot help it. We would rather suffer "the offence of the cross," than endeavour to avoid it, by neglecting to obey our Lord's commission, first to baptize his disciples, and then to teach them to partake of the Lord's Supper, according to his previous command, though we should thus escape from the taunts and bitter invectives even of an Eclectic Reviewer. Whether he like it or not, we shall not, while we believe Baptism to be a necessary prerequisite to communion, cease from saying, that all unbaptized persons, (*i. e.* they who have not been immersed on a credible profession of repentance and faith,) however pious, and though we may judge them to be regenerate persons, have not the *scriptural qualification*; and because the scriptures do not recognise them as *obedient disciples*, in regard to Baptism, that we are not at liberty to receive them to the Lord's Table. I am well aware that this will expose me to the awful charge made by Mr. Hall, and approved by the Reviewer, of "investing every little Baptist teacher," or according to the improved version, "Abraham Booth or Dr. Gill, with the prerogative of repelling from his communion, a Howe, a Leighton, or a Brainerd, whom the Lord of glory will welcome to his presence."

The Reviewer calls this "a biting conclusion;" and certainly, if the strict Baptists are not made "a

prey to the teeth" of their opponents, it will not arise from any want of a disposition "to worry whom they cannot devour." He tauntingly says of Mr. Kiughorn, "Is he ashamed of the consequences of his own conclusions, that he shrinks from meeting them?" And what are these consequences? Why, that "the apostolic Brainerd, or the heavenly-minded Howe," would have been rejected communion with a strict Baptist church, "because their Baptism was a nullity." I answer again, this refusal could not fairly be thought as insulting, or even unkind, if it were considered that it is the scriptural rule that Baptism, in every case, ought to precede an admission to the Lord's Table. The servants of Christ are to conform themselves to their Lord's directions, and "not to prefer one above another;" and, therefore, persons not scripturally qualified, which unbaptized persons are not, whatever may be thought of the assertion, ought not to be sanctioned in the neglect of compliance with an ordinance of Christ. A late writer on this subject has said in reply to Mr. Hall's statement, quoted above, "Admitting, then, that it is a matter of *service*, and not of *discretion*, the charge of exercising 'prerogative,' by repelling from communion a *Howe*, a *Leighton*, or a *Brainerd*, fails for want of evidence. Blackstone says, 'As for those things which a servant may do on behalf of his master, they seem all to proceed upon this principle, *that the master is answerable for the act of his servant, if done by his command, either expressly given or implied; nam qui facit per alium, facit per se.*' Mr. Hall will not deny that the apostles understood their Lord to mean *expressly*, that persons should be first baptized before they were introduced to communion in his church; and the

proof of their so having understood his will, as being afforded by their uniform and general practice. The Baptist ministers who are charged with exercising ' prerogative,' by requiring Baptism as a qualification at the Lord's Table, consider they are safe in imitating the apostles; and that as servants acting on behalf of their master, they ought not to receive persons who are destitute of what, in the apostolic age, was an indispensable prerequisite. They therefore feel quite at ease, believing that the master whom they serve will not despise them, but approve their conduct as that of good and faithful servants.\*

The Reviewer endeavours to get rid of the argument that apostolic practice ought to be exactly imitated, and of the inevitable inference, that, as the apostles never admitted unbaptized persons to the Lord's Supper, such Christians ought not now to be received. Mr. Kinghorn had said, "When Christ made known his terms [of communion] to his disciples, *Baptism was one*; let it be shewn (said he) that this part of his appointment is abrogated." The Reviewer replies, "This is specious enough, and has imposed upon many simple people. But what can be more unfair than the attempt to confound the abrogation of Baptism as an institute, with the abrogation of Baptism as a term of communion with Christ." He then adds, and I beg the reader to observe it, as it shews how hard run a Calvinist, and the Defender of Nonconformity, must have been to employ such arguments:—"When Christ required Baptism *as a term of receiving the Holy Spirit*, well might the Church require it. When

it was *a term of salvation*, that every one who believed should also be baptized, it was also a legitimate term of communion. But, as a *condition of salvation*, if it has not been formerly [formally] abrogated, *it has undergone that silent repeal*, which has resulted from its being no longer the inseparable concomitant of true faith." I really cannot compliment the Reviewer, even by saying, "This is specious enough:" as it is not likely to impose on any but very, very "simple people!" The phrases "a term of communion with Christ," "a term of receiving the Holy Spirit," "a term of salvation," he employs as synonymous in their meaning, and as referring to the scriptural expressions, "Repent and be baptized;" "If thou believest with all thine heart, thou mayest be baptized." *Repentance* and *faith*, not Baptism, were made essential to the reception of Christ, and the enjoyment of his salvation. But where is it said, that *Baptism* was so considered? Neither Baptism, or any other action performed by a believer in Christ, was ever "a condition of salvation;" it was a visible profession of faith in Christ, an evidence of it, and considered as one of those fruits of obedience which necessarily grew from it; but not as "the inseparable concomitant of faith in Christ!" The case of Simon the Magician, and others, fully proves, that neither primitive ministers, nor even inspired apostles ever did admit persons to Baptism, from an ability to search the heart; but upon a credible profession of their faith in Christ. It is then most absurd for the Reviewer to ask, Whether that which never existed, viz. *Baptism as a term of SALVATION has been abrogated*. What Christ required from all his followers, in reference to Baptism, was obedience to his command. Has this law been ever

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\* See a pamphlet, entitled "Baptism the Scriptural and Indispensable Qualification for Communion," &c. by Joseph Ivimey, p. 80. Sold by Whittemore.

repealed? Is it this law of which the Reviewer says, "If it has not been formally abrogated, it has undergone a *silent repeal*?" Lest we should mistake his meaning, he explains it by saying, "It is quite evident that, since the time at which Baptism was appointed, some change in the state of Christ's household has taken place."

The Reviewer may endeavour, by special pleading, to make out these statements. I challenge him, however, fairly to meet the question, Is the law of *Baptism*, as the first public act of homage to Christ, abrogated? Has *this law* undergone a *silent repeal*? What would the Reviewer think if a Papist were to say, that though Christ had said, respecting the use of the cup in the Lord's Supper, 'Drink ye *all* of it;' yet, in so far as this command referred to the *laity*, it had undergone a *silent repeal*? If the law of Christ, respecting Baptism as preceding communion, has undergone a repeal, however silently, what is to prevent the repeal of all his laws by similar means? He says, "Mr. Kinghorn is obliged to concede there is no direction in the word of God that the unbaptized should not partake of the Lord's Supper." Admirable reasoning this, especially in a Nonconformist! "You must concede," says a Papist, "there is no direction in the word of God that bells, and horses, and churches, should not be baptized!" "You must concede," says an Episcopalian, "there is no command in the word of God why a communicant should not *kneel at the rails*." To both of these the Reviewer could make no reply: but to each of them a *consistent Dissenter* would say, What the scriptures do not command, cannot be urged as a matter of duty, and what they do not repeal we have no authority to declare abrogated.

The Reviewer having departed

from "the simplicity of Christ" in supposing, first, a state of things to have arisen "by the alterations in the circumstances of society," which would affect the law delivered by Christ, and, secondly, that Baptism was a *circumstantial* in the primitive practice," hazards a *doubt*. He says, "We doubt much whether the apostles ever inculcated that ordinance [church fellowship] on the unbaptized, or taught it as a duty, detached from the observance of the Supper."\* Judging solely from the scriptures, we have strong evidence that they *did not*: for they first inculcated upon disciples that they should be baptized, Acts ii. 38; and then those whom they baptized they admitted to their fellowship, or communion: v. 42. Nothing can be more plain than that, in this instance, Baptism preceded their admission to the Lord's Table: the same thing evidently took place in other cases, nor is there a single passage to be found that ever intimates a different order.

The Reviewer evidently smarts under the lash of Mr. Kinghorn, for his having described the *spirit* of strict Baptists towards open communion churches, as "both *intolerant* and *malignant*." He durst not attempt the proof from any circumstances that have recently taken place. The instances which he has adduced are mere gratuitous statements without a shadow of evidence. If he can produce evidence of any Baptist ministers, of the present day, who "have suffered much from the intolerance and unkindness of their strict communion brethren," let him do it. Who will believe, that could he have produced any such instances, he would have omitted to do it? He certainly ought to have made a candid con-

\* This passage is very obscure: the above is the only intelligible meaning I could give it.

cession, that he had sinned by bearing false witness against his neighbour; but instead of this, he goes back a *hundred and fifty years*, and says in effect, "Though I cannot convict Mr. Kinghorn of shewing a spirit *intolerant* and *malignant* towards Mr. Hall, I can produce good and substantial evidence, that Danvers, and Denne, and others, did so towards John Bunyan!" This is as good reasoning as if a high Churchman should charge Dissenters with holding rebellious principles, because, by some means or other, Charles I. was brought to the block; or as if, at some future period, a Baptist writer, in proof of the intolerant and malignant "*spirit of the Independents* towards Baptists, especially towards *strict-communication Baptists*, were to adduce the *Eclectic Review* for May and June, 1825; and were to refer to the manner in which Mr. Kinghorn was there treated, merely on account of his having acted, in regard to communion, upon the principles which the Reviewer had himself defended in a work on Nonconformity!" One would have hoped that the *spirit* of the following passage from Mr. Kinghorn's pamphlet, would have prevented the Reviewer from showing such a spirit as he has done. "When we are told," says Mr. Kinghorn, "that the spirit of our cause is *intolerant* and *malignant*, we do not design to retaliate; we will not return our accusers *railing for railing*; we say, *Let them alone*. We cannot consider the *Eclectic Reviewer* as having unfortunately printed what he afterwards regretted; he has reiterated his charge: he has endeavoured to fence it by authority, which we have examined; he has in substance excused himself by alledging that Mr. Hall said stronger things than *he* has said; and then he considers his point to be proved, that the spirit of the cause is both '*intolerant* and

*malignant*!" Mr. Hall, with all his violence and acrimony, never went this length."\*

It is most amazing effrontery in the Reviewer, to say, "It is our firm persuasion that the grand argument for strict communion, in the view of the majority of its abettors, is *expediency*, and *expediency only*." We must leave it to the public to judge, whether this has ever been employed as an argument at all, much less, as "the grand argument!" The strict Baptists say, "Whatever is *right* is *wise*!" They consider it *right* to obey strictly the order prescribed by the New Testament for the discipline of their churches, not doubting but the results, as to their purity and peace and increase, will prove the *wisdom* of their conduct.

The Reviewer speaks feelingly "on an instance which came to our knowledge very recently," which he thinks justifies the above assertion. I am satisfied that the church referred to considered it *right* to adhere to their original constitution, and therefore opposed their pastor, who had attempted, without even consulting the deacons, to subvert it! Opposing most decidedly the doctrine of *expediency* when a positive institution is in question, yet if non-admission to christian communion could ever be justified on that ground, it would have been in this case, where the Pædobaptist, who applied for admission, had just before most publicly aspersed and grossly misrepresented the principles of the church which he wished to enter, and some of the most respectable ministers of the Baptist denomination.—Surely the Reviewer must admit the "very recent instance" would justify it, even though he himself were the person alluded to!

I now leave the matter to the candid and serious consideration of the

\* Considerations addressed to the *Eclectic Reviewer*, p. 27.

reader, and most heartily coincide with the Reviewer in saying, "The simple question to be determined is, What is the law of Christ? and that being ascertained, it is the duty, as well of churches as individuals, to adhere to it, at the hazard of any apprehended consequences." If the New Testament plainly declares it to be his will that all his disciples should be baptized, and as plainly proves, that no unbaptized person was ever admitted into the primitive churches, then let ministers and churches be determined to regard his authority, and to imitate his apostles, that thus "the ordinances may be still kept as they were at first delivered."

It is a good remark of the excellent Dr. Owen, in his Commentary on Heb. xiii. 10. "Herein lies the *safety* of all believers and of all churches; namely, to keep themselves precisely to the first complete revelation of divine truth in the word of God, let men *pretend* what they will, and *bluster* while they please: in an adherence to this principle we are safe; and if we depart from it, we shall be carried about through innumerable uncertainties into ruin."

To conclude:—In his number for May, the Reviewer informs us, that in certain cases he would not object to join the communion of the establishment; and in his number for June, that Baptism is repealed! It will be recollected, that the defenders of strict communion have always asserted that their opponents must eventually acknowledge such consequences, and the Reviewer has been compelled to confess that he cannot avoid them.

A STRICT BAPTIST.



### *Baptists' Register of Births.*

To the Editor of the Baptist Magazine.

SIR,

As you have thought my letter

worthy of insertion in the last month's Magazine, I now continue the subject by proposing to your notice, secondly, what I consider the proper means for removing the grievance under consideration.

This I must confess to be the most difficult, as it is much easier to point out evils, than to suggest a remedy for them. However, it seems to me that this part of the subject involves two considerations. The first, In what manner the Registers already in existence should be treated? and the second, What should be the course adopted respecting *future* Registers?

As to the first; I do not know what hope can be entertained of the legislature doing more than pointing out, how, and where, they should be preserved, and the degree of credit which should be attached to them. For certain purposes they might perhaps be declared as sufficient evidence, and to that extent, I do not think it would be unreasonable to anticipate a compliance. But the second, and most important question is, What should be the course adopted respecting *future* Registers?

Would there be any objection on the part of the Baptists to an application being made to the legislature, to allow them to have the births of their children registered by the clergyman at the church of the parish wherein they take place, (a proper fee being paid him for his trouble in so doing,) and that such Register should be made on the production of an affidavit,\* sworn by one witness or more present on the occasion of the birth? and also, that it should be as compulsory on the clergyman so to do, as it is to register Baptisms administered according to the rites of the Church of England. It does

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\* This kind of evidence has been recognised by the legislature in the case of burials; for, by the 30th. C. II. c. 3. for

not appear to me that the Baptists would act at all inconsistently with their principles, in asking for such enactments as these. There is no objection on the part of Dissenters generally, to being *married* at the Church of England, and according to its service, it being looked upon in the light of a civil institution. Why then should an objection be made to registering the births of their children in a way, which must be considered as merely a *political*, and not a *religious* regulation? If, however, this should be seriously objected to, perhaps the legislature would pass an act, recognising Dr. Williams's Library as a public depository, and alter the mode of registering conformable to the plan above suggested, or in such other way as may be thought most advisable.

That there would be a disposition on the part of the government to afford relief to the Dissenters, on this subject there can be no doubt. The times are too liberal, as is also the government, to allow Dissenters being placed on a different footing respecting what are unquestionably

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burying in woollen, it is enacted that the ministers of every parish shall keep a Register in a book, to be provided at the charge of the parish, and make a true entry of all burials within his parish, and of all *affidavits of persons being buried in woollen* brought unto him according to the said act.

their civil rights, from the rest of the community.

The above I should think would meet the case; but of course not any thing should be done without mature reflection. For which purpose I should propose, that any Gentleman who would be willing to enter into the consideration of this subject, should send a letter, directed to the Editor of the Baptist Magazine, (I presume, Sir, you have no objection to be named for that purpose,) and when a sufficient number shall have expressed their willingness to afford assistance, then, that a private meeting of them shall be called. I have no objection to undertake the task of convening it, and I send you my address that you may know on whom to depend.

After a plan has been matured, it will be prudent and desirable to confer with the Society for the Protection of Religious Liberty, and also with the Deputies, as undoubtedly a simultaneous movement by the whole body of Dissenters, would have more weight than that of a part only.

If the legislature should object to grant assistance, we must then consider what we can do for ourselves; but, for my part, I cannot anticipate a refusal.

I am, Sir,  
Your obedient servant,  
*A Baptist, registered at Dr.  
Williams's Library.*

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## Miscellanea.

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### MENNONITES.

#### LETTER, No. VIII.

*Medeblik Sept. 29, 1820.*

IMMEDIATELY after my arrival here, I sought out the Mennonite Baptist minister, a Mr. Engel. He was out

when I first called, but an hour afterwards I found him in. I told him the message I had come upon, and asked him if he had received the Circular. He had not, so that all was strange to him at first. I then put one into his hand, which he read, and we afterwards went into a conversation about the Mission. Though not versed in such

subjects much, he soon comprehended the nature of my business, and the aims of the Society, and thought them deserving of support; though he said, the Missionary spirit in Medeblik, if ever there had been any, had departed, along with a minister of the reformed church, lately deceased. In his lifetime a kind of Missionary Prayer-meeting was kept afloat, but had now sunk entirely into disuse: people began, however, to talk of reviving it.

Mr. Engel's pastoral charge is but inconsiderable as to numbers; probably not exceeding twenty to twenty-five members. There are, however, several small interests in the neighbourhood, and one at a place they call Twisk, rather large. This latter I made an arrangement with Mr. Engel to visit; the distance we had to go was about three miles. After a pleasant walk across the fields, we were fortunate enough to find Mr. Van der Hoek at home, who is the pastor of the church at Twisk. He was on the move, to go out, with one of his deacons, on a religious visit; a practice kept up pretty generally among the Baptists on the Continent, especially in country parts. These visits are made a short time previous to the ordinance of the Lord's Supper, which, on the Continent, in most parts, is administered but four times a year. Mr. Van der Hoek and his friend, sat down again, and gave us their company for about an hour. As this was the first time of his ever hearing of the Mission, or of the English Baptists, he listened with the more curiosity, to what he now heard of both. He appeared to take an interest in what I detailed respecting the Mission, thanked me for the Circulars I put into his and his deacon's hands, and said he was only sorry that he was, by appointment, obliged to leave our company, and the subject. We passed about another hour with the family, who had many questions to ask about England, and then returned to Medeblik. On our way, Mr. Engel said, he had that evening to attend a Society of which he was a member, and would be glad, if agreeable, to introduce me. I consented, and we went. The company was not large, but respectable and mixed. Among others, I observed a naval officer. On introducing me, Mr.

Engel mentioned the object of my journey, which gave rise to a good deal of conversation; after which, one of the members rose, and read a piece in prose, of his own composing, for the amusement of the rest. It contained a moral, and was drawn up with much good sense. After him rose another, who read a piece of poetry, also of his own production. Between the readings, there was conversation, bearing chiefly upon the pieces read. Such societies are pretty general in Holland; their object seems to be, a more rational way of amusement than common. Religion and politics are subjects not allowed to be brought forward.

Medeblik is a naval port, and it would have been interesting for me to look through a naval establishment of a country, which once swayed the sceptre of the seas; but I had to set off next morning for the Holder, whence I hope soon to write you.

Till then, I am, &c.

W. H. A.



### *Familiar Illustrations of the sacred Writings.*

#### No. VIII.

PSALM xxxvi. 9. "*In thy light shall we see light.*"

This clause is a philosophical truth. God, like the sun, says Bishop Horne, cannot be seen, but by the light which himself emits. The Psalmist elsewhere more expressly compares the Deity to this celestial luminary. He is not only the author and conservator of nature, and the giver of eternal life; but eminently the source of that which is spiritual and divine. The effects of the fall are like those of winter. When man had forsaken God, and he, in consequence, had withdrawn from man, we were left in the condition of certain animals, which remain torpid during the winter months; but when the sun gains strength, it restores life and light together.

T. WILLIAMS.

Zech. xiii. 7. "*Awake, O sword, against my Shepherd, and against the man that is my fellow [equal] saith the LORD of hosts.*"



This is a peculiarly striking exhibition of the Divine justice, as exerted on the Lord Jesus Christ, as the substitute of his lost and guilty people. Here Jehovah appears as the moral Governor of the world; Mercy seems to retire till Justice is satisfied, the honour of the Divine government secured, and the full salvation of the elect accomplished.

A note to President Davies's sermon on "The Divine Perfections illustrated through the Sufferings of Christ," [London, Edit. 1815, Vol. II. pp. 379, 380,] contains the following anecdote and remarks, which appear to me to throw a considerable degree of light on the text now under our review.

"How astonishing was the rigid justice of Brutus the Elder, who, in the spite of all the passions of a father, passed sentence of death upon his own sons, for conspiring against the liberty of their country. While the amiable youths stood trembling and weeping before him, and hoping their tears would be the most powerful defence with a father; while the senate whispered for the moderation of the punishment, and that they might escape with banishment; while his fellow-consul is silent; while the multitude tremble and expect the decision with horror;—the inexorable Brutus rises, in all the stern majesty of Justice, and with a steady voice, not interrupted by one sigh, turning to the *Lictors*, who were the executioners, says to them, 'To you, lictors, I deliver them; execute the law upon them.' In this sentence he persisted inexorable, notwithstanding the weeping intercession of the multitude, and the cries of the young men, calling upon their father by the most endearing names. The lictors seized them, stripped them naked, tied their hands behind them, beat them with rods, and then struck off their heads; the inexorable Brutus looking on the bloody spectacle with unaltered countenance.\* Thus the father was lost in the judge; the love of justice overcame all the fondness of the parent; private interest was swallowed up in regard for the public good, and the honour and security of government.

"This, perhaps, is the most striking resemblance of the justice of Deity that can be found in the history of mankind. But how far short does it fall! How trifling were the sufferings of these youths compared with those of the Son of God! [They too were criminals, he was holy and free from sin.] How insignificant the law and government for which they suffered, to that of the divine! How small the good of the public in the one case, to that of the other!"

John xv. 1—5. "*I am the true vine, and my Father is the husbandman,*" &c.

This discourse happened, as I conceive, while Jesus was passing from the supper-chamber to Gethsemane—between the city and the brook Kedron, where, probably, were many surrounding vineyards;—and, as it was now the 2nd of April, when the vines in Judea are pretty forward, and the full moon, his disciples might, perhaps, admire the plantations as they passed along. Jesus, ever ready to divert their minds from natural to spiritual objects, improves the subject; and, in strict conformity to the imagery of the Jewish prophets, compares himself to a vine. "I am the true vine—ye are the branches—my Father the husbandman. As branches are engrafted in the vine, so are ye, by discipleship, in me. As the successful graft unites its sap with the stock, and abiding in the vine, brings forth fruit; so my true disciples being united to me by Divine grace, derive from me spiritual life, and bear the fruits of a holy conversation. But those who follow me by a barren profession only, are like that graft which, never probably uniting with the stock, withers, and becomes a dry stick, fit only for the fire. The living branches must be pruned, indeed, to continue and improve their bearing; but dead ones are gathered for the flames." Such, I suppose, to be the import of this similitude: and the grand truth intended to be inculcated is, that all our spiritual life and holiness depends on Christ,—“Without (or separate from) me, ye can do nothing.”

T. WILLIAMS.

J. B.

\* See Universal History, Vol. XI. p. 360. Liv. L. ii. c. 5.

Folkestone.

## ON SCRIPTURE TYPES.

*To the Editor of the Baptist Magazine.*

SIR,—I have often wished that some of your correspondents would favour the readers of the Baptist Magazine with an Essay on the subject of *scripture types*,—a subject which has not yet, perhaps, received all the attention which it demands and deserves. The doctrine of types has, I apprehend, been much abused by many well meaning pious writers, who seem not satisfied unless they find, or think they find, a type of Christ, or of redemption, in almost every chapter of the Old Testament.

When amusement alone is the object, invention and fancy may be allowed their full exertion; but when we aim at religious instruction, we must be contented to take the Spirit of God for our guide. We should never wrest scripture to our purpose, but should make our purpose bend to that sacred authority. When imagination, unrestrained by reason, and unconducted by scripture, is set to work, any thing may be made to resemble any thing. But if the interests of true piety be promoted; we must give, as we need and expect, much allowance; and so long as a metaphor presumes not to pass for a text or an argument, let metaphorical language be explained with candour, and the bold flights of an honest heart be treated with tenderness and respect. I wish to do this in directing your notice to a quotation I shall make, on the subject in question, from the Commentary of the late excellent Thomas Scott. Several instances of a similar kind might be produced from his Comment, but I shall content myself with giving one extract on Samson's riddle, and leave it with your readers to determine whether or not, in this instance at least, the venerable author has not suffered his fancy to get the better of his good sense. "Samson proposed a riddle, which in its literal import meant no more than that he had got honey for food and pleasure from the lion, which, in its strength and fury was prepared to devour him, yet this explanation of the riddle may be interpreted as containing an emblem of more importance, and more hard to be understood, except by the

teaching of God. The victory which Christ obtained over Satan, by means of his agonies and death; and his subsequent exaltation, the glory that redounded to the Father, and the spiritual advantages thence accruing to his people, may be shadowed forth in it. Samson quietly submitted to be bound by the men of Judah, and to be delivered up to the Philistines. In all this he was a type of Christ, who in his retirement was rudely assaulted by the Jews, whom he could easily have destroyed, but would not; into their hands he surrendered himself."

It is but justice due to the pious author to say, that although the closing paragraph, "In all this Samson was a type of Christ," &c. stands in all the former editions of his Commentary, it is *omitted* in the last: a proof this that he did not receive his first interpretation "by the teaching of God." While we justly consider the person, offices, death, and resurrection of Christ, as typified in the Old Testament by men of very different characters, and in very different situations, we should be careful not to represent every minute circumstance mentioned in the Hebrew Scriptures respecting them as typical and prophetic. This would expose the whole doctrine of types to ridicule: for instance, what can be a greater burlesque on the scriptures than to suppose, as some have done, "that the extraction of Eve from the side of Adam, while he was in a deep sleep, was intended as a type of the Roman soldiers piercing our Saviour's side while he slept the sleep of death;" or, as Jerome, who represents the gold, the silver, the ivory, the apes, and the peacocks, which were brought from Tarshish to Solomon, to mean "the writings of pagans and heretics." Such notions as these, and others equally absurd, which might easily be named, vended sometimes by novices, and sometimes by more aged divines, give a greater proof of the wildness of their fancies than the correctness of their judgments. Scripture, by direct application, or by fair unrestrained analogy, ought to lead to regulate and to correct all our inquiries of this sort; we shall else be in danger of rearing a baseless flimsy structure in the clouds, which can afford neither shelter nor rest. We ought to be jealous and

watchful over our own spirits, least in endeavouring to justify or support preconceived opinions, we give to our own wild imaginations the solidity and weight of divine truth, and departing from the simplicity of the gospel, presume to stamp the poor trash of our own fancy with the sacred impress of God. To determine the nature and propriety of typical representation, it is of importance to inquire whether or not the resemblance which we mean to pursue has a tendency to promote some moral, practical, pious purpose. The tree is known by its fruit. We ought cheerfully to relinquish the most favorite analogy rather than seem in the slightest degree to misrepresent, disguise, or pervert the truth.

G. B.

Hackney, October, 1824.

We are of opinion that it is never safe to consider Old Testament histories as types of Christ and the church; excepting the pen of inspiration in the New Testament has made that application of them, as in the case of David and his afflictions; or of Sarah and Hagar, and their contentions.

*Edit.*

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*Sentiments of MILTON respecting  
Baptism and Communion.*

EXTRACTS from a work published by command of his present Majesty, enti-

tled, "A Treatise on Christian Doctrine, compiled from the Holy Scriptures alone: by John Milton. Translated from the Original by Charles R. Sumner, M.A.

"Under the gospel, the first of the Sacraments, commonly so called, is BAPTISM, WHEREIN THE BODIES OF BELIEVERS WHO ENGAGE THEMSELVES TO PURENESS OF LIFE, ARE IMMERSED IN RUNNING WATER, TO SIGNIFY THEIR REGENERATION BY THE HOLY SPIRIT, AND THEIR UNION WITH CHRIST IN HIS DEATH, BURIAL, AND RESURRECTION."

To prove BELIEVERS the proper subjects, he quotes Matt. xxviii. 19, Mark xvi. 15, 16, Acts viii. 36, 37, Eph. v. 26, 1 Pet. iii. 21. He then adds, "Hence it follows, that infants are not to be baptized, inasmuch as they are incompetent to receive instruction, or to believe, or to enter into a covenant, or to promise or answer for themselves, or even to hear the word." P. 431.

"So, also, when an individual unites himself to a particular church, it is requisite he should enter into a solemn covenant with God and his church, to conduct himself in all respects, both towards the one and the other, so as to promote his own edification and that of his brethren. *This covenant ought properly to take place in baptism, as being the rite appointed for the admission of all persons, (that is of all adults,) into the church.*" P. 498.

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## Obituary and Recent Deaths.

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### MR. JEREMIAH MUMFORD.

DIED, on Lord's-day morning, Dec. 26, 1824, at Towcester, Northamptonshire, Mr. Jeremiah Mumford, after a long affliction, under which he was enabled to exercise an humble submission to the disposal of divine providence. He was born in the year 1750; and when about the age of fifteen, he was alarmed by two terrific dreams, which awakened his attention to his condition as a sinner, and excited him to begin to live a new life. He began to search

the scriptures, to pray in earnest, and to forsake his former companions. But these impressions were fluctuating, and soon passed away like the morning cloud and the early dew. Sometime after this, he very narrowly escaped being crushed to death between a waggon and a wall. This circumstance renewed his convictions, and he not only blest God, who had not doomed him to eternal misery, but was now desirous to be found in the use of the means. During this period, his convictions do not appear to have been abiding; there were none of those

rooted habits of piety and godliness, by which he was afterwards so eminently distinguished.

In 1775, he entered upon the business of life; and now, for seven or eight years, it appears that his worldly concerns occupied all his mind, and all his time; so that he lost all concern for his soul; he could live without prayer, and was at ease in a state of awful distance from God. At length he was aroused from this indifference, and felt a concern to hear the gospel. He now began to attend the ministry of an eminent and useful servant of God, in the establishment. *Here*, he observes, "I became gradually enlightened, and felt something of the sweets of religion. I began now to hear to purpose. Having a brother residing in the same village with myself, who felt the importance of religion, we established a prayer-meeting, and had the gospel occasionally introduced into the place. Feeling the importance of the gospel myself, I now longed for the salvation of others; and my wishes were in some respects realized."

His family increasing, he found it more convenient to attend at Northampton. And now he felt, to use his own words, a deeper interest in divine things than before. "I felt now a concern to keep holy the Sabbath-day, and to attend to no worldly concerns that could possibly be avoided; sin became increasingly burdensome; and it was my concern to acknowledge the Lord in all my ways, and entreat him to direct my paths. My lamentation was, that I had so departed from the Lord, that I had prayed so little, and done so little for him."

About this time, he heard the late venerable Fuller, from Psalm. iv. 3. Of this subject he often spoke, as giving him a clear view of the way to heaven, as a *holy way*. Now, he was led, from Joshua's resolution, (xxiv. 15) to commence family worship; he could no longer neglect so important a duty. And though he met with opposition from within and without, he could adopt the language of the poet, and say,

"Fresh strength I gain to run the race,  
By waiting at a throne of grace."

It was now he began to appear an eminent saint. His concern was, that

his spirit and conduct might accord with his profession; and others could not but acknowledge, that he adorned the doctrine of God the Saviour. Having attended the Baptist meeting, College-lane, for some length of time, and being brought to see that baptism by immersion was scriptural; and hearing Dr. Ryland preach from these words, "Come in, thou blessed of the Lord, wherefore standest thou without?" he was baptized and united with the church in 1798. This day, he observes, was a happy one to my soul. But his enjoyments were soon interrupted by an allotment in Providence he did not expect to witness. Being a Dissenter, he was turned out of his farm, and was obliged to seek an habitation at another village. In this place the gospel had not been introduced. Here, feeling for poor perishing sinners around him, and being influenced by that benevolence the gospel inspires, he had his house licensed, and on the evening of the Sabbath he used to speak from a portion of scripture, and had the happiness to find many attend.

After some length of time, he obtained another farm at Woodford. The nearest Baptist interest being Weston-by-Weedon, he was dismissed from the church, College-lane, Northampton, to that under the pastoral care of the Rev. R. Clarke, at Weston. But after a few years had elapsed, increasing bodily infirmities rendered him incapable of business, and this occasioned his removal to Towcester. And in October, 1819, he became a member of the Baptist church in this place. Being now freed from the concerns of time, he enjoyed much, was crucified to the world; and on every occasion, his language was, Jesus is precious.

"None but Christ to me be given,  
None but Christ, in earth or heaven."

Having repeated attacks of paralysis, he became incapable of attending at the house of God for more than two years before his decease; but he still discovered the same spirituality of mind, till at length, he lost all mental energy, and became disqualified for any religious exercise. But as the scriptures do not make the circumstances attending our decease, proofs of moral character, but teach us to

look for these in the life; there was abundant evidence, that though he had not living comforts in dying moments, he was *safe* in death. As a believer, he was freed from the curse, was the subject of that work which cannot be destroyed; and, therefore, unless the purposes of God can fail, he has passed the Jordan of death in safety: and now the immortal spirit, unfettered by bodily infirmities, is uniting with the multitude that cry, Worthy is the Lamb that was slain, &c.

His death was improved from Acts xi. 24. "He was a good man, and full of the Holy Ghost, and of faith." He was not distinguished for any rare talent, but he was remarkable for his devotional spirit, his great heavenly mindedness, and deadness to the world, so that all who were acquainted with him, were charmed with his piety. He

was an example of diligence. Although employed in agricultural pursuits, which, at all times, require early rising; yet he was accustomed to rise so early as always to secure a portion of his time for devotional exercises, before he entered on the labours of the day. But he was most distinguished for his constant acknowledgment of the hand of God in every circumstance, so that it was his usual practice, even *before going to market*, to supplicate a throne of grace, that he might be protected from evil, and that the Lord would prosper him in the business he had in hand; and when he returned home, he would retire to give thanks to God, before he partook of any refreshment. Such was the character of the deceased, and while the name of the wicked shall rot, *his name* will long be had in remembrance. J. B. T.

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## Review.

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*Appeal from Sense to Faith; a Memoir, addressed to the Teachers connected with the Hull Sunday-School Union.*  
By John Gilbert.

THIS is a very sensible, pious sermon, and peculiarly adapted for usefulness. No one engaged in the important, but often oppressive toil of the Sabbath-school, and who is often called to bear up under disappointments peculiarly afflictive, should be without this very appropriate discourse. The text is in the 49th chapter of Isaiah, and at the 4th verse; and the preacher takes occasion to introduce "first, some of the circumstances which, in the judgment of sense, may tend to depress" the ardour of teachers in Sabbath-schools. And, secondly, some considerations which, under the influence of faith, may stimulate "them to perseverance."

And, under this first division of the subject, the following causes of depression are noticed:—1st. The teachers of inspired doctrines have "to encounter the natural disinclination of the sons of Adam towards the things of God."—2dly. "They have to labour on a waste, peculiarly rough and unfitted

for the previous seed."—3dly. The shortness of the time that is allotted to the labour of the teachers in Sabbath-schools, and the "lengthened intervals between may much discourage."—4thly. "Too often the disorders and ill influences of the homes, to which" the children must be dismissed, destroy hope.—5thly. "Amidst these obvious difficulties," a view of the sacrifices which the teachers make may be so taken, as greatly to discourage future effort.—6thly. "The nature of" the object proposed, the conversion of the soul to God, may depress the minds of those who labour for its attainment.—7thly. "A sense or a suspicion of" their "inability to instruct in spiritual things, may frequently much discourage."—8thly. "The ingratitude of children and of parents must be numbered among occasions of depression."—9thly. "The blight of some of" the "dearest hopes" will powerfully afflict.—10thly. "The number of youthful crimes and youthful miscreants, after all" that Sabbath-schools "can do, may sometimes induce the language of the text."—11thly. "The perverseness of those who are unfriendly to" the

"object" proposed, may seize occasion from this circumstance, to "censure" the "endeavours" that are made to instruct the rising generation.—12thly. Discouragement may have been felt from "the inattention of professed friends." Under the second division of the sermon, we have the best reasons for perseverance in the good work of Sabbath-school teaching. To those employed in it, the preacher thus addresses himself. 1st. Your work is in direct subservience to, and indeed a constituent part of, "the Redeemer's."—2dly. As it takes its origin from him, so it is conducted under him; so that your appeal is at all times, from the bar of man to his decision."—3dly. "As your work is with him, so it combines with it his power and grace."—4thly. "As your work is with the Lord, and your judgment with your God, so he gives you many encouraging foretastes of that judgment. But, finally, whatever may be its effect amongst your scholars, let this be your great support, you yourselves shall not lose your reward."

Such are the points that are well illustrated, and the truths that are powerfully enforced, in this admirable sermon; and while there is very much in it which those immediately addressed should never forget, all who are engaged in holy and useful endeavours to effect good, may peruse it with the greatest advantage.

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*Discourses on the Lord's Prayer, in a Series of Lectures; by Samuel Saunders.* Pp. 439. Holdsworth. Price 10s. 6d.

This beautiful epitome of devotion, on which Mr. Saunders has founded his instructing lectures, is every now and then brought afresh under review by the labours of some pious expositor or commentator. And, we regard every well-directed effort to explain its petitions, to illustrate its principles, and to commend its spirit, as "an accession to the means of piety, and the persuasives to devotion.

The attractive simplicity and admirable comprehensiveness, added to the high authority of what is usually called the Lord's Prayer, may rather afford surprise that we are not more fre-

quently invited to consider the devout reflections which its contemplation must suggest to minds habitually occupied in spiritual exercises, than that such a divine formulary should have so often become the theme of the Christian teacher in the progress of his ministerial exercises. And, we doubt not, but future visitants to this part of our Redeemer's invaluable instructions, like the worthy author of the present discourses, being cheered and refreshed themselves, by the pure stream of divine truth, will be, also, constrained to give enlarged utterance to their enlightened views and devotional feelings.

The volume before us contains ten discourses—the ninth, however, is divided into two, making, in fact, eleven in the whole. These are sermons of no ordinary merit: they have been elaborated with much care, and though, in some paragraphs, they may be somewhat declamatory, they display considerable ability. The sentiments are always important, the imagery is frequently striking, and the style often dignified. Aided by the preacher's distinct and energetic enunciation, many passages must have been exceedingly impressive in their delivery. In his immediate circle these will be recognized, and perused with peculiar satisfaction; while, by pious readers in general, this work will be considered as highly respectable, and esteemed as a valuable addition to the accumulating helps to spiritual improvement.

We sincerely wish our limits would permit us to do more ample justice to our author and ourselves, by quoting largely from these discourses; but we can only make room for the following extract, taken from the sixth.

"My brethren, it is in this season of penitential agony, that forgiveness appears of all blessings the most desirable, and that the contrite heart, with sincerity and surpassing earnestness, adopts and urges the prayer of our text. Are there any persons in this assembly, who, at the review of their offences, are affected in a similar manner? Are you troubled for your sins? Are you bowed down greatly? Do you go mourning all the day? Are you ashamed and afraid to look up? Do not, I beseech you, attempt to repress the recollections which awaken this anguish. Do not try to alleviate your pain, by for-

getting its causes. Forgetfulness will not annihilate them, but rather impart to them an additional vigour, and, on a future day, will render them more appalling than they are at present. Who imagines that, by neglecting a malady he removes it; or, that by turning his thoughts to an indifferent subject, he shall make a disaster which involves the ruin of his circumstances, unreal? The burden which oppresses you, if you would have it effectually removed, must be carried to the throne of grace. The wound which rankles in your bosom must be laid open before the great Physician; otherwise it were madness to give you any hope of relief. To soothe you with assurances of pardon, because you have not been more sinful, or because you feel the pangs of guilt so acutely, were to act the part of an unfaithful adviser. The only way to avoid the destruction that threatens you, to obtain the forgiveness of your sins, and the favour of your offended God, is to confess your transgressions; to acknowledge the equity of God, though he should sentence you to perdition; to renounce all dependence on your own supposed worthiness, on the depth of your convictions, on the sincerity of your hearts, or on the earnestness of your prayers; and to rely simply and wholly, for your acceptance, on the sacrifice of Jesus Christ." P. 243.



*The Christian's great Interests; in two Parts. By the Rev. William Guthrie, late Minister of the Gospel, Fenwick. With an Introductory Essay, by Thomas Chalmers, D.D.*

WE think Dr. Chalmers has done well in recommending, as he powerfully does, this work to general attention. The essay he has connected with it represents the great importance of self-examination, accounts for its neglect, and gives some good directions for its successful practice. Besides the introductory article we have noticed, there is a memoir of the author of this valuable work on self-examination given, that is worth the cost of the whole volume. Mr. Guthrie's book is divided into two parts, the trial of a saving interest in Christ, and how to attain to a saving interest in Christ. The author appears to have been well fitted to write on the subject he has chosen, by his intimate knowledge of the workings of the human heart, and

experimental acquaintance with the operations and genuine fruits of the Spirit; and he has afforded the best assistance in the work of determining what is our true character and state before God. The deceitful expectations of the insincere he clearly exposes—the causes of declension in piety he honestly states, and is urgent in moving the backslider to examine anew his spiritual condition, and the subtle nature and evil consequences of security in such an attention to religion, as leaves the heart unchanged, he powerfully describes. Nor is this work less valuable as a guide in the way of salvation, and as aiding the faithful in the cultivation of holy tempers, and the discharge of Christian duties. The style of this performance is very plain and nervous: it is earnest and affectionate. It is just the opposite, as it ought to be, of that heartless, indefinite, intolerably wordy, bloated, barbarous bombast, which persons of feeble intellect, and no good taste, can so easily employ; and which, in our time, so many admire. In the volume before us, all is easy to be understood, is powerfully stated, and of the greatest value. This book resembles a tree that has only a natural amount of foliage, but an unusual quantity of the finest fruit. When this volume first appeared, it was much valued, both at home and abroad, and of its merits we possess the opinion of Dr. Owen. "You have," said he, when addressing a minister of Scotland, "truly great spirits in Scotland; there is, for a divine," he said (taking out of his pocket a little gilt copy of Mr. Guthrie's treatise,) "that author I take to be one of the greatest divines that ever wrote. It is my *vade mecum*, and I carry it and the Sedan New Testament still about me. I have wrote several folios, but there is more divinity in it than them all." The moderation of the price, and the excellence of the printing, as well as the peculiar value of the sentiments, make it a pleasing duty to recommend the present volume to general attention.



*The Saints Everlasting Rest, by the Rev. Richard Baxter, abridged by Benjamin Fawcett, A. M. : with an*

*Introductory Essay, by Thomas Erskine, Esq. Advocate.*

RICHARD BAXTER was truly great in native power of intellect; in industry no one ever surpassed him; his piety was equal to his diligence; and his success, as a minister of the gospel, and a Christian writer, has been rarely equalled.

He lived in such unhappy times, and wrote so many books, that it would have been marvellous indeed had he always preserved a perfect command of temper, and had written with distinguished accuracy of style, and correctness of opinion: and we are far from either justifying all that he felt, or from approving the whole of his sentiments. But, when not heated by controversy, and when his subject was either Christian experience, or duty, or expectation, no uninspired man has done better, and few men, if any, have done so well. And of all the books produced by this immortal man, none is more worthy of general attention than the volume before us. He who could read it, and feel inclination, and find time, severely to criticise the style or arrangements of the work; or very nicely to weigh every sentiment it advances, might have a little knowledge, but he could not possess much holiness; had such an one been present when the angels addressed Abraham relative to the doom of Sodom, he would have been diverted from their message by attentions to the extent of their age, or the peculiarities of their attire. It was written under the conviction that death was near to its author: when his ardent soul had in it more of heaven than earth. And no book that ever uninspired man wrote, in any language, is so much adapted as this to inspire its readers with habitual regard to the rest that "remains to the people of God." It should be translated into every human language, and be read by every child of Adam. Of its author, Dr. Barrow said, "His practical writings were never mended;"—and Dr. Manton "thought Mr. Baxter came nearer the apostolical writings than any man in the age."—Dr. Bates has given it as his opinion that there is "no resisting the force of his discourses, without denying reason and divine revelation. He was animated,"

he said, "with the Holy Spirit, and breathed celestial fire, to inspire heat and life into dead sinners, and to melt the obdurate in their frozen tombs." We devoutly wish the present age may so improve in senso and piety, as to delight in such works as Baxter's *Saints Everlasting Rest*, and we recommend it to all as one of the best means for effecting such a change. We would affectionately urge the young to give it a careful reading. Let them pray for a Divine blessing on its perusal, then read it into the end, regularly, and at suitable times, and labour to have it in habitual remembrance, to purify motives, to regulate behaviour, and to produce felicity. The Rev. James Janeway, in his *Token for Children*, mentions a little boy, whose piety was greatly promoted by reading the work before us, which he regarded, as some of the greatest and the best of men have done, as next to the Bible: and when he was enduring his mortal illness, he said, "I pray, let me have Mr. Baxter's book, that I may read a little more of eternity, before I go into it."

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*Memoirs of Mr. John Stanger, late Pastor of a Baptist Church, at Bessel's Green, Kent. By William Grocer. Burton, Leadenhall-street. 12mo. Pp. 171. With a Portrait. 4s. 6d.*

THE venerable subject of this Memoir, who died at the advanced age of eighty years, spent nearly sixty of them in the retired situation of Bessel's Green, a very small village. It is not to such a life we are to look for much that is called incident, or variety. If we find that the character which he sustained as a minister of the gospel, and as the pastor of a church, was well supported; if his life were that of "a holy man of God;" if his preaching were evangelical; if his labours were useful to the conversion of sinners, and to the edification of saints; if his conduct were honourable, and his death happy; this is all that could be rationally expected: and proof of all these distinguishing traits of character and of excellence, are found in the brief history of the late worthy John Stanger.

The account given of the trials of



this good man, arising from the inadequate supplies for a large family; and the appearances of the divine Providence in his behalf, is remarkably interesting, and well adapted to strengthen and confirm the faith of all Christians, especially of ministers.

As the work is chiefly a compilation from a diary written by the late Mr. Stanger, the biographer had not occasion to write much of the volume; what he has written, however, is very creditable to the correctness of his principles and judgment.

*A Guide for young Disciples of the holy Saviour, in their way to Immortality; forming a Sequel to Persuatives to early Piety; with an introductory Essay on the divine Origin of Christianity. By J. G. Pike. London, Richard Baynes, Ivy-lane. 18mo. Pp. 595. Boards, 4s. 6d.*

THE favourable opinion we have expressed as to some former works of this sensible writer, is equally, if not in a superior degree, applicable to this volume. It is all that "young disciples" need as a body of doctrinal, and practical divinity; enriched with abundance of well-selected scriptural quotations; occasionally illustrated by appropriate anecdotes, as well as many valuable historical extracts. It is a suitable book for ministers to put into the hands of inquirers after truth;—nor are there any serious persons, whatever their age or standing in the church, but might obtain from it edification and comfort. We recommend it with the utmost confidence and cordiality, to all our readers; while we congratulate the worthy author that he has compiled a work for the use of Christians, at once creditable to his ardent piety, and correct judgment. If the confined limits of our miscellany did not imperiously prevent, we should have copied some of the edifying paragraphs with which this work abounds: we allude more particularly to chapter viii., entitled, "The Christian Life, a Life of Prayer." P. 226—259.

*Juliana Oakley. By Mrs. Sherwood.*

THIS is an amusing tale. As a fiction it is well written; but its value,

as to the useful instruction it gives, is not very great; and it is an enormously dear book. Still, if the public will give two shillings and sixpence for such a trifle as the little tale on our table, we have no right to blame those who receive it, and we may well rejoice that in England money is in great plenty.

*Memoirs of the Rev. Thomas Halyburton; with an Introductory Essay, by the Rev. David Young, Perth.*

THE essay attached to the volume we have now to notice is truly valuable. It is so well timed, and so admirably written, that persons of good sense, general observation, and sound piety, who shall peruse it, will certainly estimate it as worth more than the price of the whole book, of which it is but a small part. It is directed to the exposure and the cure of some of the chief delusions "which are current in the world, under the name of Christianity." Its style is good; its sentiments are very just; its spirit is truly benignant; and its statements are clear, pointed, earnest, and, we scarcely need add, very convincing.

And, since nothing is more likely, under a Divine blessing, to cure the evils that now afflict the church of God, than the presenting anew "the practical writings of England's Puritans, and Scotland's Covenanters," we are truly happy to recommend the present work. The noble Puritans and Covenanters, whom no liberal, upright, pious, or benignant mind can know, and not esteem, may have had, as the essay remarks, "their superiors in amassing the lore of didactic theology, but in dissecting the workings of the human heart—in laying open the arcana of its sins or its pieties—in tracing its practical sophistries through their manifold labyrinths and illusions—in correctly discriminating between the spirit of Christianity, and the spirit of this world—in arousing the dormant energies of the soul, by bringing Christian motive with point upon the conscience, in fearlessly meeting, and putting to shame, the prevalent enormities of their times—and in suffusing the whole of their lucubrations with the warmth and raciness of evangelical feeling, they

stood high among the highest." The writer goes on to say, "Of all the productions, however, which belong to these times, or come within their vicinage, we know not of one which is so well fitted to produce the effects referred to, as the following Memoir."—Mr. Halyburton, it is true, was not one of the Covenanters, but he immediately preceded them; and, as the introductory essay observes, "he was cradled and educated amidst the jeopardies which befel them; their struggles and manner of life were fresh in his recollection; and he was ultimately inspired with a large portion of their spirit."—The Memoir, which is the chief part of this volume, is so well fitted to instruct the heart; it is so much adapted to detect its corrupt inclinations, and to restrain them; and there are in it such motives to godliness, that we would, had we the power, give it the widest possible circulation.

*A Discourse on Spirituality of Mind.*  
By Joseph Fletcher, A.M.

THIS discourse is founded on the apostle's words, in the 8th chapter of Romans, and at the 5th verse.

It breathes a spirit of elevated piety, and the important truths it contains are communicated in a neat and pleasing style. The preacher *First*, reminds us of the origin of spirituality of mind. *Secondly*, its characteristic indication. *Thirdly*, he points out the means by which it may be improved.

And, *Lastly*, he proves the importance of minding the things of the Spirit. This is obviously a very interesting subject, and, if the discourse before us be read with seriousness and prayer, the best interests of the immortal soul cannot fail of being promoted.

LITERARY INTELLIGENCE.

*Just Published.*

Stowell's Lectures on the Ten Commandments. 12mo. 2nd Edition, 5s.

The Fourth Part of the Bible Teacher's Manual. By Mrs. Sherwood. Price 8d.  
The Duty and Advantage of Early Rising, as it is favourable to Health, Business, and Devotion. With an elegant and appropriate Engraving. 18mo. Second Edition. Price 2s. 6d.

A Reply to the "Letter of the Rev. John Birt, of Manchester, to Dr. Wardlaw, on certain Passages of his Dissertation on Infant Baptism;" by Ralph Wardlaw, D.D. Author of the Dissertation, Svo. Price 1s.

*Also in the Press.*

Two Discourses, occasioned by Mr. Brougham's Inaugural Address on being installed Lord Rector of the University of Glasgow, in which Dr. Wardlaw combats the assertion, "that man shall no longer render account to man for his belief, over which he has himself no controul; which he can no more change than he can the hue of his skin, or the height of his stature."

Intelligence, &c.

*School for the Children of Baptist Ministers.*

ABOUT two years ago some efforts were made to excite the attention of the Baptist Denomination towards a Plan for the Education of the Ministers' Children. Some persons of no small consideration were consulted, and highly approved the general design. Circular Letters were printed, and pretty generally sent to the ministers, in order that information might be obtained respecting the numbers of

their children;—if they would send them to a Public School, should one be established;—what they would pay annually to the Institution, if they sent their children to it, and what was the general feeling respecting it.

Nearly two hundred letters were received, and with two or three exceptions only, they expressed great pleasure that such an object was in contemplation. Many whose children were of a fit age, would have been glad to have embraced the opportunity of sending them to such an Establishment: some were willing to

ply £10 each *per annum* with them; and upwards of a hundred churches offered their support by Collections, &c. That the *whole* Denomination should have been simultaneously set in motion, would have been strange indeed; but certainly the above indicated a good, and tolerably general feeling towards a new object, which had been but little discussed, and imperfectly understood. Objections may be raised against bringing such a measure forward, while there are so many calls upon the public liberality. It may be said, though the object be desirable, it is not practicable. But are the calls upon public benevolence likely to diminish? Surely, while Christianity lives in the world, while it reigns in the heart, appeals to the benevolent, will increase till the wants of the whole world shall be supplied. It is, however, the intention of this short paper, not to anticipate objections; but once more to call the attention of the Baptist Denomination to an Establishment, that the Catholics, Episcopalians, Presbyterians, Moravians, Methodists, Quakers, Independents, and Lady Huntingdon's Connexion have, but which we have not! And it is believed, that it will be found, on inquiry, that the last mentioned Denomination has projected and established their school within the last two years!

It will not be denied, that it would be very gratifying to ministers, and the Denomination in general, could it be said, — we have a school where the children of ministers, who can afford them a liberal education, may have it at a moderate expense; where the circumstances of any may be met; where the orphan of the pastor at home, or the missionary abroad, may find an asylum! The Rev. J. Hartnall, whose Obituary appeared in your last Number, would gladly have sent his children, had there been an opportunity during his life, and according to what his circumstances appear to have been, proposed, in his reply to the Circular above mentioned, to pay to the very extent of his ability; and with his friends was willing to assist the object by collection. How pleasing would have been the prospect, at his death, could he have known that his children would have been taken into the arms of the Denomination, and educated by its liberality.

Might not a Committee be formed in London, to take into consideration the practicability of establishing a School for the Education of the Children of Ministers of the Baptist Denomination?

The information which has been already obtained is considered highly favourable, and with so much encourage-

ment it is thought desirable once more to draw attention to it.

W. S.  
Any communication will be gladly received by the Editors.

### London Baptist Building Fund.

THE second Quarterly Meeting of the Subscribers to this Institution was held at No. 6, Fen-court, on Tuesday, July 26, 1825, when the following sums were voted;—namely to

Aldborough, <i>Suffolk</i> .....	£100
Axbridge, <i>Somerset</i> .....	80
Great Brickhill, <i>Bedford</i> .....	80
Ravensthorpe, <i>Northampton</i> ...	80

The next Quarterly Meeting will be held on the fourth Tuesday in October, when it is desired that as many of the Subscribers as can make it convenient will attend, for the purpose of disposing of the funds they have raised; and also of taking into consideration the propriety of a REPORT being prepared, and a list of the subscribers annexed and published at the termination of the year. The Committee are anxious not to do any thing without the concurrence and sanction of the Society. Objections may be urged against giving publicity to the names of subscribers, yet it seems desirable that some method should be adopted to secure the contributors to this Fund an exemption from the pressing importunity of those who may still visit London, and persevere in the mode of personal application.

The Society have relieved eight Cases the first half-year, with sums beyond what the churches could have reasonably expected to realize upon the former plan. But it must not be concealed, that in the grants already made, the Society have exceeded the proportion warranted by the annual amount of their income. It remains with those of the Christian public, who have not yet come forward to the support of the Society, to determine whether they shall increase or diminish the amount of their exhibitions the two succeeding Quarters. The Society exercise confidence in the benevolence of the Christian community of London; and they are not aware that in any cause worthy of their support, such confidence has ever been exercised in vain.

The Committee take this opportunity of informing all the churches who apply for relief, that the Cases which were in the hands of the former Committee, have claimed their first attention—that the succeeding ones are read and examined

in rotation as received—that the greatest care and impartiality are exercised in deciding upon their respective merits—that they regret their inability to relieve Cases as speedily as they come to hand; and that, when a majority of the Committee see reason to decline recommending any Case for assistance by the Society, it gives them sensible pain to pass the Resolution.

J. HARGREAVES, Secretary.

### *The Spanish Translation Society.*

THE great object of this Society is the religious improvement of the rapidly augmenting population of Spanish America—of sixteen or eighteen millions of our fellow-men, professing Christianity indeed, but strangers in a great degree to its real nature and effects.

The residence in this country of many expatriated Spaniards of great talents and acquirements, affords at the present moment peculiar facilities for such an undertaking, which it would be ungrateful not to acknowledge, and which it would be criminal to neglect. Other circumstances may be mentioned, as affording the strongest encouragement to the adoption of the proposed plan, such as the tolerant spirit which has been manifested by the different governments of Spanish America; the reform already begun in the affairs of the church; the rapid extension of education among the people; the eager thirst for knowledge which has been excited among them; and the fact, that wherever either the Holy Scriptures or religious books have been accessible, they have been sought with an eagerness, and received with a gratitude, which afford pledges of the most important and beneficial results.

The Society, however, though directing its views chiefly to Spanish America, would by no means overlook the spiritual interests of Old Spain, which, it is obvious, may be essentially promoted by the same means which are calculated to benefit her former dependencies.

Having thus explained the Society's object, and the means by which they propose to effect it, they would earnestly entreat the concurrent exertions and the liberal contributions of all British Christians. Closely connected as we are with Spanish America by commercial ties, and therefore deeply interested in the stability of her institutions and her general prosperity, in what way can we so effectually contribute to these ends, as by promoting her moral and religious improvement?

The following extract from a speech of Sir James Mackintosh, may give a better idea of the general extent and importance of the Spanish American states.

“ Spanish America reaches on the western coast from the northern point of New California to the utmost limit of cultivation towards Cape Horn. On the eastern it extends from the mouth of the Mississippi to that of Orinoco; and, after the immense exception of Guiana and Brazil, from the Rio de la Plata, to the southern footsteps of civilized man. The prodigious varieties of its elevation exhibit, in the same parallel of latitude, all the climates and products of the globe. It is the only abundant source of the metals justly called precious; the most generally and permanently useful of all commodities, except those which are necessary to the preservation of human life. It is unequally and most scantily peopled by sixteen or eighteen millions; whose numbers, freedom of industry and security of property, must quadruple in a century. Its length on the Pacific coast is equal to that of the whole continent of Africa, from the Cape of Good Hope to the Straits of Gibraltar. It is more extensive than the vast possessions of Russia or of Great Britain in Asia. The Spanish language is spoken over a line of nearly six thousand miles. The state of Mexico alone is five times larger than European Spain. A single communication cut through these territories, between the Atlantic and Pacific, would bring China six thousand miles nearer to Europe; and the Republic of Columbia, or that of Mexico, may open and command that new road for the commerce of the world.”

—*Parliamentary Debates, New Series*, for the year 1824, vol. xi. p. 1374.

### LANGUAGE INSTITUTION IN AID OF THE PROPAGATION OF CHRISTIANITY.

ON Tuesday, June 14, a meeting of the friends of Missions, of various societies and denominations, was held at the City of London Tavern; when an Institution was formed for the purpose specified in the following address. Laws and regulations have also been agreed upon, which, together with the names of the gentlemen of the Committee, and the officers of the Institution, will be given in our next.

We have no doubt that the plan will meet the warmest approbation and generous support of the religious public, and be productive of most important advantages.

## ADDRESS.

The commission which Christ gave to his disciples, when about to ascend to his throne, extended to the whole world—"Go ye, and teach all nations." In order that they might be qualified to act under this commission with promptitude and effect, all the difficulties arising from diversity of language were miraculously removed; and, by the gift of tongues, they were empowered to enter at once, in this respect, on the work of Missionaries in any country to which they might be sent.

Although this supernatural qualification is not now to be obtained, yet the injunction of the Redeemer is still in force; and the knowledge of heathen languages is still as indispensably requisite as it was in the days of the apostles. It is the want of this knowledge which constitutes, at the present day, one of the most formidable impediments to the Propagation of the gospel. It is the want of this knowledge, and of the facilities for acquiring it, which deters many devoted servants of Christ from entering on the engagements of a Missionary life; while the delay and difficulty in acquiring the language of the country in which he has arrived, oppress, more than any other obstacle, the heart of a Missionary, who finds himself surrounded by affecting displays of ignorance which he cannot remove, and of wretchedness which he cannot alleviate. The anguish of heart, the eagerness of solicitude, the closeness of application to the study of the language, and the effects of a tropical climate, have, in some instances, brought to an early grave, Missionaries whose estimable qualities gave the fairest promise of eminent usefulness.

But is it necessary, is it unavoidable, that with these difficulties, in all their appalling magnitude, the Missionary should have to struggle on his arrival in a heathen land? May not the elements of the language be acquired before he leaves his own country, and has to contend with the debilitating influence of a vertical sun? Would not the knowledge even of the rudiments of the language, enable him to pursue the study with great advantage during his long voyage, and greatly accelerate the arrival of the day, when his career of active and efficient service may commence?

But have we, it will be asked, the means of imparting, in this country, the requisite instruction to those who are destined to Missionary service? Able tuition in several important languages of the East may be secured: a considerable number might be mentioned, in which

competent instructors may at once be obtained.

It may, however, be asked, Can these languages be efficiently taught by Europeans? It is replied, with the confidence founded on experience, that to those who are *beginning* to learn an oriental language, the tuition of an English instructor, who has attained a correct knowledge of the language, is even preferable to that of a native, and will enable the learner to make much more rapid progress. The reason it is not difficult to assign. The teacher of a language is but imperfectly qualified for his office, unless, in addition to his knowledge of that language, he be acquainted with a language familiar to the pupil, so as to be in possession of a medium of intercourse, by which ideas and explanations may be clearly conveyed. The want of such a medium has been painfully felt by Missionaries in the East, whose dependence was placed on the aid of native instructors. If, on the contrary, an Englishman, who has felt and overcome the difficulty of the acquisition, engage in the work of instructing one of his own country, he is able to point out to his pupil, in the simplest and the clearest terms, not only the meaning of words, but also the peculiar structure of the language, with its characteristic idioms.

In carrying the proposed plan into effect, great and valuable assistance may be expected from those Missionaries who have acquired the language of the heathen by long residence among them, and who may have returned to their native land. The efficiency of this assistance has been already found, in the rapid progress which Missionaries, proceeding to the East, have made under the instruction of others, who had returned from that quarter. It may be added, that the principle itself has not only been approved, but adopted by the Honourable the East India Company, who, for a considerable number of years, have given elementary instruction in the languages of India, at Haileybury College. It is not, however, intended by these remarks to represent the aid of native teachers as unimportant. When the elements of a language have been acquired, their assistance may prove of the greatest value; and their services it would be highly desirable to engage, whenever suitably qualified individuals can be obtained, and pecuniary resources, equal to the undertaking, can be provided.

The importance of acquiring the languages of the heathen has been hitherto under consideration; but, in other respects, very much may be done in preparing Missionaries appropriately for

their work, before they leave their own country. Such a body of information may, by degrees, be collected, relative to the manners, customs, and opinions of the heathen, in all parts of the world, as may prepare the Missionary—especially when communicated to him in lectures by living instructors, who have themselves witnessed what they describe—to enter on his work with a degree of intelligence which he could not otherwise have acquired, and which may both preserve him from mistakes, and greatly facilitate his progress.

With these views, a Society has been formed, to which the name of the “Language Institution in Aid of the Propagation of Christianity” has been given.

The main purpose of the Founders of this Institution, is to afford to those benevolent persons, who leave their country with the view of imparting to the heathen the knowledge of Christianity, every degree of assistance which can be rendered to them before they quit their native shores. It may indeed appear, in the course of the trial to which such persons will subject themselves, of endeavouring to acquire in this country a knowledge of the language which must be indispensable to them in their future labours, that they have such a natural inaptitude to the acquisition of a new language, as to disqualify them for the course of labour to which they have turned their thoughts: but it is obviously of great advantage, that this discovery should be made at a time when such persons may be saved from the error of abandoning a useful station in their own country, for one which will become an occasion of unceasing regret both to themselves, and to those who employ them. Instances of this nature have already occurred, sufficient to put all parties on their guard.

But, while the Institution is formed chiefly with a view to its subserviency to the direct promotion of Christianity, its advantages will be afforded, under due regulations, to all persons who concur in its object, and wish to avail themselves of those advantages. It may also be expected, that the operations of Bible, Tract, and Foreign-Education Societies, will be facilitated by this Institution.

The “Language Institution,” has been formed on the principle of the co-operation of all sincere Christians. Points of doctrine or discipline will never come into question. A knowledge of the languages, habits, and opinions of the heathen, is all that will be communicated by the Institution: whatever else may relate to the due preparation of a Missionary, will be entirely left to the body to which he may belong.

It is obvious that the great object in view will be obtained, both more efficiently and at a less expense, by one Institution concentrating all its efforts to this one point, than it could be by the separate exertions of the different societies engaged in carrying the gospel to the heathen.

The Committee of the Institution appeal, with confidence, on the grounds which have been stated in this Address, to all who are anxious for the success of Missions among the heathen. The object in view is evidently most important; nor can it be fully attained, but by means of an institution appropriated to this purpose. If liberally supported, the Committee have no doubt but that, under the blessing of God, it will ultimately bestow incalculable benefits on the Missionary cause, by the most efficient preparation of those who are sent forth to carry the glad tidings of salvation to the perishing heathen.



#### *Prospectus of the London University.*

THE object of the Institution is to bring the means of a complete Scientific and Literary Education home to the doors of the inhabitants of the Metropolis, so that they may be enabled to educate their sons at a very moderate expense, and under their own immediate and constant superintendence. It is known that a young man cannot be maintained and instructed at Oxford or Cambridge under £200 or £250 a year, while the expenses of many very far exceed this sum; and the Vacations last about five months in the year. The whole expense of Education at the London University will not exceed £25 or £30 a year,\* including the sums paid to the General Fund; and there will not be more than ten weeks Vacation in the year.

A suitable piece of ground for the buildings and walks, and in a central situation, is now in treaty for; and it is expected that the structure will be completed in August, 1826, and the Classes opened in October following. A fortnight's Vacation will be allowed at Christmas and Easter, and six weeks from the middle of August to the end of September.

\* This supposes a Student to attend five or six of the general classes; but the medical education is necessarily more expensive from the costs of the anatomical department.

The money being raised by Shares and Contributions, each holder of a £100 Share will receive interest on the same at a rate not exceeding *four per cent.* payable half-yearly, and be entitled to send one Student to the University. The Shares will be transferable by sale and bequest: and they will descend to the holder's representatives in case of intestacy. The money due on them will be paid by instalments, as it may be required; but it is calculated that only two-thirds will be called for; and the remaining 33 per cent. will be considered as a Fund of Reserve, in case of any extension of the plan, or other unfavourable exigencies. No person can hold more than ten shares. Each contributor of £50 will have all the privileges of shareholders during his life, except that of receiving interest, and transferring his rights.

The interest will be paid out of the revenues of the Institution, and the yearly produce of the sums received from time to time beyond what is required for current expenses. Each Student is to pay Five Guineas a year to this general income, beside One Guinea to the Library, Museum, and collection of Maps, Charts, Drawings, and Models.

The Rules of the Establishment will be submitted to a General Meeting of Shareholders; but it is expected that the general opinion will be in favour of vesting the whole government of the Institution in a Chancellor and Vice-Chancellor, and nineteen ordinary Members of Council, chosen by the Shareholders by ballot, voting if they please by proxy, a certain number of the Council to go out every year. It is also understood that the emoluments of the Professors will be made to depend on the fees received from Students, with the addition of very moderate salaries.

Names may be entered for Shares and Contributions at the following houses:

Messrs. Smith, Payne, and Smith, Mansion-house-place; Sir J. Perring, Shaw, and Co.; Messrs. Ladbroke and Co.; Coutts and Co. Strand; Hammer-sley and Co. Pall Mall; Ransom, Morland, and Co. Pall Mall East; Bouverie and Antrobus, Craven-street; or any Members of the Provisional Committee.

#### *Society for the Promotion of Religious Knowledge among the Poor.*

WE are apprehensive that this valuable Institution, though long since established, is not sufficiently known and appreciated. The publications it supplies to

its Subscribers, in addition to Bibles and Hymn-books, are by authors of eminent piety and acknowledged ability, whose writings are read with edification by the truly pious of every denomination. The Society has lately considerably augmented the list of its publications, many of which are admirably adapted for distribution among those persons whose moral and spiritual condition ought ever to awaken the feelings of Christian commiseration.

Once in two years subscribers receive books, chosen by themselves from the Society's Depository, to the amount of nearly their entire subscription, to apply in whatever way they approve; and they are also entitled to purchase, at pleasure, the works issued by the Society, at the extremely low prices marked in their printed statements, which may be obtained, with any farther information that may be desired, at 12, King's-arms-yard, Coleman-street.

#### MILL-HILL SCHOOL.

ON the 16th of June, 1825, the first stone was laid of the new edifice for the Protestant Dissenters' Grammar-school, founded in January, 1808, at Mill Hill, in the parish of Hendon, Middlesex.

After the recitations, the distribution of prizes, and the other usual services of the annual public day, the Treasurer, Samuel Favell, Esq. attended by the Committee, the masters and pupils, and a very numerous company of gentlemen and ladies, proceeded to the ground, where the preparations and accommodations had been made with the greatest precision and convenience, under the direction of the architect.

The Rev. John Townsend directed the singing of a part of the 67th Psalm—the Treasurer addressed the company in an eloquent speech—a solemn and appropriate prayer was offered by the Rev. Dr. Waugh—and after singing a doxology, the company, consisting of nearly five hundred persons, retired.

#### *New Meeting-house opened at Camberwell.*

ON Wednesday, June 29, 1825, a new chapel was opened at Camberwell, erected by the church and congregation under the ministry of Mr. Steane. Two sermons were delivered on the occasion. In the morning the Rev. Robert Hall, of Leicester, preached, from John xv. 26; and in the evening the Rev. Dr. Waugh, of Wells-street, from Isaiah lxiv. 1. The devo-

tional parts of the service were conducted by the Rev. G. Clayton, of Walworth, and the Rev. Thomas Griffin, of Prescott-street, in the morning; and by the Rev. Thomas Price, of Devonshire-square, and the Rev. G. Brown, of Clapham, in the evening.

May the glory of this latter house be greater than that of the former, and in this place do thou give peace, O Lord of hosts.

**LONDON ORPHAN ASYLUM.**

ON June 16, 1825, the ceremony of opening the above new Asylum for Orphans at Clapton, took place; when a very splendid public breakfast and grand concert of vocal and instrumental music were given to the company. The attendance was most numerous and respectable. In the absence of his Royal Highness the Duke of York, who was expected to attend, his illustrious brother, the Duke of Cambridge, accompanied by his son, Prince George, the Dowager Duchess of Richmond, and lady Patroness of the Society, graced the meeting with their presence. The building has cost £25,000, of which sum £5000 are still due. The elegance, accommodation, and object of this erection, equally entitle it to rank

with the very first of our national Institutions.

The following Sums were voted out of the Profits of this Work, to the Widows of Baptist Ministers, on the 29th of July last.

E. S. ....	£ 5	H. M. ....	£ 5
S. L. ....	5	E. B. ....	5
E. B. ....	5	A. E. ....	4
R. C. ....	5	H. C. ....	5
M. M. ....	5	H. B. ....	5
A. E. ....	4	M. G. ....	5
P. W. ....	5	C. ....	5
S. W. ....	5	E. B. ....	5
J. S. ....	5		83

N. B. It is particularly requested, that in future the letters of application may be more minutely descriptive of the circumstances of the applicants.

*Additional Subscriptions for the Rev. Mr. Hartnell's Orphans, received by Rev. J. Ivimey.*

Rev. Mr. Bain, Potters'-street	£1	0	0
Mrs. Pains, Ninfield	0	5	0
By Rev. J. Stevens, Meard's-cour	17	2	6

**LINES**

By the Rev. SAMUEL WESTLEY,  
Master of Blundell's School, Tiverton.

THE morning flowers display their sweets,  
And gay their silken leaves unfold;  
As careless of the noon-day heats,  
And fearless of the evening cold.

Nipp'd by the winds' unkindly blast,  
Parch'd by the sun's directer ray,  
The momentary glories waste,  
The short-liv'd beauties die away.

So blooms the human face divine,  
When youth its pride of beauty shows;

Fairer than spring the colours shine,  
And sweeter than the virgin rose.

Or worn by slowly rolling years,  
Or broke by sickness in a day,  
The fading glory disappears,  
The short-liv'd beauties die away.

Yet these, new rising from the tomb,  
With lustre brighter far shall shine;  
Revive with ever-during bloom,  
Safe from diseases and decline.

Let sickness blast, and death devour,  
If heaven must recompence our pains;  
Perish the grass and fade the flower,  
If firm the word of God remains.

**Calendar for September.**

- |  |  |
|--|--|
| 6. Moon passes Saturn VIII. 15 morn.             | 12. New Moon III. aft Too far south to cast her shadow on the Earth.         |
| 9. Ceres south II. 26 aft. Altitude 34° 17'.     | 13. Moon passes Mercury III. 30 morn.  |
| 9. Moon passes Venns III. 7 aft.                 | 16. Mercury between the Earth and the Sun O. 45 aft.                         |
| 10. Moon passes Mars VIII. 45 morn.              | 27. Full Moon IV. 13 morn. Too far north to pass through the Earth's shadow. |
| 11. Moon passes Jupiter VII. 30 morn.            | 28. Venus passes Mars.   |
| 11. Herschel south VI. 51 aft. Altitude 15° 32'. |  |



## Irish Chronicle.

*From Mr. Davis.*

*Clonmel, July 26, 1825.*

“ON Lord’s-day week I preached at Thurles, and last Lord’s-day at Clogh-Jordan, and visited Limerick and Nenagh on the intervening days. The first Anniversary of the Nenagh Bible Association was held on Wednesday, and was attended by about 200 Roman Catholics, as well as a larger number of Protestants. I moved the first resolution, and some clergymen of the Established Church the second, third, and fourth, Mr. Burnett, of Cork, the fifth, and General Read the last. All the company appeared to be gratified; and some respectable Protestants, who were born in the town, declared, when it was over, that they never expected to have seen such a meeting in that place. I hope also, if brother Thomas can procure a suitable master, the school which was recently broken up by the priest, will be re-established.”

*One of the agents of the Society gives the following lamentable account:—*“A scene took place at Clogh-Jordan, the day before the Bible meeting, at Nenagh, from which town it is eight miles distant. A mob of several hundreds came into the town, in open day, and called for the Orangemen and Protestants to show themselves if they dared. The windows were broken in the Protestant houses; and one poor fellow being overtaken in the street, was dreadfully beaten, without any provocation that I can understand being given at all on his part. But it was the 12th of July, and the Orangemen used to have a procession, and the mob came ostensibly to prevent them from walking this year; but for this I am happy to learn there was no occasion, for their lodge had peaceably broken up since the late act was passed, and nothing of the kind was contemplated. When I came into the town to preach on Lord’s-day morning, I was told the poor man that had been beaten was certainly in a dying state, and not expected to live till the service would be over, I therefore went to him immediately, and found him in a most melancholy state, with his poor wife and children crying around him, and a number of the neighbours filling the house. He appeared too far gone to be benefited by any thing I could say to him; but I spoke in his presence, and prayed with him; and his eldest son told me, when I had done, that

he thought his father understood what had been going forward. He was stretched upon a pallet on the ground, and appeared in the last agonies of death; and so it proved, for the service in the meeting-house had scarcely proceeded a quarter of an hour before he died.”

*Journal of Mr. M’Carthy.*

DEAR SIR,

Having retired from my almost numerous calls and engagements through the country, I now sit down to relate the most prominent and interesting occurrences which have taken place in the sphere of my labours.

After preaching at Tullamore, April 10, in the evening, I had a long and pleasing conversation with a respectable young man of the town, who most anxiously waited for my return to relate the state of his mind to me, as the gospel which he had heard was made the power of God to his salvation. And from what he has told me, I have no doubt on my mind but he has passed from death unto life! He seemed very happy, and said that he had examined the doctrine of believers’ baptism, and found it sanctioned by the word of God, and therefore he had resolved to be baptized in the divine name. We were well attended at the preaching; the power of God seemed to accompany the word. We were very happy; and we should have had many more to hear, had we but a suitable place for the accommodation of the people. Tuesday, the 12th, I inspected the school at Rahue; it is beginning a little, once more, to lift up its drooping head. I found present sixteen children; on the list twenty; in the first class, spellers, eight; and the second class, four; the rest in the alphabet. Three children repeated ten chapters in the New Testament. On Wednesday, the 13th, I preached in the school-house, and the place was as full as it could contain; all were glad to see me, more so than I can describe.

Lord’s-day, the 17th, I preached in the Baptist meeting-house twice. We had a cheering time at the communion; and, I hope, that the impressions made on the minds of the people, will not be “like the water spilt on the ground, which cannot be gathered up again;” but like the “bread cast on the waters, seen for many

days." My young friend from Tullamore attended, and we again resumed our conversation on the subject of conversion, christian experience, and heartfelt religion; the day was passed over with much comfort and mutual profit to each party. My dear brother R— had visited the people here several times; they express much satisfaction at hearing him preach, and believe him to be very promising, and a young man called by the Spirit of God to preach his word. He is my son in the gospel, and I am not ashamed of him. In my absence and his, Miss B— and my daughter meet the young people, and as many more as will attend, and read to them Beddome's Sermons, and others which contain the same unadulterated sentiments of the gospel. By this means their own minds are kept alive to the divine word, and the young persons of the neighbourhood are training up in the knowledge of the truth.

On Monday, the 18th, the schoolmaster from Clanchege called on me, and informed me, that in my absence his schoolhouse had been broken open; that the writing-desk had been taken out and smashed in several pieces; that the Testaments were torn to atoms, and a Bible I had given was also destroyed; and several other things belonging to him and the school were taken away and destroyed. Several suspicious persons were taken up and brought before Mr. Daniel the magistrate, and examined relative to that outrage against God and man: nothing to conviction could be proved against them. They were asked on oath if they had heard any person or persons speak against the school, and say it ought not to be allowed in the country; and they answered, not any person but the priest when on the altar. The same day the schoolmaster from Forgany, or the Soame school, came for his salary, with a letter from Doctor M'Manus, stating that his return was correct, as he had taken the superintendance of it during my absence while in England. There are on the list 40 names, and about 30 on an average regularly attend. There are 22 Catholics and 18 Protestants.

Tuesday, the 20th, went to Tenelic; and on Wednesday, the 21st, I preached at Toome, but had not as many hearers as on former occasions, as the notice of my intention of preaching had not obtained as wide a circulation as before. On Thursday, the 22nd, I inspected the school at Kenagh, and found present 66 children. Eight repetitioners said in my hearing 13 chapters in the New Testament. Spellers 26. Admitted on trial

11; leaving now on the list 77. Catholics 26, and Protestants 51. I preached in the evening, and had the house crowded; we had, indeed, a memorable time.

Friday, the 23rd, proceeded to Athlone; was not in time to inspect the school; but I preached in the evening. We had a tolerable number to hear, notwithstanding the intelligence of my arrival had not become general. Saturday, the 24th, rode to Fербane, and was hailed with many welcomes by all my friends, who long looked for and prayed for my return. The day following being the Lord's-day, the 25th, I preached; but was not so numerously attended, as the people round the neighbourhood had not heard of my coming; nevertheless, we had a most cheering time, both during the public worship and at the communion of the Lord's Supper. In the evening the number of hearers was much increased. Monday, the 26th, I returned to Athlone, and inspected the school there: found present 36 children. Twelve chapters were repeated by nine of the repetitioners. Spellers 26; in the alphabet 13; total 48 on the list. Preached there in the evening, and the number of hearers much increased. Tuesday, the 27th, rode to Ballinasloe; but could not arrive in time to collect an auditory. On Wednesday, the 28th, while at dinner, we were conversing on the subject of perjury and profane swearing; and to show how very light some persons make of it, I related an anecdote which I had heard from a gentleman, who said it was well authenticated.—A judge asked a female, who was on her oath, what would be her punishment if guilty of taking a false oath? She replied, with great deliberation, "The absence of my guardian angel for twenty-four hours." No, no, said a young man of rather respectable appearance, and who with her was of what is called the Catholic persuasion, "she is altogether wrong as to the nature of her punishment for that crime, for it is the deprivation of the blessing of our baptism for twenty-four hours." When will the time come that this people will read their Bibles! that precious book of God! Thursday, the 29th, to Eglis, and lectured from the scriptures. Friday, the 30th, to Tullamore; to which place we have removed the Clanchege school, and found present 28 children; it is likely to do well. They had not time to make much progress since its formation. Sunday, May 1, I preached again at Athlone; nothing very particular occurred; I continued preaching; and on my return, visited the places as above, until I returned home. On Lord's-day, the 8th, I preached at Rahuc, and

was well attended. Tanelic, Toome, Kenagh, and Ballymahon, were the places I visited; and during the remainder of the week, and indeed each meeting was encouraging. I left the good seed to vegetate, hoping that the heavenly showers of the Divine Spirit would facilitate the growth. Saturday, the 9th, had to borrow a horse to return home, as my own took lame; and on Lord's-day, the 15th, rode about eighteen miles to preach, at eleven o'clock, at Ferbane. The number of hearers were very much increased. Every thing seemed to bloom again, and to promise fresh encouragement for perseverance. A meeting-house is now fitting up there, which will contain about 140 or 150 persons, principally at Mr. Bagnall's own expense; and what is still better, it is in the town. The people have now to come near a quarter of a mile out of the town; and when our design is accomplished, we may hope that our number of hearers will be much increased. Monday, the 16th, I preached at Clover Park; and after preaching, a person strove to find fault, because I preached on the moral duties of the christian; but the people gave the point decidedly against him. Thursday, the 18th, proceeded again to Ferbane, and preached there: went on to Watervew; and on Lord's-day, the 22nd, preached at Clogh-Jordan, in the county of Tipperary, and was tolerably well attended, although the publicity of my intention of preaching was not general, nor had there been preaching more than once the last twelve months; and what excited my attention to that place more than the promotion of the general good at other places was, a gentleman from the county of Galway called at my cottage, who had heard me preach at Rahue the last time I was there, and told me that the meeting-house and the adjacent concerns were instantly to be served with ejectments for non-payment of two years ground rent, being but six pounds ten shillings. I thought it a pity to let one of the oldest Protestant houses in Ireland go out of our denomination for want of some exertions to redeem it. I stopped the members, and adopted means to pay the money against my next visit to them; and from the very ardent desire the people manifested to hear the word, the refreshing time we had, and the liberty I had in my own mind, I was led to believe that the finger of God had directed me amongst them. I was led to hope, that, like what is fancifully reported of the phoenix, out of the ashes and ruins of this old church, the Lord may raise up a new and spiritual people, that shall eventually praise and glorify his righteous

and holy name. I saw the landlord, and he said, had I not come he would actually have proceeded to dispossess the people of the place the ensuing week; yet he would take my word for the money until my next return. And, under God, you may plainly see the advantage of the Irish Mission; not only in raising up new churches, but also in preserving old ones. The gentleman and I rode thirteen miles, there and back again, in the evening. I only lectured in a private way until Wednesday, the 25th, when I preached at Glanleahaun; had a very profitable time.—Thursday, 26th, at Ballinasloe.—Friday, 27th, made a stop near to Shannon Bridge, to explore, and try to open another door for the promulgation of the gospel; but could not succeed then: only lectured in a private family.—Saturday, went part of the way on my return to Athlone; and on Lord's day, 29th, preached there. We had a good many to hear each time, particularly in the evening. And on Monday, the 30th, preached at eight o'clock in the morning; and at ten o'clock made a cursory inspection of the school; I found present twenty-one children: it has not yet recovered the papal stroke of anathema issued from the holy altar by the priest of the town; but gradually lifting its drooping head. I called the same day on Lord Castlemain, for his subscriptions for the general purposes of the Society; and he received me with his usual grace and politeness.—Tuesday, June 2nd, inspected the school at Tullamore; present forty-one children. I preached at the meeting-house at Rahue, the following evening.—Lord's-day, the 5th, I preached at Rahue to a crowded assemblage; and immediately after the dismissal of the congregation, we proceeded to the Silver River, and baptized Mr. F. H. son to Mr. H. of Tullamore, who keeps a most respectable academy there. He is about nineteen years of age; and what gave the most peculiar interest to the scene was, after I had nearly exhausted myself in speaking to the people, who, with the greatest decorum and solemn attention, crowded the banks of the river, at each side; he gave a most impressive address, for about ten minutes or a quarter of an hour, which pleased all who heard him.—He spoke of the change he had undergone, through Divine grace, in his mind, with his views of the gospel, and his reason for receiving the solemn rite of baptism in the plain and simple way it is described in the holy word. I think I never saw such marked attention and steady conduct, from a mixed multitude, on any former occasion; and it was the

decided and unanimous opinion of several religious persons who heard him, that the Divine Being has chosen him to be a minister of his glorious gospel. If so, I shall have at least three of my spiritual children in the Lord, preaching his word to the people. I am now making some arrangements with them, as to the time and places where they will use the talents that the Lord has given them.—I have several other persons engaged in their own sphere, in the ways and work of God; and I am resolved to set every man to work for God, let his gifts be ever so inferior, to do it according to the ability the Lord has given. My young friend wrote me three letters previous to his baptism, which I shall send inclosed with my journal. He seems to possess a blessed medium between forwardness and diffidence; such was his modesty, that in making known the state of his mind, both to me and his parents on that subject, that he did it by writing; and he experienced great anxiety to find the approbation of all parties concerned.—Monday, the 6th, I inspected the school at Tullamore again, and was more than ever convinced of the propriety and utility of removing the school to that place; as the number of children then present was 65, which was an augmentation of 24 children, since the last inspection; viz. in six days I admitted 12; leaving on the list 78:—only 12 readers, 19 spellers, and the rest in the alphabet. At seven o'clock I preached, and had my friend's house crowded to excess, and almost to suffocation, and many of my hearers were some of the most respectable inhabitants of the town. Since I entered into the service of the Society, I have not found so great a spirit of hearing as is now manifested amongst them.

You may remember that when I was in London, and at the Committee-room, I mentioned the case of this town, and the gentlemen then present gave me leave to form a school there, and take some suitable place, which would answer for both the school and preaching. I can get a place for six pounds, which we may make commodious at very little expense, which we can do amongst ourselves. Have the goodness to let me know immediately if I may take it, lest it should slip from the possibility of our grasp. The person in whose house I preach occasionally is very infirm and sickly, and consequently it puts them to much inconvenience to accommo-

date the people with the use of their place. The school-house is likewise too small for the number of children who well attend, and it is in an inconvenient place for them.—Tuesday, rode twenty miles; and Wednesday, the 8th, preached again at Tuam.—Thursday, the 9th, inspected the school at Kenagh; found present 59 children, and on the list 95; dismissed 3; Protestants 36; Catholics 59; repeaters 9; chapters committed since last inspection, 18; readers, independent of the repeaters, 5; spellers 15: the remainder in the alphabet.—Friday, the 10th, inspected the Toome School: present 26, on the list 39; readers 6; spellers 14; alphabet 19. In the evening I preached at Ballymahon; at seven, several persons surrounded the windows of the house, and disturbed us very much during the sermon.—Saturday, 11th, the school at Athlone had present 39, and on the list 52. So you see it is lifting up its head very fast indeed. I rode about twenty miles to Ferbane; and on Lord's-day, the 12th, I preached twice there; and shortly after the administration of the Lord's Supper, I was called out to converse with a Catholic, who was under similar impressions of fear to that of Nicodemus; he wished to see me alone, or with only the person who came with him. Through reading the word of God, he had come to see the errors of the Church of Rome: he never will enter a chapel again. He wishes much for more instructions—hopes he will soon become a member of the church—is to call at my cottage when I return home, when he will let me know more of his mind. Indeed, there are several Catholics on the move toward gospel truth, and I have been told by good authority, that no less than three priests have read their recantations last week. The remainder of the week visited Cloverpark, Rahue; on the 15th inspected the school; found present 21; two children repeated two chapters; 1st class spelled 8; 2nd ditto, 9: remainder in the alphabet.—Returned by Cloverpark, and preached at List; so on to Waterview, and on Lord's-day, the 19th, I preached at Clogh-Jordan: we had a large and very attentive auditory; we raised the money, paid the ground rent, and thereby saved the congregation from ejection. I think good will yet be done here. O that God may give his blessing to every effort made to promote the extension of his glorious kingdom.

# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### BIRMINGHAM.

THE second Annual Meeting of the Auxiliary Baptist Missionary Society for Birmingham and its vicinity, was held on Tuesday, July 26, at the spacious Wesleyan Chapel in Cherry-street, which had been kindly lent for the occasion. The chair was filled by the Treasurer, Owen Johnson, Esq.; and the various Resolutions were proposed and seconded by the Rev. Messrs. Hoby, C. Birt, Evans, Dyer, Close, Mack, Poole, and others.

Similar meetings, in connexion with this Auxiliary, were held on Thursday, the 21st July, at Coventry;—on Friday, the 22nd, at Bromsgrove;—and on Monday, the 25th, at Bilston: and sermons on behalf of the Society were preached at each of these, and several other places, and at the different chapels in Birmingham, by the Secretary of the Parent Society, the Rev. James Hoby of London, Rev. John Mack of Clipston, and Rev. C. E. Birt of Derby. A growing interest in the cause of the Society is evidently felt in this very populous district, and we trust that this will be followed by increasing prosperity in the churches at home, as well as by liberal and persevering exertions for the spread of the gospel abroad. The receipts of the Auxiliary for the last year have been upwards of £800.

#### CORNWALL.

THE Annual Missionary services of this district were held in the beginning of July; when the cause of the Society was most ably advocated by Messrs. Saunders of Frome, Sutton, late of Moorshedabad, and Horton of Devonport. Public Meetings of the Associations, of which this Auxiliary is composed, were held at Penzance on the 5th; at Redruth on the 6th; at Helston on the 8th; at Truro on the 12th; and at Falmouth on the 13th. In

the course of this tour, twenty sermons were preached for the benefit of the Mission:—eight by Mr. Saunders, at Penzance, Helston, Redruth, Gwennap Pit, where six or seven thousand were assembled, Truro, and Falmouth;—seven by Mr. Sutton, at Helston, Camborne, Truro, Grampond, and Chacewater;—and five by Mr. Horton, at St. Day, Falmouth, Flushing, and Penryn, where the use of the Independent Chapel was kindly granted for the occasion.

The fifth Anniversary of the County Auxiliary Society was held at Falmouth, in connexion with the Annual Meeting of the Branch Association in that town. The chair was ably occupied by a respected member of the established church, and magistrate of the district, Thomas Hartley, Esq. of Roscrow, whose liberal donation last year, and whose services on this occasion, justly entitle him to our gratitude and esteem. The business of the Falmouth Association having been disposed of, the Secretary read the Report, from which the following passages are extracted:

“The amount of this year’s subscriptions and collections will be, as your Committee calculate, near £200, so that the whole sum raised by your Auxiliary, during the five years it has existed, will be about £1000. The success which has thus attended the efforts of this Society is, in the opinion of your Committee, very much to be attributed, under the Divine blessing, to the annual visit of our esteemed brethren, and to the enlivening meetings of our respective Associations, which they have favoured with their attendance. No description of public services affords so eligible an opportunity for bringing forward the various details of Missionary enterprise, and for exciting appropriate emotions, as meetings like the present, when properly conducted. Your Committee report, with much pleasure, the recent establishment of an association, in connexion with the Redruth branch, at Chacewater; where, sixty-one years ago, the foundation of the modern Baptist interest in Cornwall was laid, by the exertions of that pious and benevolent man, Mr. Hornblower, whose name will be had in everlasting remembrance.”

The resolutions were moved and seconded by Messrs. Wildbore (Independent)

and Sutton; Hayman (Methodist,) and Saunders; Muscutt (Independent,) and Horton; Thompson (from Peru,) and Dr. Trevosso. The attendance on this, and the other services, was numerous and encouraging. The most lively and zealous feelings were called forth, while the decorum of a religious service was strictly maintained. The Divine presence was manifestly with us. The eloquence of the speakers was worthy of the cause they endeavoured to promote. The statements of Mr. Sutton excited a high degree of interest in this and every other assembly. Mr. Thompson, who had arrived by one of the packets only the day before, added greatly to the delight of the meeting, by a detail, which he was solicited to afford, of his exertions in the circulation of the scriptures, and the establishment of schools, in South America.

May the contributions of the ensuing year demonstrate that these interesting services have brought the cause of the Mission nearer our hearts, and inspired us with greater anxiety for the coming of the kingdom of Christ!

E. C.

#### *Auxiliary Society for Part of the Western District.*

To strengthen Missions, and give extended impulse to the world in their favour, are among the most important objects that claim attention. Public Meetings for such purposes have proved eminently useful, in affording opportunity for making known the real state of the Heathen world, and giving publicity to what has already, through Divine favour, been achieved.

We are happy in being able to state, that the ninth Half-yearly Meeting of the Auxiliary Baptist Missionary Society for part of the Western District, held at Honiton, Wednesday, the 13th of April, was of this description; sermons suitable to the occasion were preached by brethren Chapman of Yeovil, and Humphrey of Cullompton, and a public meeting was held, at which a most gratifying Report was read; resolutions were adopted, and addresses delivered, adapted to promote the interests of the Missionary cause.

Throughout these sacred engagements, a feeling was evinced that appeared to harmonize with those which animated the venerable men whose honour and joy it was to be the founders of the Baptist Mission; like them and their excellent Missionaries, the friends present seemed to say, Our purpose is fixed—the cause

we espouse is the cause of God, and has been already honoured by him in an eminent degree—if I forget the cause of Missions, may my right hand forget her cunning.

A considerable interest appeared to be raised in the town on this occasion, which we trust will, through the Divine favour, be productive of permanent advantages both to the Missions and the church of God in that place.

Affectionate notice was taken of the loss the Mission has sustained by the recent death of one of its warmest friends, the Rev. J. Saffery, with a view to excite to fervent prayer to Almighty God, that he would be pleased to raise up others to repair that loss.

Names of brethren present:—Mr. Horsey, Senior—Thomas—Gill—Crook—Claypole—Chapman—Lush—Humphrey—Clarke—Budd—Granger—Horsey, of Crewkerne—Murch—and Sharp.

C. S.

#### MR. EUSTACE CAREY.

WE have great pleasure in stating, that Mr. and Mrs. Eustace Carey, with their infant, arrived safely at Liverpool from New York, on Wednesday, August 3d. The health of Mr. C. though far from being restored, has much improved since he left India; and it is very gratifying to add, that, during his stay in America, he experienced much kindness from the Christian friends at Philadelphia, New York, Boston, and other places which he visited; and received many very liberal contributions towards the important object of Female Education in Bengal.

#### Foreign Intelligence.

CALCUTTA.

FROM the Auxiliary Missionary Herald for January last, we copy the following article, which will doubtless be highly gratifying to the patrons of Female Education.

*Examination and Annual Meeting of the Female Department of the Bengal Christian School Society.*

ON Tuesday, December 28, 1824, was held the Fifth Annual Examination of the Native Females educated by this Institution, at the residence of W. T. Beeby, Esq. Circular Road, Calcutta. The following is the order of proceedings on the interesting occasion.

The girls about to be examined being seated in classes, in two large rooms adjoining, the Rev. J. Hill was called to the chair, and proceeded to inform the company present, that the schools of the Society in Calcutta and its neighbourhood, amounting to thirteen in number, contained about 250 children. Of the four schools superintended by Mrs. Trawin at and near Kidderpore, however, through her being absent from Calcutta, none could be conveniently brought to be examined:—hence all the pupils present, amounting to 75, that number being as great as it was supposed could be fully examined in the time allotted for that purpose, were selected from the nine schools under the care of Mrs. Colman, containing about 180 girls.

The Chairman remarked also, that in order to enable the examiners and the company present to ascertain more fully the progress of the pupils, without occupying too much time, the children had been arranged in two rooms, where the examination would be going on by different gentlemen at the same time.

At the request of the Chairman, the Rev. J. Wilson of Mirzapore, Rev. W. Yates of Calcutta, and Rev. William Carey of Cutwa, then proceeded to ascertain the improvement made by the children, according to the following order of their attainments:—

The junior class, viz.: the 5th—Read the Picture Alphabet, with the compound consonants and vowels.

4th Class—Read Picture Alphabet and an easy lesson attached—Spelt in Pearson's Spelling-book.

3rd Class—Read Mother and Daughter; repeated the greater part of it—Spelt any part of Pearson's Spelling-book—Read Good Child and another lesson.

2nd Class—Read the Parables—Good Child and reading lesson—Watts's Catechism—Mother and Daughter, and repeated most of it—Spelt and gave the meaning of any words in Pearson's Spelling-book.

1st Class—Read The Sheep and Good Child—Pearce's Geography, and pointed out places on the Map of the World—Defence of Female Education—Parables of our Lord, with commentary—Watts's

Catechism—Read and repeated any part of Mother and Daughter—Read the lessons in Jetter's Spelling-book, and also spelt eight columns, and gave the definition attached—Spelt and gave the meaning of any words in Pearson's Spelling-book.

The decorum manifested by all, and the readiness with which they read and spelt, seemed to afford very general satisfaction—while the promptitude with which the higher classes answered unexpected questions, put to them as to the meaning of the Parables, or other lessons they read, and the situation of different places in the map of the globe they produced, excited astonishment and delight. The examination as to reading and spelling being completed, twenty of the elder scholars, who had been instructed in needle-work, exhibited specimens of their attainments; and each of them was ready with her needle and thread to prove to any spectator, who might desire it, the readiness with which she could handle these instruments of peaceful industry, and domestic comfort. They were then dismissed to another apartment, to receive the small rewards of money, or pin-cushions, needle-cases, &c. with which some benevolent ladies had presented them, while the company present proceeded with the business of the Meeting.

The Chairman then called on the Rev. J. B. Warden, one of the Secretaries of the Bengal Christian School Society, to read the Report. It stated, that the schools connected with the Society during the last eighteen months, had increased from six to twenty, and the pupils educated by it from 160 to 350. After noticing more fully this pleasing extension of the Society's operations in Calcutta, Kidderpore, Chinsurah, and Berhampore, and expressing the obligations of the Committee for the handsome support they had received in this country, (especially from some Native gentlemen,) and from the London and Baptist Missionary Societies in England, the Committee closed the Report with soliciting for their successors in office, (from the consideration that the Society was in debt to its Treasurer, and that its efforts knew no limits but that of the public liberality,) a decided addition to the support they so gratefully acknowledged.

The Report being concluded, the Chairman again rose, and after proposing the appointment of the Officers and Committee for the ensuing year, commented in a very forcible manner on the strength of female influence, and the absolute necessity arising from hence, that that influence should have a right direction. After a

glowing comment on the promise, that the knowledge of the Lord shall one day cover the earth as the waters cover the face of the deep, he commended the Society to the patronage and liberal support of the company, and concluded with earnestly imploring that the Divine blessing might rest upon the Institution.

Having witnessed the very commencement of Native Female Education in this country, with the innumerable and perplexing obstacles which at first impeded it; and having been also privileged to behold its rapid progress, and the delightful spectacle of two public and most satisfactory examinations of native girls within a few days of each other, we cannot but feel thankful to God, encouraged in our hopes, and determined to continue and enlarge our labours. Much has been effected;—but let the friends of Female Education persevere, and they shall see greater things than these. To the early friends of the Society, whose anniversary we are describing, belongs the honour of *commencing exertions so beneficial*:—to its noble coadjutor (the Ladies' Society,) the equal honour of *pursuing them to a still greater extent*. Let a generous emulation continue to animate the conductors of both. Let all who possess the ability contribute to both. Let the success and the occasional failure of the plans of one institution, animate and guard the other. Thus, like twin sisters, shall they walk forth to bless the country:—and like the great lights of heaven, shall they each communicate, though in different directions, an extensive and beneficial influence. But long indeed must it be, ere there be no part of our dominions in the East, where a portion of that influence shall not be felt. While, therefore, we applaud the arduous, benevolent, and successful labours of Mrs. Wilson, Mrs. Colman, and others, the more active friends of Native Female Education, let us all recollect, that we are bound to practise benevolence, as well as to admire it; and that it is a duty from which nothing can exempt us, to do all in our power to aid their efforts. An immense population, in urgent need of instruction, lies before us. Supposing British Hindostan to contain seventy millions, and allowing that there may be altogether two thousand females in this extent of territory, receiving the blessings of Christian education, we have only six in a population of *two hundred thousand*, thus training up for God and glory! What an extensive, and (as shown by experience) what a promising field of exertion is thus presented; and what individual does not desire to share in the

labours and honours of the enterprise! Let Christian females arise, then, to the performance of their duty. By their earnest prayers, their liberal contributions, their influence with others, and, (if acquainted with the language,) by the superintendence of schools, let them aid efforts so important and blessed. "Freely have they received, through the gracious arrangements of Divine Providence, the blessings of education and religious improvement—freely, therefore, may they be inclined, under a grateful sense of their obligations, to give a portion to the ignorant and out of the way; that when He shall come, who from each of us shall require an account of his stewardship, we may render it with joy, and be privileged to witness the entrance into eternal life of some saved by our instrumentality, respecting whom, while prostrating ourselves before the throne, we may exclaim, Here are we, and the children whom thou hast given us!"

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#### DIGAH.

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THE following extract of a letter from Mrs. Rowe, will shew how serviceable Christian females may be, when under the influence of a right spirit, in keeping things together at a Missionary station, during a state of bereavement. We think it probable that, long ere now, Mr. Moore has arrived at Digah to supply the place of the late Mr. Rowe.

OUR little church of five members, including myself, being destitute of a pastor, suffer much in our souls. We try to keep up our dejected spirits, by observing the common means of grace, in assembling together, to sing, read the scriptures, and make some remarks upon them, and to take our turns at prayer.

The worship of the true God is held twice at the brethren's place, and twice at my bungalow every Sabbath-day, in Hindee. Besides this, of a Lord's-day afternoon, while they have worship for any who will hear, at the native chapel, I read a chapter or sermon in English, for the benefit of my family, that is, the English part of it. The manner of dividing the Hindee service is as follows. When the weather admits of my exposing myself, I go to the native chapel, where a few native women usually assemble to hear me read a chapter or commentary; after which, one or other of the Christian women prays. This is done before break-



fast. At ten o'clock, native worship is held in my centre room; and every evening in the week, I hold our family worship in Hindee, for the sake of the house servants, who either cannot attend in the day, or do not like to do it. They all attend of an evening, and I am happy to perceive the good effect it has had in so short a time as it has been practised. The cook, in particular, lends an attentive ear, and frequently interrupts me while reading, to inquire into the meaning of certain passages. He seems to enjoy the hearing of the scriptures, and acknowledges, without hesitation, the folly of all Hindoo rites, &c. The old native woman, who lives with me, and teaches the small Digah family native female school, takes her turn alternately at prayer, being, I think, a sincere lover of Jesus.

The two native preachers are attentive to their duty, in going about to preach the gospel; and have many stated places, such as Portuguese houses, Bankipore tan-yard, several of the native schools, besides here and at their chapel on Sabbath-days. They call me their pastoreess, and bring their difficulties to me to be settled. I feel very inadequate to such things, and pray daily for one to be sent here, qualified to do them good, and to administer reproof or instruction to them. I am happy that they have some one to keep them together until such an one arrive.

It is a great source of sorrow to me, that so little of the fruits of the blessed seed sown appears. I still trust in the promises of God respecting the heathen, and fully believe that the time is not far distant, when a harvest will be evident to all. I judge so, from the state of the native mind, which has let go many prejudices, to obtain instruction for youth, both male and female. There is not a school under the management of this station, except that for males and that for females, on our premises, which was not solicited by landholders or village masters, and they offer their best accommodations free of rent, and allow not only the scriptures and Watts's Catechism in their schools, but stated worship once a week of the living God, and great numbers attend. This had never taken place in any instance previous to the decease of Mr. Rowe. I think they feel that a sincere well-wisher and benefactor is taken away. The Lord can bring up the germ, and make it fruitful. May it please him to do so!

Three of our inquirers deserve some notice: the first is a man, who to be holy abjured the use of all meats and grain,

and while hearing brother Roop Das read the 10th chapter of Acts, changed his resolution, and that evening partook with him of his supper. He said he had not eaten flesh or corn for many years, living wholly on fruits and vegetables; but for the future should eat whatever God had given to man. He has gone to his abode, being only a transient visitor. The second is a labourer, who is convinced of the truth, and obtained permission to reside within our gate; but he works for his living elsewhere. The third is a man of more consequence in appearance; he says he is a collector of revenues in Nepal, and has many villages at his disposal. He has visited us at times during seven years; and says he has so long been convinced of the truth as it is in Jesus Christ. He has been with the native brethren this month past, and furnishes his own bread. It must here be observed, that the brethren's wages are only sufficient for their own support, and would not enable them to keep another person constantly. The case with them, therefore, is hard, where a poor inquirer wishes to pass a few days with them. I fear that returns made by inquirers will make them mercenary; and not to have them, may be oppressive. May the Lord help them out of these difficulties!

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### TARTARY.

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THE following Extracts from the correspondence of Mr. Daniel Schlatter, with his friends in Switzerland, (see our numbers for November, 1823, and December, 1824,) will convey some idea of the spirit which animates the exertions of that excellent man, in the distant and self-denying sphere of labour which he has chosen.

*Ohrloff, Aug. 1824.*

IN these parts there is much good doing, and a spirit of piety prevails little inferior to that among you. Many are looking seriously forward to the things which shall come to pass; among the Germans this is truly a time for sowing the good seed. The Lutherans are in want of the preached gospel, and the Meunonites are too vain of their pious ancestors, as if it were a matter of course that their descendants on that account, deserved the name of Christians. Now, however, there are many who lend an attentive ear to the preaching of the word.

I feel more joy and assurance in my heavenly calling; it is a blessed thing not to see and yet believe. The Lord has given me an evident blessing among our German brethren, many of whose hearts he has opened. Pray for me that I may grow in faith, and continue steadfast to the end; and not become slothful, careless, or lukewarm. I have now been a year at this place, without a passport. I am not looked upon as a mere servant to a Tartar, or I should have received a passport. My manner of life awakens attention, but I am easy. Prince G—, and General I—, told me I might stay, as they would answer for me. However, if I should be removed, I shall go where the Lord leads me, and I am happy every where.

Be not uneasy respecting what you hear from Russia; many important events are occurring in this empire, even within my own experience. Almost insurmountable obstacles are to be overcome by a Christian among Musselmen. No idea can be formed by a person who has but a superficial acquaintance with the doctrines of Islamism, of the fanaticism, ignorance, and pride, as well as peculiar manners of the Tartars. However, I have reason to bless the Lord, that I have been so successful, and live so peacefully.

I should soon have left Ali and gone to live with another Tartar, if he had not altered his conduct towards his wife Tasche, whom he used to beat cruelly. I remonstrated and reasoned, but he told me that the Koran commanded the men to beat their wives; and that he had bought his wife. I endeavoured to give him correct ideas on the subject, but in vain. I then declared that I would not stay with him if he treated his wife so barbarously. At his request, however, I have remained till now; and he has not beat his wife since our conversation. My health is excellent, notwithstanding my diet consists of the flesh of dead or diseased horses. Labour sweetens every thing, and gives an appetite even to the most disgusting viands. A person must be exposed to the cold and wet, and have slept in both, before he can enjoy the miserable abodes of the Tartars; and yet, it would give me great pain to see any of my dear relations or friends in such a situation, among this people, in a barren wild, where frequently, during the burning heat and severe labour, not a drop of good water is to be had.

A violent storm lately raged in this district; many houses, even whole villages, were blown down in the old settlement. The misery this has occasioned is

very great; many families are without a shelter. The hurricane extended to the Dnieper, into which whole herds of cattle were swept by the violence of the tempest, and even the shepherds were drowned. Waggonen laden with corn were overturned, and the corn scattered before the wind.

I am now acquainted with the most familiar things in the Tartar language; and shall proceed to acquire a sufficient knowledge of religious terms in order to speak to them soon about the Saviour, which I greatly long to do; for what is every thing on earth to compare with the excellency of the knowledge of Christ Jesus my Lord? Nothing appears to me more delightful than this truth, that God loveth sinners, and me who am a sinner also. But we must be assured of being freed from sin in Christ, and feel the powerful influence of the divine love within us. We must resign our lives to him, else we cannot find true life in him. Every day I feel more satisfied with my condition, for I am in my Father's house and service.

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### AMERICA.

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THE *Boston Recorder* for March, 1824, contains the following summary of intelligence on the subject of "revivals of religion" in the United States. Have accounts of this nature obtained as much attention in Britain as they ought?

AFTER a careful examination of the papers, from Sept. 1822, to Sept. 1823, for the purpose of ascertaining the number of revivals reported in that period, results have been published, by which it appears, that more than 400 revivals, in which the number of hopeful converts exceeded 27,000, were reported. This is probably a greater number of revivals than the American churches have known in any preceding year. In the Presbyterian church in 1815, there were only three revivals. From this small number there was a regular and rapid increase till the last year, when there were 98. We have not the means of ascertaining that there has been the same, or a similar progress in the other denominations. But we do not recollect that we have ever before been cheered with the intelligence of so many hundred revivals, and so many thousand converts in a single year. The prayer, that converts may be multiplied as the drops of morning dew, seems to be answered.

At the present time, there are revivals of religion in several Baptist Societies in Maine. A letter from the Rev. Mr. Ripley, of Portland, mentions particularly those in Nobleboro', Jefferson, and Sibley. The number who have been admitted to the churches, and who are expected soon to be admitted in these places, exceeds an hundred.

The revivals in New Hampshire and Vermont, of which we find an account published in the month of February, are those in Burke, (Verm.) and Leinster, (N. H.) There is a striking contrast in the intelligence from these states, in relation to revivals at the present time, and at some preceding periods.

In Massachusetts there are revivals in Cambridgeport, near Boston; and in Carver. In the former place it is in the Baptist Society, and is spoken of as a very interesting work; in the latter, it is hoped about 50 are recently converted, and the revivals appear to be extending to some of the societies in the vicinity. No particular intelligence has been published concerning the revivals in Cohasset, Hingham, and Scituate; but they have been spoken of as exhibiting, in a remarkable manner, the power of God; for they advanced against great opposition. There is not in Massachusetts, at the present time, any thing resembling the revivals of former years, when numerous churches in the vicinity of each other, were, at the same time, visited and refreshed by the presence of the Spirit of God.

In Connecticut, there are revivals in Colchester, Lyme, Millington, East Hadam, and in the State's Prison. In Colchester the revival extends to the different denominations, and has been of great power. In the State's Prison, several convicts give evidence of penitence, and others are anxious to secure their salvation. A letter from the Rev. Mr. Nettleton, published within a few weeks, states,

that about twenty towns, within the last eighteen months, in the vicinity of Bolton, in the eastern part of Connecticut, have shared in the gracious influences of the Divine Spirit. In these towns more than 1300 are hopeful converts, of whom 800 have been added to the church.

In New York, there are revivals in Northumberland, Moreau, Sandy Hill, Glenn's Falls, Lenox, and in Dr. Macauley's Society, in New York city. The revival which commenced in Moreau and Northumberland (where about 70 have been added to the church,) has been greatly promoted by Union Prayer-meetings of neighbouring churches. The revival in Dr. Macauley's Society, in New York city, commenced soon after his removal from Schenectady, and has continued from that time to the present. More than 200 persons have been added to the church, of whom 98 are heads of families.

In Sidney and Bridgetown, N. J.; in the Methodist Society in Wilmington, Del.; in several Baptist churches in the vicinity of Orange, Virg. and at Taloney, among the Cherokee Indians, there are revivals. At Taloney, nine Cherokees and one white person have been admitted to the church.

A letter from Edgefield District, South Carolina, states that one minister alone in three churches, has baptized 250 persons in two years, and that there are revivals in several of the churches in that region at the present time.

In Illinois and Missonri, a letter from Rev. J. M. Peck states, the prospects of religion are more favourable than they have been for six months past. In the county of Boon's Lick, Missouri, an extensive revival of religion has existed for more than a year. Upwards of 500 have been added to the churches. In several settlements in Illinois also, the spirit of serious inquiry is increasing.

*Contributions received by the Treasurer of the Baptist Missionary Society, from July 20, to August 20, 1825, not including Individual Subscriptions.*

FOR THE MISSION.

Birmingham, Auxiliary Society, by Owen Johnson, Esq. Treasurer.—  
Birmingham, Cannon-street, Auxiliary Society and

Collections .....	61	9	7
Bond-street, Ditto .....	96	3	7
New Hall-street, Ditto .....	113	15	0
Sundry Donations, including £100 from Mr. Deakin .....	217	18	7
Ladies' Society, for Female Education ..	17	14	6
Collection at the Public Meeting .....	25	13	5
Subscriptions .....	45	9	0
Interest of Money, by Mr. King .....	0	14	5

578 18 1

	£	s.	d.			
Brought forward	578	18	1			
Corentry, Auxiliary Society, and Collections	46	13	0			
Hurley Hall, Collected by Mr. Mowbray	5	0	0			
Dudley, Auxiliary Society, and Collection	27	1	1			
Cradley, Ditto	0	8	1			
Bridgnorth, Collection and Subscriptions	18	6	0			
Warwick, Auxiliary Society	2	0	0			
Burton-on-Trent, Ditto	12	8	0			
Cosley, Ditto, and Collection	27	11	2			
Appleby, Ditto	2	1	2			
Netherton, Ditto, and Collection	20	0	0			
Bilston, Ditto, Ditto	43	16	6			
Upton-on-Severn, Ditto, for Translations	3	0	0			
Bromsgrove, Ditto, and Collection	21	18	4			
Holy Cross, Ditto	2	0	0			
Kidderminster, Sunday School, for Female Education	2	0	0			
Redditch, Mr. Williams	1	1	0			
	823	11	2			
Acknowledged before, at various times	363	4	6			
				460	6	8
Weston-by-Weedon, 4 Years' Subscription, by Rev. W. Gray	15	0	0			
Haworth, Subscriptions, &c. by Mr. Hartley	24	0	0			
Edinburgh, Sundries, by Rev. William Innes	30	18	4			
East Lothian Society, by Mr. W. Hunter	9	10	0			
Whitehaven, Auxiliary Missionary Society, by Rev. Mr. Fairlie	6	0	0			
Sherborne, Subscriptions, by Benjamin Chandler, Esq.	5	5	0			
Alnwick, Auxiliary Missionary Society, at Rev. Jos. Rates' Chapel	10	0	0			
Bristol and Bath, Auxiliary Society, by Mr. John Daniell, Jun.	100	0	0			

## TRANSLATIONS.

Legacy of the Rev. Thomas Arnold, late of Reading, by Robert Hills, Esq. Exor. free of Duty	25	0	0
Allerlean, near Berwick, Baptist Church, by Rev. William Innes	2	0	0
Bristol and Bath, Auxiliary Society, by Mr. John Daniell, Jun.	56	5	11

## SCHOOLS.

Edinburgh, Sundries, by Rev. William Innes	3	2	0
Bristol and Bath, Auxiliary Society, by Mr. John Daniell, Jun.	13	19	0

## FEMALE EDUCATION.

Edinburgh, Collected by Mrs. Innes, &c. by Rev. William Innes	13	0	0
Dundee, Society in Rev. Mr. Frazer's Congregation	2	10	0
Bristol and Bath, Auxiliary Society, for "Broadmead School"	20	0	0

N.B. The Secretary has occasion to renew his *earnest* request, that whenever payments are made, on behalf of the Society, at the Banking-house of Sir John Perring, Shaw, and Co. instead of the Mission-house, information may be forwarded to him by the parties making such payments. It appears, that on the 8th of July, a sum of £30 12s. was received at the Bank, and, on the 22nd of that month, a further sum of £12 9s. 6d. but no clue whatever can be obtained to indicate by whom, or on what account, these payments were made.

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*Just Published.*

The Annual Report of the Baptist Missionary Society for 1825, with an Appendix, List of Contributions for 1824-5, &c. To be had at the Baptist Mission House, Fen Court, Fenchurch Street, London. Price to Non-Subscribers, One Shilling.

THE  
**BAPTIST MAGAZINE.**

OCTOBER, 1825.

MILTONIANA. No. I.

OUR last number contained a short extract from the recently discovered "Treatise on Christian Doctrine," written in the Latin language by our great poet, Milton, and published by His Majesty's command. It will probably gratify many of our readers, if we briefly state the manner in which this interesting work was brought to light, and is now presented to the world.

Robert Lemon, Sen. Esq. of the State Paper Office, had the honour of discovering Milton's manuscript. It was found, with several other important documents, loosely wrapped in an envelope, addressed to Mr. Cyriack Skinner, who, it is well known, was the intimate friend of the poet. It is a small quarto, of 735 pages, fairly written: Mary, Milton's second daughter, and Edward Philipps, his nephew, it is supposed, were the amanuenses employed in preparing it.

When His Majesty was informed of the discovery, he immediately directed the publication of the work, and committed the translation of it to the Rev. C. R. Sumner, M.A: the Royal Librarian and Historiographer, under whose superintendance the book has issued from the press in a truly splendid form. Two editions are published, one containing the original Latin, and the other the translation by Mr. Sumner.

That the work is really the production of Milton, none can reason-

ably doubt. His biographers knew that such a treatise had been written, but supposed it was lost: it was probably seized and detained, with other papers of Skinner's, during the troublous times of Charles II. The internal evidence, arising from the similarity in style and sentiment to the poet's published works, is remarkably clear: Mr. Sumner has taken considerable pains in the selection of passages from the author's former treatises, illustrative of this resemblance.

The treatise is divided into two parts, of which the first relates to the "Knowledge of God," and the second, to the "Service of God." Under these heads is comprised an examination of almost every subject usually discussed in systems of divinity.

The size and price of the work\* will necessarily prevent many of our readers from enjoying the pleasure of perusing it. We intend, therefore, to furnish them with an analysis of its contents, and to extract those passages which express the sentiments entertained by the illustrious author on some of the most important points of faith and practice.

The present paper will consist of extracts from the *Preface*:—

"JOHN MILTON, to all the churches of Christ, and to all who profess the Christian faith through-

\* Large Quarto, £2 10s.

*out the world—peace, and the recognition of the truth, and eternal salvation, in God the Father, and in our Lord Jesus Christ.*

“ Since the commencement of the last century, when religion began to be restored from the corruptions of more than thirteen hundred years to something of its original purity, many treatises of theology have been published, conducted according to sounder principles; wherein the chief heads of Christian doctrine are set forth, sometimes briefly, sometimes in a more enlarged and methodical order. I think myself obliged, therefore, to declare in the first instance why, if any works have already appeared as perfect as the nature of the subject will admit, I have not remained contented with them—or, if all my predecessors have treated it unsuccessfully, why their failure has not deterred me from attempting an undertaking of a similar kind.

“ If I were to say that I had devoted myself to the study of the Christian religion because nothing else can so effectually rescue the lives and minds of men from those two detestable curses, slavery and superstition; I should seem to have acted rather from a regard to my highest earthly comforts, than from a religious motive.

“ But since it is only to the individual faith of each that the Deity has opened the way of eternal salvation, and as he requires, that he who would be saved should have a personal belief of his own, I resolved not to repose on the faith or judgment of others in matters relating to God; but on the one hand, having taken the grounds of my faith from divine revelation alone, and on the other, having neglected nothing which depended on my own industry, I thought it fit to scrutinize and ascertain for myself the several points of my religious belief, by the

most careful perusal and meditation of the Holy Scriptures themselves.

“ If therefore I mention what has proved beneficial in my own practice, it is in the hope that others, who have a similar wish of improving themselves, may be thereby invited to pursue the same method. I entered upon an assiduous course of study in my youth, beginning with the books of the Old and New Testaments in their original languages, and going diligently through a few of the shorter systems of divines, in imitation of whom I was in the habit of classing under certain heads, whatever passages of scripture occurred for extraction, to be made use of hereafter as occasion might require. At length I resorted, with increased confidence, to some of the more copious theological treatises, and to the examination of the arguments advanced by the conflicting parties respecting certain disputed points of faith. But, to speak the truth with freedom as well as candour, I was concerned to discover, in many instances, adverse reasonings either evaded by wretched shifts, or attempted to be refuted, rather speciously than with solidity, by an affected display of formal sophisms, or by a constant recourse to the quibbles of the grammarians; while what was most pertinaciously espoused as the true doctrine, seemed often defended, with more vehemence than strength of argument, by misconstructions of scripture, or by the hasty deduction of erroneous inferences. Owing to these causes, the truth was sometimes as strenuously opposed as if it had been an error or an heresy—while errors and heresies were substituted for the truth, and valued rather from deference to custom and the spirit of party, than from the authority of scripture.

“ According to my judgment,

therefore, neither my creed, nor my hope of salvation, could be safely trusted to such guides; and yet it appeared highly requisite to possess some methodical tractate of Christian doctrine, or at least to attempt such a disquisition as might be useful in establishing my faith, or assisting my memory. I deemed it therefore safest and most advisable, to compile for myself, by my own labour and study, some original treatise which should be always at hand, derived solely from the word of God itself, and executed with all possible fidelity, seeing that I could have no wish to practise any imposition on myself in such a matter."

"I so far satisfied myself in the prosecution of this plan, as at length to trust that I had discovered, with regard to religion, what was matter of belief, and what only matter of opinion. It was also a great solace to me to have compiled, by God's assistance, a precious aid to my faith, or rather to have laid up for myself a treasure which would be a provision for my future life, and would remove from my mind all grounds for hesitation, as often as it behoved me to render an account of the principles of my belief."

"It has been my object to make it appear from the opinions I shall be found to have advanced, whether new or old, of how much consequence to the Christian religion, is the liberty not only of winnowing and sifting every doctrine, but also of thinking, and even writing respecting it, according to our individual faith and persuasion; an inference which will be stronger in proportion to the weight and importance of those opinions, or rather in proportion to the authority of scripture, on the abundant testimony of which they rest. Without this liberty there is neither religion nor gospel—force alone prevails,—by which it is disgraceful for the Chris-

tian religion to be supported. Without this liberty we are still enslaved, not indeed, as formerly, under the divine law, but, what is worst of all, under the law of man, or to speak more truly, under a barbarous tyranny. But I do not expect from candid and judicious readers, a conduct so unworthy of them, that like certain unjust and foolish men, they should stamp with the invidious name of heretic or heresy whatever appears to them to differ from the received opinions, without trying the doctrine by a comparison with scripture testimonies. According to their notions, to have branded any one at random with this opprobrious mark, is to have refuted him without any trouble, by a single word. By the simple imputation of the name of heretic, they think that they have despatched their man at one blow. To men of this kind I answer, that in the time of the apostles, ere the New Testament was written, whenever the charge of heresy was applied as a term of reproach, that alone was considered heresy which was at variance with their doctrine orally delivered, and that those only were looked upon as heretics, who, according to Rom. xvi. 17, 18, *caused divisions and offences contrary to the doctrine of the apostles, serving not our Lord Jesus Christ, but their own belly.* By parity of reasoning, therefore, since the compilation of the New Testament, I maintain that nothing but what is in contradiction to it can properly be called heresy.

"For my own part, I adhere to the holy scriptures alone—I follow no other heresy or sect. I had not even read any of the works of heretics, so called, when the mistakes of those who are reckoned for orthodox, and their incautious handling of scripture, first taught me to agree with their opponents, whenever those opponents agreed with

scripture. If this be heresy, I confess with St. Paul, Acts xxiv. 14. *that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets*—to which I add, whatever is written in the New Testament. Any other judges or chief interpreters of the Christian belief, together with all implicit faith, as it is called, I, in common with the whole Protestant church, refuse to recognize.

“For the rest, brethren, cultivate truth with brotherly love. Judge of my present undertaking according to the Spirit of God—and neither adopt my sentiments, nor reject them, unless every doubt has been removed from your belief by the clear testimony of revelation. Finally, live in the faith of our Lord and Saviour Jesus Christ. Farewell.”

### BAPTISTS IN FRANCE.

A considerable feeling has of late existed in some parts of the Continent, and especially in France, on the subject of Baptism; but it has been detained in the back ground as much as possible. I would not say the subject has never been made too prominent a feature, both in the writings and conversation of some excellent men, but as a Christian doctrine of the ritual or ceremonial class, while I would not wish to see it occupying a situation among the articles of our faith essential to salvation, I cannot think it should lie in the deadly shadow of the Church of Rome. If it be a New Testament doctrine, set it fairly in the light of the New Testament; if not, let it be “hid among the things that are abolished.”

The little tract under the title of “*La Famille Baptiste*, or a familiar Treatise on the subject of Infant

Baptism,” has recently been published at Geneva, in consequence of an attack made upon the Baptists in that part of the world. Several copies of it were consigned to a bookseller at Paris, for a gentleman of that city. The contents of the parcel became known to some persons who wished to suppress the agitation of the subject, and they persuaded the bookseller, as a matter of *prudence*, to detain it. This he did for a time, but was, at last, compelled to relinquish the treasure.

One of the copies having come into my possession, I have turned a few pages of it into English; and should it be thought that a translation of the whole would be acceptable, and the publication carry a profit worth the acceptance of the Baptist Missionary Society, or either of our other Institutions, it shall, if the Lord will, be sent to the press with that view. The first twelve pages of the little book in question are at your service for the Magazine, if you think the translation may be interesting to your readers.

*Kensington Gravel Pits.* C. S.

*To the Editor of the Baptist Magazine.*

#### First Conversation.

*Augustus.* Papa! have you had us baptized?

*Father.* No, my dear child. Why do you ask me that question?

*Aug.* Oh, because every body is baptized;—and then—people call me names; they say I am a heathen.

*F.* Do you believe in Jesus, my dear child? Do you think that he is the Son of God, and that he atoned for your sins upon the cross?

Augustus was a child nine years of age, and appeared, for some time past, to have received the principal truths of the gospel. He answered, therefore, affirmatively to his father's question. Yes, papa, I believe in Jesus.

Well then, said his father, What



were the privileges of those who believe in Jesus?

*Aug.* "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

*F.* Can you not finish the passage?

*Aug.* "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i. 12, 13.

*F.* You think then to be saved, and that you are a child of God?

*Aug.* Through the grace of God, I do, dear papa.

*F.* And those who insult God, my child, and who talk of having been baptized; do you think if they are habitually doing so, that they can be children of God and Christians?

*Aug.* They are not the children of God; but I have been told that one may be a Christian without being a child of God.

*F.* My dear child, we ought not to judge but by the sacred scriptures; there I see that the word Christian is applied only to disciples of Christ; men who had believed in him by the preaching of the apostles.

Here he opened the Bible at Acts xi. 26., and then at 1 Pet. iv. 16, remarking at the same time, that Peter spoke of Christians as of those that partook of the sufferings of Christ, and on whom the spirit of glory and of God rested, (ver. 13, 14). It appears then, added he, that the names of Christian, and child of God, are synonymous; and I believe they only should be baptized, who have faith in Christ.

Yes, cried John; (a fine well-grown child seven years of age, frank and simple, who nevertheless, was sometimes a little artful and mischievous,) but we who love so much the Saviour, why do you not baptize us?

That is another question, answer-

ed his father: I should not have so much objection, my dear, to administer to you this symbol of entrance into the church of Christ, for it has, I trust, been given to you to believe in him; but your views, my children, are so far from settled, that it appears more desirable to wait till you arrive at an age which will more fully prove the reality of your faith. In the mean time, you are not deprived of any of the means of grace, by deferring your baptism.

Oh! Sir, I can no longer contain myself, cried a female servant who had heard me. It is written, "Your children are sanctified," and I will never give up that. It is dreadful to deprive these poor little dears of the seal of Christianity as if they were Jews or Turks.

This servant had slipped into the room at the beginning of the conversation, and had remained, under the pretence of arranging some of the furniture, and wiping the dust from the rest. She was a faithful child of God, of exemplary piety, but who had not hitherto been able to restrain her emotions of impatience, whenever this subject was discussed.

"*Vos enfans sont saints,*" (Your children are holy) she repeated with energy; Yes, the promise is made to you and to your children;—in heaven their angels do always behold the face of my Father, which is in heaven." Matt. xviii. 10.

"*ILS SONT SAINTS,*" (they are holy) said she once more, with an accent which I can only describe by writing in great letters as you see it here.

Mary, said her master, you are a child of God. Will you do a good action? will you save a soul?

What made you think of that, said she; would to God I could! But what do you mean?

*F.* You know Henry, our neighbour's servant.—

*Mary.* Poor man! He despises the gospel, he blasphemes our Saviour!

*F.* Never mind that. You know that notwithstanding your attachment to the gospel, he is perpetually asking you to marry him.

*Mary.* The Lord preserve me from it!

*F.* But would you not save a soul, I say, once more?

*Mary.* Well, yes: What would you have me do?

*F.* Marry him.

*Mary.* (As if trying to discover her master's design.) Ah! "That if any obey not the word, they also may without the word, be won by the conversation of the wives, 1 Pet. iii. 1.

*F.* No, no, not at all; that passage suits the case of those already married; but I would never advise a Christian to marry an enemy to God with these hopes; probably she would be led astray herself.

*Mary.* But what am I to understand then?

*F.* What were you telling me of these children?

*Mary.* "*Qu'ils sont saints*" (that they are holy.)

*F.* Why?

*Mary.* Because they are born of Christian parents.

*F.* Where have you read that?

*Mary.* I do not exactly recollect; but I know that it is in the Bible.

*F.* Well: Augustus, look out the passage and read it.

Augustus found 1 Cor. vii. 14. and read, "For the unbelieving husband is sanctified by the wife; and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy."

Mary wished that what preceded and followed these words should be read as far as verse 16;—asked leave to read them again herself, and became thoughtful. The un-

believing husband, said she to herself, but aloud, and weighing each word—the unbelieving husband sanctified (for the same word is used both respecting the father and children) the unbelieving sanctified only because he is married to a faithful wife . . . . that is strange . . . . The unbelieving wife sanctified only because she is married to a faithful husband—and sanctified though she remains nevertheless unbelieving, (ver. 13 and 16.) and the apostles expressing only a doubtful hope (ver. 16.) that one of the parties might eventually be saved. "What knowest thou O wife, whether thou shalt save thy husband? or how knowest thou O man whether thou shalt save thy wife?" . . . . Thus they are sanctified in a sense that does not at all imply that they have any part or lot in salvation . . . . I acknowledge to you, Sir, that I had never seen the subject in this point of view.

*F.* Well, what are we to say to Henry?

*Mary.* No, no, no; I never understood it before, I own. Children born of believing parents would not be on that account more sanctified, nor otherwise sanctified than a heathen would be in outward union with the church of Christ.

*F.* "Think not to say within yourselves; we have Abraham to our Father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Matt. iii. 9.

*Mary.* Every thing does not, however, appear to me decided on the subject of baptism; for it may be said, that probably God, under the new dispensation, besides a spiritual, has an outward people to whom baptism belongs, as circumcision to the people of Israel.

*F.* That is a point we shall have to examine; but, for the present, I would only ask, if you think the

passage in question relates at all to the subject of baptism? Do you think in the time of the apostles when a wife became converted and was baptized, received at the Lord's table and considered a child of God, her husband remaining an enemy to the gospel, that he also should be baptized, received at the Lord's table, considered a child of God, or a saint in Christ Jesus?

*Mary.* Evidently not—How very clear! what proof! I am convinced I was in error.

*John.* It is very certain that if I could convert the wife of one of these vile Turks who are so wicked, the Turk would not, therefore, be a child of God, and ought not to be baptized, at least till he was converted too.

*Aug.* And yet the Bible says, that he would be sanctified by his wife.

*F.* "I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. xi. 25, 26.

You see, then, added the father, that the unbelieving husband (who has not, according to other declarations in scripture, either part, or lot, or communion, or agreement, or affinity with those that believe,) is sanctified by the believing wife, and the unbelieving wife sanctified by the believing husband.

*Mary.* Evidently this word has not on all occasions the same meaning, but what does it here signify?

*F.* For the present, then, putting aside that in which we are agreed, and which is evident, before we speak upon the signification of the words, let us rather say what they do not signify.

*Mary.* They certainly do not imply a sanctification such as would give a right, either to baptism, or to the Lord's Supper, or even to the name of a child of God.

*F.* I will then tell you my thoughts upon the subject, and the more readily, because, supposing it may not satisfy you, the difficulty will still remain as great on your part as on mine, at the same time proving, that the passage contains no authority, whatever, for the baptism of infants.

*Mary.* It is agreed.

*F.* I beg you to observe, that in the chapter from which the passage is taken, which now occupies our attention, the subject is by no means the union of infants with the people of God. The new faith which the Corinthians had recently embraced, brought with it new duties, and destroyed old ones. There existed then, as there does indeed now, on the promulgation of the gospel, a conflict of duties; but these were to them the more difficult, as the whole was then entirely new to them. "There is to be no communion between believers and unbelievers," said they to Christians: he that leaves not for my sake, wife and children, and houses, and his own life also, is not worthy of me." These thoughts occupied the minds of the faithful, and caused them to apply to Paul (this is no supposition on my part, see 1 Cor. vii. 1.) on the subject of marriage. They ask him, if a believing husband ought to leave his unbelieving wife, and *vice versa*: that is clearly the subject: they feared lest an union with one who was unbelieving, was wrong. The great variety of duties that united man and wife, cemented as they should be by love, produced so terrible a conflict with the walk prescribed to Christians, that a woman obliged to obey her husband in a thousand sinful practices, might, at least, question these duties under this new order of things. And on the same ground, a believing husband had the same feeling with respect to his unbelieving wife.

*Aug.* Addressing John.—That is just like you with your Turkish wife. I know, for my part, that if I were a woman, and this Turk should come to pay his addresses to me and say, God is God, and Mahomed is his prophet. Oh! oh! oh!

*F.* Imagine to yourself a Corinthian returning from a midnight sacrifice to Bacchus or to Venus, intoxicated, filthy. . . .

Here Mary shrunk with horror.—

*F.* Or wishing to take his wife to the Gladiators, in the temple of false gods, &c.

Paul, however, settles the point—Let not the wife depart from her husband—let not the husband put away his wife, (ver. 10, and 11.) for the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband. (ver. 14.) Therefore I would ask, (I say not every one, for some are unjust judges,) but I would ask enlightened and unprejudiced judges: Does the subject here discussed, refer, in any measure, to the union of either of the married couple as such, with the kingdom of God? or is it not rather a question solely relative, whether considered in itself, or the context, to the union of the husband with the wife? Is not the question one between husbands and wives? In other words, is not this evidently the question?—Is the union sanctified or unsanctified?

I readily grant that it is *not here a question in law*, on the *legitimacy* of marriage, as is often said, for want of spirituality of mind, but rather a *moral* question on that subject.

*Mary.* I understand you again, Sir, and I am ashamed of the impatience and ignorance which I have hitherto shewn, in things I did not understand. I shall be very glad to hear you again on other parts of this question; but I acknowledge that you have already removed the

strongest props to my former opinion.

*F.* Having come to this conclusion, the application is very easy. The apostle, speaking on two subjects thus intimately connected, as is the reciprocal relationship of parents and children, he could not make use of the same word in the same sentence in two different senses, and as the word is here applied to the moral purity of the union of the married couple, it must also apply to the moral purity of the birth of their children. "If your union was unsanctified, your children would be unsanctified, but now are they sanctified;" they are born of a union which the holiness of God does not reprove.

I have already told you the rest; though some may dispute this explanation, and advance another, yet I think a more satisfactory one cannot be given, or one more just and natural; that which remains for us now is, to sum up the whole (at least according to the above statement,) in these words. *Children born of believing parents are not more, nor otherwise sanctified, and have no more right to baptism, than a heathen who is placed in a connexion with the church of Christ, as outwardly favourable; that is to say, then, they have no right at all to it.*

This does not imply, that Christian children have not many *advantages* above those of the heathen. I am well convinced they have, and that they are immense; but I say that these advantages consist in the favorable *circumstances* in which they are placed, and that they are by no means inward and directly applied to the soul. They hear of the Saviour of mankind, they have the Bible, they receive, when their parents are faithful, continual directions in the way of truth and life. . . . And how shall the poor heathen believe who never hear

the gospel? These are evidently the *advantages connected with Christianity*; they are so completely their own as to be an inheritance. But I am convinced that if Providence had sent me, from its birth, a little Indian, to make him a member of my family, he would be as susceptible of the gospel as a baptized child. The milk of a Christian mother is no more christianized than that of a heathen.

*Mary.* Sir, no doubt remains with me on the point. These explanations even give me the key to some other difficulties that I have met with in the Acts of the Apostles on the same subject.

*Aug.* I will be bound it is the baptism of the households of which you are so often talking.

*Mary.* Just so.

*John.* Yes, but we hear of no children among them.

*Mary.* Very true, but I must say, nevertheless, it appears that these conversions by whole families, in which all *believed*, did not continue long; for we find in the Epistles that there were believing husbands with unbelieving wives, and *vice versa*. Thus, when one of the wedded pair was decidedly an unbeliever, it appears that he was regarded as such, even in the case when the head of a house became converted; and that when a whole house was baptized, it was because the whole house had believed in God. (Acts xvi. 31.)



*Letters on the Evidences of Christianity, addressed to a young Person of sceptical Opinions.*

### LETTER III.

MY DEAR SIR,

In my last letter I requested you to notice the unity of design so remarkable from the commencement to the close of the sacred volume,

In the support of a bad cause, perhaps, one or two examples might be adduced of the remarkable consistency and steady co-operation of many individuals, though a series of ages, like the company of the Jesuits, or the supporters of the papal dignity. But the unanimity of the sacred writers has been produced and sustained by the purest principles, and in the furtherance of a cause which secures the present rights, and tends to the final happiness of mankind. Deceit and falsehood, error and absurdity, superstition and fanaticism, vice and impiety, selfishness and oppression, with all the bad passions and corrupt practices of a fallen world, instead of being sanctioned or allowed in the records of the gospel, are severely censured, and unequivocally forbidden. The doctrines which the sacred volume inculcates, respecting the nature and government of God, the state and destination of man, the means provided by divine wisdom for our redemption, and the person and offices of the Redeemer, all recommend themselves to our belief by their own reasonableness, or by the competent testimony of their divinely authorized teachers. The duties it enjoins in all the branches of piety and virtue, are in the highest degree proper and unexceptionable. Its ritual institutions are at once simple, and yet dignified; rational, and yet impressive; solemn in their nature, and salutary in their influence. Its motives likewise are elevated and powerful, derived not from human authority, or the cold calculations of a narrow selfishness, but from the command of God, the native dignity and usefulness of doing right, mingled with the sanctions of a future judgment. In short, it condemns and opposes sin under every form, directs the mind to universal holiness, and in language the most

expressive calls our attention to the highest attainment of moral excellence, as the true end and glory of our being.

No collection of books, of the same number and magnitude, chosen from the philosophers of antiquity, could present to the world a system of principles, or a code of morals, at all commensurate, much less superior, to the sacred volume. In comparison with the descriptions given us in the prophetic writings of the Divine attributes and authority, the most sublime paragraphs of heathen writers on the same subject are puerile and contemptible. And in contrast with the proverbs of Solomon, and the moral instructions of the New Testament, the most approved maxims of ancient moralists confess their inferiority and retire. And yet the writers of these books were untutored in the schools, and strangers to the beauty and effect of Grecian eloquence. Whence then, my friend, do you suppose, had these men this wisdom, and how did they compose their invaluable instructions? The only reply you can give must be, "That the prophecies and precepts of holy writ, came not in old time by the will of men, but holy men of God spake as they were moved by the Holy Spirit."

If God had spoken to the fathers by inspiration, merely to inculcate a pure system of morality, the object might have been deemed insufficient to require so extraordinary an interposition. The very idea of a divine salvation includes the discovery of some truths, which it would have been impossible to perceive by the light of nature, though perhaps, in making such discoveries, the promotion of moral purity would be a principal design. Now, in the sacred volume it is uniformly asserted or assumed, that the human race have lost their innocence, and fallen

into a state of moral ruin, from the fatal consequences of which their own wisdom and virtue are insufficient to deliver them. But, in connexion with these facts, which history and experience verify, it directs our faith to a GLORIOUS DELIVERER, in whom all the families of the earth may be blessed. To make known the designs of God respecting the redemption and final happiness of mankind, and to manifest the Divine Person by whom that redemption should be accomplished, were the primary objects of divine revelation, through all its discoveries, from the first promise to the close of the apocalypse. After being intimated to the patriarchs, typified by the Mosaic law, and predicted in glowing language by the prophets, its manifestation was at length completed and verified in the wonders of the New Testament, when "the Father sent the Son to be the Saviour of the world." Here the discoveries of all the dispensations centre, like rays of light issuing from the same sun, and converging to one focus. To the Saviour, whom the apostles published, gave all the prophets witness, proving that "the testimony of Christ is the spirit of prophecy." His mediatorial work and supreme authority as the Son of God, being thus disclosed and ratified by his ascension into heaven, and by the mission of his apostles, the closing parts of revelation carry us forward, through the lapse of ages, to the last events and eternal consequences of his spiritual reign. It not only foretells the ultimate triumphs of the cross, and the universality of the Lord's kingdom, but announces also the certainty of his second advent, as the Judge of all, and the final retributions he will administer to an assembled world. The parts of this scheme already accomplished, justify and require our belief in the final consummation of the

whole; while the grandeur of its discoveries constrains us to regard them as matters of pure revelation; which no human imagination could conceive, bearing upon their aspect the image and superscription of God.

What, then, will you say, my friend, if I mention still further in favour of the gospel, the suitability and sufficiency of its credentials, and the perpetuity and extent of its saving influence? If it be a right maxim that every kind of truth should be verified by evidences suitable to its own nature, a divine revelation ought, doubtless, to be confirmed by supernatural proof. No person professing to be an inspired prophet, or an angel from heaven, would be entitled to the faith and obedience of mankind, unless he produced credentials to prove his mission, the reality and truth of which might be ascertained by a sober and upright inquirer. Now, in unison with this principle, we are assured by the sacred writers that Moses and the prophets, under the Old Testament, and our Lord and his apostles under the New, ratified their divine mission and authority by a series of miracles which no persons could perform, unless God were with them. To those who were eye-witnesses of these miracles, who accompanied Moses in the wilderness, or saw the works and heard the sayings of our Lord, what evidence could be more unquestionable and convincing? It is in itself a species of evidence suited to the nature of the case, and like the truth it proposes to ratify, is addressed to all men with the same propriety and force, and may be equally understood and ascertained by the prince and the peasant, the philosopher and the clown. If, indeed, the miracles wrought by the founders of our religion had been few in number, and those few performed

in secret, and concealed in mystery, the possibility of a collusion might have weakened this effect, and justified the refusal of entire confidence. But their number and magnitude, the publicity of their performance, and all the circumstances connected with them, must have rendered their reality incapable of suspicion; while the transfiguration of our Saviour, his resurrection from the dead, and visible ascension into heaven, with the train of consequences resulting from it, must have raised the evidence of his divine mission to a high degree of sensible demonstration, as well as moral certainty.

With respect to ourselves, who live in an age so remote, the conclusion arising from these miraculous interpositions must, of course, be less decisive. But, if the books in which these miracles are recorded be true, and if the facts themselves are thereby sufficiently confirmed, no lapse of time, or distance of situation, can invalidate their authority; but the evidence they afford, in attestation of the Christian faith, is equally conclusive and irresistible. If, however, the written testimony be less convincing than the testimony of our senses, the deficiency thence arising is abundantly supplied by the accomplishment of prophecy, which may be deemed a standing miracle, whose evidence becomes more luminous and indubitable, as time and events verify the anticipations of the prophetic vision. To this may be added, as a confirmation of our faith in modern times, the amazing success of the apostles' ministry, and the moral change produced in the heathen world, merely by the preaching of a few unlettered men, in defiance of the most powerful prejudices and passions, customs and interests, fortified by a combined and implacable opposition. The perpetuity of

its influence, also, through a series of ages, notwithstanding the assaults of its adversaries and the corruptions of its friends, is a fact which nothing can account for but the force of truth, and the admission of its intrinsic worth and immutable authority, as a divine system. Many, indeed, have been its moral triumphs and the trophies of its saving power in all ages, and in every district of the Christian world. By a spiritual efficacy, which no other system can boast, it has delivered, and is still delivering, multitudes from the gall of bitterness and the bonds of iniquity, translating them out of darkness into marvellous light, and fitting them by its holy influence for the sacred enjoyments of eternity. It may, therefore, be as truly affirmed of persons in the present day, as our Lord said of the Pharisees, If they believe not Moses and the prophets, Christ and his apostles, neither would they be persuaded, though one rose from the dead.

If, then, all these evidences concur to ratify the Christian doctrine, the inspiration and divine authority of the sacred volume, as the unerring standard of divine truth, arises from it as a natural and necessary conclusion. Every consideration which rendered a divine revelation desirable or expedient, constrains us to believe that, instead of ceasing with the removal of its messengers, or of being left to the doubtful and corrupt medium of tradition, its discoveries and institutions would be preserved entire, and the knowledge of them transmitted to the world by a written testimony. This testimony preserves the truth in its native purity, amidst all the revolutions of society, and the fluctuations of human belief; and is likewise equally accessible to men in all ages and in every tongue, when they inquire after truth, and are willing to bene-

fit by its instructions. By ourselves these holy records have been received under every advantage; while considerations of the utmost importance require us personally to examine and practically to observe them. Happy are they who, like Timothy, from their childhood have known the holy scriptures, which are able to make us wise unto salvation, through our Lord Jesus Christ. "For all scripture divinely inspired, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work."

And this hope I have hitherto felt, and shall still retain, in reference to a friend, for whose best interests, present and eternal, my most fervent prayers shall ascend to the Divine throne. Yes, my dear Sir, I still feel a cheering persuasion that you will, in due time, surmount the difficulties which sophistry has raised around you, and that you will come forth from the trial with your faith strengthened, your piety renewed, and your talents fitted for superior usefulness. If you pursue these inquiries in a right spirit, divine light will disperse the darkness in which the truth seems to be involved. Doubts and difficulties will become less formidable as you approach them; and you will at length reach those delightful regions of faith, hope, and charity, where the Sun of righteousness, in his meridian lustre, irradiates the soul.

Many considerations forbid me to apologize for these lengthened epistles, which, I have no doubt, you will read with due seriousness and candour. I need not say it will give me pleasure at all times to solve, as far as I am able, any doubts and perplexities you may wish to communicate. With best



wishes for your prosperity, I remain,  
my dear friend,

Yours, very affectionately,  
Harlow.

T. I.



## ON CHRISTIAN EXPERIENCE.

CHRISTIAN Experience has ever been an object of ridicule both to the mere formalist and the openly profane. It is true, indeed, there have not been wanting individuals in every age to give plausibility to the objections, and to furnish a pretext for the sneers, of such persons, by their enthusiastic conceits and fanciful imaginations; but this does not prove that all religious feeling is enthusiasm, and all Christian experience the produce of a distempered brain. Is not feeling an essential part of our nature? Are we not all constituted with susceptibilities of fear and hope, joy and grief, gratitude and love? Why is it irrational that these feelings should be carried into religion? Is there nothing in religion calculated to excite them? Is there nothing in the justice of God to excite our fears? nothing in the promises of his mercy to inspire our hope? nothing in the plenitude of his goodness to call forth our gratitude? nothing in the riches of his grace to kindle our love? nothing in the consciousness of his approbation to fill our hearts with joy and gladness? Not to feel, indeed, would be to manifest a heart too depraved by sin to be susceptible of the impressions of moral excellence; too hardened by perseverance in iniquity to feel the force of moral obligation.

Nor are religious feelings to be condemned on account of their intensity. If the objects of the present life will bear no comparison with those of eternity, is it at all surprising that the mind should be more highly excited by the latter, when brought to a due considera-

tion and consciousness of their vast importance? If we have not attained the same degree of feeling as others, we ought to examine ourselves for the cause, mourn over our lukewarmness, and apply with increased diligence and importunity to Him, who is the source of all good, for a more copious supply of his Spirit.

A profession of feeling without an ability to assign any cause at all, or any adequate cause, may justly expose a man to the charge of enthusiasm. The use of expressions without any ideas being attached to them, may be properly denominated "cant." If a man profess to be indescribably happy, and can furnish an inquirer with no reason for his felicity, or no better reason than some vision or imagination of his own mind, he deserves to be regarded as an enthusiast; but if he can assign an adequate cause, why is he charged with irrationality? If his happiness arise from the immutability of the promises, and the grandeur of the prospects exhibited in the gospel, and the *scriptural* evidence he has of being interested in them, why is he account'd an enthusiast? Religious feelings, when they result from correct views of divine truth, and are attended with a holy life, cannot possibly be too intense. Can we love God with too much fervour? Can our gratitude to him, "who loved us, and gave *himself* for us," be too ardent? Can a well-grounded hope of immortality and unutterable felicity in the presence of God, excite a joy too powerful? When we consider the perfections of the Deity, their development in the redemption of man by Jesus Christ, and the import of the term "*eternity*," are we not painfully sensible that our most powerful emotions are far too languid for the occasion?

That any individuals, calling

themselves Christians, and profess- edly recognizing the authority of the holy scriptures, should deny the reality and ridicule the profes- sion of experimental religion, ap- pears of all things the most unac- countable. Will they charge Paul with enthusiasm? yet Paul in his epistles speaks of the "love of God being shed abroad in our hearts;" of finding "all joy and peace in believing;" and of "abounding in hope by the power of the Holy Ghost." Will they venture to call Peter a fanatic? yet Peter speaks of "joy unspeakable, and full of glory." Will they venture to pro- nounce the devout effusions of Da- vid, which for sublimity of idea and poetical beauty so far excel all un- inspired compositions, the produce of a distempered imagination? And are not the Psalms of David, and others, the expression of strong feeling—the developement of exper- imental religion? O that we may ever be found in the company of Paul, and Peter, and David!

It is as difficult to convey to the mind of an unregenerate man cor- rect ideas of some parts of Christian experience, as to the blind the nature of colours, or to the man who has no ear for music, the pleasures of harmony. You may state to an individual the causes of your various feelings, but your feel- ings themselves you cannot ex- plain. Unless he has himself experi- enced them, he will be unable to conceive of them. This is not the case with our religious feelings only, but it is so with them all. Who can adequately conceive the parental tenderness, but the individual who is a parent? Can we convey to another any adequate idea of the pains of disease, if he has enjoyed unin- terrupted health? It is, therefore, quite irrational to deny the reality of the feelings of another, because we cannot conceive them. Scripture

is the test, and the only test, of reli- gious experience. If our feelings will not stand, when examined by its light, they are spurious and vain. If they are consistent with its prin- ciples and representations, we need not fear the reproaches of men.

J. C. W.

Soham.

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### *Dissenters' Register of Births.*

*To the Editor of the Baptist Magazine.*

SIR,

Your correspondent, whose letter appears in the Magazine for the pre- sent month, has omitted to notice one species of Register which be- comes primary evidence whenever it can be established, and upon which, therefore, it is important no doubt should be thrown;—I mean a Register by the parent. The only ground on which any other Register is received is, that it is made by the officer appointed by the state, and responsible to the state for the per- formance of the duty.

Many record the births of their children in their Family Bibles, and on a trial lately at York, an estate was recovered by the production of a Family Bible, containing an entry of the date of about 1650, supported by evidence that this Bible had been handed down in the family from generation to generation, and the en- tries acknowledged by them as part of their family history, and the evi- dence of a gentleman in the habit of translating records, that the entry in question was, in his opinion, of the date which it purported to be. But many cases have occurred, in which property has been lost, by the con- tinuance of the custody, and the acknowledgment not being capable of proof.

In many instances declarations of parents in their Wills, as to the state of their families, have been received.

In claims of peerages in Ireland, where there is a great deficiency of Registers, they frequently form the principal evidence. A consideration of these circumstances has suggested to the minds of some, the expediency of making their Wills the Registers of their families, by enumerating the names of their children, with the dates of their births, and the marriages (if any) they have contracted: the Wills thus made will be at all times accessible, and will require no further proof.

I am aware that a difficulty will still occur in respect of those who are in circumstances of poverty; but I believe there will be few instances found where, with the habits of industry and economy which religion promotes, two successive generations will become parents, and yet have nothing to bequeath. If a parent shall not have left a Will, the deficiency may probably be supplied by his son reciting himself to be the son of such and such parents, and to have been born at such a period; and thus in the course of time, if no general Register shall be provided, in which Dissenters may be included, they may form a Re-

gister for themselves, which may be as regularly resorted to as the Parochial Registers are in respect of others.

G.

August 8, 1825.

In addition to the above important observations, we would advise, that parents should not only carefully register their children in their own Family Bibles, but also have them registered in the Book belonging to the Congregation where they attend, and *insert in their Bible a Memorandum*, stating that their children are so registered; or, in case of their being registered at Dr. Williams's Library, which place is much used for that purpose, particularly by Dissenters residing in London, let it be so expressed in the Memorandum. This, in our view, would add a collateral evidence to the Register Books of the Dissenters, which would tend to increase their credit and importance, whenever a case requiring such a comparison should be brought forward.

Editors.

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## Miscellanea.

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### MENNONITES.

#### LETTER, No. IX.

*The Helder, Sept. 30, 1820.*

It was not many minutes after my arrival here, before I saw the Mennonite Baptist minister of this place, Mr. Hookstra, who had, it appeared, received a circular from Amsterdam, and was, therefore, the more ready to enter with me upon the merits of the Mission. We had not proceeded far in our conversation, before we were

joined by a Mr. Korf, whose wife is one of Mr. Hookstra's flock, though Mr. Korf is of the reformed church. He is equally well-disposed, nevertheless, to the objects of the Mission. His aid, if we shall be so fortunate as to obtain it, will, in all probability, not be small; as he is, both for property and for character, one of the most respectable in the Helder. Mr. Hookstra's church does not exceed fifty members, who are, as to this world's goods, for the most part poor, so that great things in the way of funds are not to be expected. After conversing at some

length upon topics connected with the Mission, Mr. Korf invited Mr. Hookstra and myself to pass the evening with his family. When we went, there was a party much larger than I had looked for; Mr. Korf had engaged several gentlemen to meet us, whom he judged friendly to Missionary undertakings.

In the course of the evening Mr. Korf gave us rather an agreeable surprise. He stated, that he had a legal claim upon the British Government for £500 sterling, being an amount for marine stores supplied to one of His Britannic Majesty's ships during the last expedition to the Helder. The documents necessary to prefer the claim in question, Mr. Korf committed for that purpose into the hands of a house of business in Goodman's Fields. The business, however, experienced a shameful neglect; and the firm, in the meantime, became insolvent. After the failure of the expedition referred to above, means of communication between the two countries became every day more difficult, owing chiefly to the continental system; and, what was worse, no account at all could be obtained from Goodman's Fields. Through the medium of another firm, Mr. Korf succeeded at length in recovering his credentials for the claim out of the hands of the first. The time, however, already elapsed being beyond that allotted by our act of limitation, the claim, when preferred, was rejected on that ground. Now Mr. Korf thought this extremely hard, not to say unjust, as there had been nothing wanting on his part to expedite the business, and that the fault of delay lay with agents in England, and not with him, and owing to circumstances over which he had no controul. But it had come to the knowledge of Mr. Korf, that similar claims had been received, and under similar circumstances; he was of opinion, therefore, that if proper steps were taken, his might also meet with the like good fate. Be this as it may, he thinks the thing worth a trial, and with this view he will furnish the needful vouchers, and should we think fit to go into the business, all that may be saved from the wreck shall be for the Mission.

Our evening at Mr. Korf's passed very agreeably, the conversation flowing

nearly all the time in a Missionary channel. Many flattering things were said about the fine efforts that were making in England for the spread of the greatest of all blessings both at home and abroad. Our party did not break up without leaving the pleasing hope upon my mind, that we had not come together in vain, and that some good would result to the best of all causes on earth another day. There are several Mennonite Baptist Churches laying in the vicinity, of still minor importance than that over which Mr. Hastra has the care; with these he will communicate on the subject of my visit, and see what can be done. I purpose setting off for the Texel to-morrow morning by the packet, which crosses from the Helder every day, wind and weather permitting; believe me in the meantime,

Yours always,  
W. H. ANGAS.

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*Familiar Illustrations of the sacred Writings.*

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No. IX.

JOHN xii. 24. "*Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.*"

Go forth, and behold the process of vegetation—take a corn of wheat—how small, how insignificant it appears! But it is extremely valuable, and with care may be made to stock a field—a country. But how does it thus multiply? Keep it in the granary, and it remains the same. It must be sown, to fructify and increase. Let it be buried under the clods, and perish as to its present form and appearance, and, lo, it springs up, and brings forth in some places thirty, in some sixty, and in some an hundred fold. And behold the mystery of the cross. It was equally necessary for our Saviour to suffer and die. In death he becomes the principle of our life. By this he fills heaven with praise, the church with blessings, the world with followers. This is the *fruit*, which, by dying, he *brings forth*—an immense number of Christians. For you know,

a grain of corn multiplies by yielding other grains like itself. "That which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain; but God giveth it a body as it hath pleased him, and to every seed its own body." If, therefore, Jesus be compared to seed, and he be sown to multiply, he will produce other like himself. If barley be sown, barley comes up; if wheat be sown, wheat appears; if Christ be sown, Christians are brought forth. This is a very striking, and a very useful thought. For it may be asked, "What are Christians?" and we answer, "What was Christ?" They are predestinated to be conformed to him: and as they have borne the image of the earthy, they must also bear the image of the heavenly. Here, indeed, the likeness is not complete; but it will be perfect in due time: they "shall be like him, for they shall see him as he is."

JAY.

Psalm xxiii. 4. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me."

To apprehend the scenery in this verse, we must conceive the church militant and the church triumphant, as two mountains between which lieth the "valley of the shadow of death," necessary to be passed by those who would go from one to the other. Over all that region of dreariness and desolation extendeth the empire of the king of terrors; and the believer alone "feareth no evil" in his passage through it; because he is conducted by "that great Shepherd of the sheep, whom God brought again from the dead," Heb. xiii. 20, and who can, therefore, shew us the path of life, through the vale of death. In all our dangers and distresses, but chiefly in our last and greatest need, let "thy rod," the sceptre of thy kingdom, O Lord, protect us, and thy pastoral "staff" guide and support our steps; till, through the dreaded valley, we pass to the heavenly mountain, on which St. John saw "the Lamb standing, with a great multitude redeemed from the earth." Rev. xiv. 1.

BISHOP HORNE.

Rom. vii. 24. "O wretched man that I am! who shall deliver me from the body of this death?"

The image in this text seems to be, that of a living man walking about with a rotten nauseous carcase tied fast to him, which oppresses him, and he cannot, with all his efforts, cast it off; but it is heavy upon him wherever he goes, which constrains him to cry out, "O! who shall deliver me from this dead body?" This is the character of the soul sick of sin.

PRESIDENT DAVIES.  
J. B.

Folkestone.

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### Apparent Contradictions reconciled.

IN comparing Gen. xxiv. 3, xxvi. 22, and xxviii. 16, with Exod. vi. 2, 3, there seems, at first sight, to be a contradiction. For, according to the Hebrew, we read in the first passage that Abraham said to the eldest servant of his house, "I will make thee swear by JEHOVAH, the God of heaven, and the God of the earth;"—in the second passage we are informed that Isaac said, "Now JEHOVAH hath made room for us, and we shall be fruitful in the land;" and in the third passage we read, that "Jacob awaked out of his sleep, and said, Surely JEHOVAH is in this place, and I knew it not:"—and yet in the fourth passage it is said, "God spake unto Moses, and said unto him, I am JEHOVAH: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of EL SHADDAI, but by my name JEHOVAH was I not known to them."

In reading the lives of these patriarchs, it should, however, be borne in mind that they themselves were not the writers. For had they been their own biographers, and especially if they had written in Hebrew poetry, the sacred penmen of later ages might have transmitted to us Abraham's expressions in Abraham's style: and their own interwoven phraseology would, of course, have been a specimen of their own style. On this principle we perceive two styles in the Hebrew of the Book of Job. Thus in the more ancient style of that book, the word SHADDAI and other ancient names of God are used, whilst, in the style of the sacred

narrator, who lived in a later age, the name JEHOVAH and the Hebrew of later times are adopted. On the same principle too, there are actually two languages in the seventh of Daniel, the introduction being written in Hebrew, and Daniel's dream itself in Chaldee, a language which that prophet had been taught by the command of Nebuchadnezzar.\*

It does not, however, appear to have been an invariable object of Providence to preserve the original distinctions of language and idiom: but the less has often given way to the greater. For God's great benevolent maxim has been, "Write the vision, and make it plain upon tables, that he may run that readeth it."† An inflexible adherence to the dialects of antiquity might, indeed, like the pyramids of Egypt, have transmitted to posterity what is truly venerable. But what would have been our condition if the scriptures had been as difficult to be understood as the Egyptian records! God, however, has not left us thus to sit in darkness and in the shadow of death. For, during the time the Sacred Books were accumulating, they were under the superintendence of Him "without whom even a sparrow cannot fall to the ground." Under such care and direction, the earlier records were so transcribed, incorporated, and transmitted, as to be INTELLIGIBLE from generation to generation whilst Hebrew was a living language; and this procedure brought the Hebrew Scriptures, at last, to a state in which they might be UNDERSTOOD after the ancient Hebrew had ceased to be spoken, and in which they will be intelligible even to the end of time. For if any writings are *intelligible* at any particular stage of a varying language, such writings, if extensive, *remain* intelligible when the language itself is dead, as the respective words must, generally speaking, occur so repeatedly, as to be abundantly illustrated by a comparison of the different passages in which they are found. Thus Divine truth, though written with perishable materials, and in the vacillating languages of mortals, has, nevertheless, reached us not only unimpaired, but corroborated by new accessions of proof from the accom-

plishment of prophecy, and accompanied by diversified means of illustration; and both these auxiliaries of Divine truth have multiplied their aid more and more, as the age of miracles has been receding.

The *apparent* contradictions, then, will at once disappear, if we advert to a very simple circumstance: namely, that the writer of the Book of Genesis lived after God was called JEHOVAH, and that he wrote in the language of his own times, and not in a dialect that had, like Wickliff's English, become antiquated: and, consequently, the word Jehovah is not intended to furnish us with the identical word used by the Patriarchs, but it occurs in connexion with other words where the object is to give the sense. That this is the true state of the case may be seen from Joseph's language in his first interviews with his brethren; for had it been the object of the sacred writer to record the words actually used, the whole of Joseph's conversation at that period must have been written, not in the language of his brethren, but in the Ancient Egyptian. Thus we read, "They knew not that Joseph understood them; for he spake unto them by an INTERPRETER." Gen. xlii. 23.

That the sense, and not the words, was intended to be conveyed in Genesis, may also be shown by a reference to the language spoken at Padan Aram. For we should not even have been aware of any difference between the Aramitish-dialect of Laban, and the South-Canaanitish dialect of Jacob, if some proper name had not, like a monumental pillar, transmitted the identical words to distant generations. Thus in Gen. xxxi. 47, we are informed that the same object that Laban called JEGAR SAHADUTH-A was by Jacob denominated GAL-A'AD, or, according to the pronunciation of later times, GALEED.

It is obvious, then, that the Book of Genesis is uniformly written in the dialect and style of the Inspired Narrator; and thus what was foreign or antiquated was expressed by synonymous words. Hence, if Abraham, Isaac, or Jacob, used the word ON for the same Divine Being that was afterwards called JEHOVAH, the latter name was used: and there was as much propriety in thus substituting JEHOVAH

\* See Daniel i. 4. † Hab. ii. 2.

for ON, as there is when we ourselves express the sayings of *Alfred the Great*, or of *William the Conqueror*, in words which those monarchs never used.

That ON had been used in the days of the Patriarchs, as a name of the true God, is evident from its being used as a substitute for EL, *God*\* even in Jacob's own name. For this word *IsraEL* which means *a prince with GOD*, is sometimes changed into *IsraON*, or, according to the pronunciation with which we are familiar, *JeshurUN* and *JesurUN*. Thus in Isa. xlv. 1, we read, "Now hear, O JACOB my servant, and *IsraEL* whom I have chosen: Thus saith Jehovah that made thee, and formed thee from the womb, who will help thee: Fear not, O JACOB, my servant; and thou, *JesurUN*, whom I have chosen."

With respect to the perpetuation of Sacred Truth among the Jews, it is abundantly evident that some parts of the Old Testament were transcribed from earlier writings. Thus in Prov. xxv. 1, we read, "These are also Proverbs of Solomon, which the men of Hezekiah king of Judah COPIED OUT." All transcriptions, however, that affect the Old Testament stand on as solid a basis as the quotations in the New Testament. For our Lord himself gave his hearers to understand that the Jewish Scriptures were all of Divine authority, and that there was not any exception to be made even with respect to one jot or tittle of the law. The Apostle Paul also has expressly said, "ALL SCRIPTURE is given by INSPIRATION of GOD." 2 Tim. iii. 16.

Bromley, Middlesex.

J. F.

### REMARKABLE CONVERSION.

ABOUT the middle of the seventeenth century, the venerable John Flavel, whose excellent practical writings are known to many of our readers, was settled at Dartmouth, where his labours were greatly blessed.

\* For the meaning of *El*, and the early age in which it was used, see the Baptist Magazine for April last, page 163.

Mr. Flavel's manner was remarkably affectionate and serious, often exciting very powerful emotions in his hearers. On one occasion he preached from these words: "If any man love not the Lord Jesus Christ, let him be anathema maranatha." The discourse was unusually solemn, particularly the explanation of the words *anathema maranatha*—"cursed with a curse, cursed of God with a bitter and grievous curse." At the conclusion of the service, when Mr. Flavel arose to pronounce the benediction, he paused, and said, "How shall I bless this whole assembly, when every person in it, who loveth not the Lord Jesus Christ, is anathema maranatha?" The solemnity of this address deeply affected the audience, and one gentleman, a person of rank, was so overcome by his feelings, that he fell senseless to the floor.

In the congregation was a lad named *Luke Short*, then about fifteen years old, and a native of Dartmouth. Shortly after the event just narrated, he entered into the sea-faring line, and sailed to America, where he passed the rest of his life, first at Marblehead, and afterwards at Middleborough, Massachusetts.

Mr. Short's life was lengthened much beyond the usual term. When *an hundred years old*, he had sufficient strength to work on his farm, and his mental faculties were very little impaired. Hitherto he had lived in carelessness and sin;—he was now a "sinner an hundred years old," and apparently ready to "die accursed." But one day as he sat in his field, he busied himself in reflecting on his past life. Recurring to the events of his youth, his memory fixed upon Mr. Flavel's discourse above alluded to, a considerable part of which he was able to recollect. The affectionate earnestness of the preacher's manner, the important truths which he delivered, and the effects produced on the congregation, were brought fresh to his mind. The blessing of God accompanied his meditations: he felt that he had not "loved the Lord Jesus Christ;" he feared the dreadful "anathema;" conviction was followed by repentance, and at length this aged sinner obtained peace through the blood of atonement, and was "found in the way of righteousness." He joined the Congregational Church in Middle-

borough, and to the day of his death, which took place in his 116th year, gave pleasing evidence of piety.

In this case, *eighty-five* years passed away after the seed was sown, before it sprang up and brought forth fruit. Let the ministers of Christ be encouraged: "in due season they shall reap, if they faint not."

"Though seed lie buried long in dust,  
It sha'n't deceive their hope;  
The precious grain can ne'er be lost,  
For grace ensures the crop."

The above narrative is taken from the *American Baptist Magazine*.

*The hissing Audience reproved.*

A CELEBRATED vocal performer being taken ill on the night of the promised appearance, an inferior singer was introduced to supply his place. The substitute being hissed by several of the audience, he came forward very humbly and said, "Gentlemen, you expected to hear a voice of *fifty* guineas a week; but, consider, I have only *five*."

*Washington Gazette,  
Wednesday, June 1, 1825.*

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## Obituary and Recent Deaths.

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MRS. ANN PORTER,  
OF OAKINGHAM.

THE subject of this Memoir was born in the neighbourhood of Oakingham, and went, when about the age of fifteen, to reside in the family of Mr. Whitehood, at that time pastor of the church at Hosiers-lane, Reading; she soon became seriously impressed under the ministry of Mr. W. It appears from the account she has at various times given, that her first convictions were deep and poignant, and it is probable they did not subside until she had obtained that relief which the gospel is designed to impart; and which she first enjoyed under a sermon preached by Mr. Whitehood from Prov. viii. 17, "I love them that love me," &c. From what she has often stated, it is believed her former distress was succeeded by a measure of that joy which is "unspeakable and full of glory;" and that, under that influence she was constrained to testify her obligations to her Redeemer, by making a public profession of her love to him, and uniting herself with the church at Hosiers-lane. When about the age of twenty-six, she was married to Mr. Mark Porter, who, for some time previous had been a member of the same church; he was afterwards many years an honourable member, and an active and useful officer of the church at Oak-

ingham; his memory still lives in the affections of many of the members of the church, and his name is never mentioned but with respect.

Not long after the union of this pious couple, they came to reside at Oakingham; at that period there was no church of the Baptist denomination there; and the town and its vicinity, in a moral and spiritual point of view, presented a dismal aspect, but very few persons making any pretension to the possession of vital religion. About this time the little band that feared the Lord, and wept over the miserable condition of their neighbours, began to meet together for social prayer; if these meetings did not originate with Mr. and Mrs. Porter, they took a most decided part in supporting them; and they eventually led to the introduction of the gospel and the formation of a church in the town. Mr. Davis of Reading at first preached occasionally in a private room, and had to encounter the most violent and determined opposition; success, however, attended the word preached, and Mr. Davis had the happiness of witnessing the fruit of his labours. In the year 1773, a house was erected for the worship of God; and in 1778 a church was formed, consisting of seventeen persons dismissed from the church at Reading; including Mr. and Mrs. Porter: only one of these is now living.



The station occupied by our venerable friend so many years, was not likely to furnish many incidents worthy of being brought under the notice of the public; yet there were occasions when her faith and patience were severely tried, and when the genuine nature of her religion was made conspicuously to appear. In the year 1803, the sudden death of Mr. Porter dissolved a union which had subsisted for thirty-three years, a union founded in mutual affection, and cemented by real piety. Mr. Porter left his habitation in perfect health, intending to visit some relations in Cambridgeshire, but was taken ill in London, and died after a few days' illness; by this event his widow was plunged into the depths of affliction and perplexity. But in this season of sorrow the word of God proved the source of solid comfort; Divine grace enabled her to "be still;" and Providence kindly appeared on her behalf, in answer to believing prayer.

Being possessed of a vigorous constitution, Mrs. Porter enjoyed, with little interruption, a good state of health to an advanced age; about seven years ago, Providence laid her upon a bed of affliction, when her family entertained little or no hopes of her recovery; in that season of trial, her confidence in God was remarkable, looking forward with pleasing anticipation to those joys which are at God's right hand. Whilst a friend was engaged in prayer on her behalf, at her bed-side, and her children around weeping, she gave vent to her feelings in the words of the poet, and exclaimed with rapture,

"O glorious hour! O bless'd abode!  
I shall be near and like my God!  
And flesh and sin no more control  
The sacred pleasures of my soul."

Contrary to the expectation of her friends, she sufficiently recovered from that affliction, to be able to go occasionally to the house of God, though only at long intervals; and it appeared as though she was only spared a little longer to testify of the Divine faithfulness, a theme on which she delighted to dwell. After that period she was the subject of great bodily pain and many infirmities; her condition often reminding her friends of the picture of old

age drawn by the Psalmist, Psalm xc. 10, "The days of our years are three score years and ten, and if by reason of strength they be four score years, yet is their strength labour and sorrow." In this situation her prevailing fear was, lest she should be left to murmur and repine; desiring patiently to wait the development of the Divine will concerning her. For a considerable time previous to her decease, she was confined to her room; during that period she was not the subject of ecstatic joy, nor was she entirely free from some measure of solicitude with respect to the final result; this frame of mind probably arose in part from the abasing ideas she entertained of herself, and partly from extreme weakness and debility. On one occasion, having alluded to some painful exercises of mind of which she had been the subject, she was reminded that her salvation did not depend upon pleasant frames; she replied, "No, I know it does not, Christ is my salvation." At another time, a friend remarked that the Lord who had led her so many years through the wilderness, would not forsake her then; she answered, "No, I am sure of that; if Christ was ever precious to any, he has been so to my soul." She tried to say many things, which, through weakness, she could not utter distinctly; the last words she spoke, that could be understood, were, "Dear Jesus! my dear Jesus!"

Thus did this aged believer gradually descend into the tomb at the age of eighty-one, beloved and revered by her affectionate children, whose attention to her in her declining years was truly exemplary, and for whose tenderness, she often, in the strongest terms, expressed her gratitude to the writer. Her funeral sermon was preached on Lord's-day evening, December 5, 1824, to a crowded congregation, from Luke ii. 29, 30.

The author of this sketch, reflecting on the pleasing and profitable intercourse he has been privileged to enjoy with the deceased the few last years of her life, and being surrounded by many whose concurring testimony proves the excellence and the uniformity of her character, who have also been united with her many years in the bonds of Christian fellowship, is constrained to add, to the honour of Divine grace, and

as a further illustration of the effects of righteous principles, that

*As a branch in the living vine, she was eminently fruitful.*—Humility, gentleness, goodness, faith, were fruits that were for many years produced by this “tree of righteousness:” while she had lived to witness the apostacy of many who had promised fair, she continued to “bring forth fruit in old age.”

*As a lover and promoter of peace she was distinguished.*—Whatever divisions and dissensions she witnessed in the church of God, these things never originated with her, nor was she ever employed in fanning the flames of discord, but, on the contrary, sought “peace and pursued it.”

*A fervent attachment to divine ordinances* was a prominent trait in the character of Mrs. Porter; nothing but insuperable difficulties could prevent her from appearing in her place in the house of God at the stated seasons for worship, both on Lord’s-days and on week-days. For some years it was customary for her minister to call on her the evening preceding the Sabbath, when she seldom or ever failed to express her regret that she could not assemble with those who “keep holy day,” where she had so often had the foretaste of an eternal Sabbath.

*The cause of God lay near the heart of this venerable woman.*—Intelligence of the advancement of the kingdom of Christ in any place was always received by her with evident satisfaction; but the church of which she had for fifty years been so ornamental a member, had the pre-eminence in her affections.

She was one of the original number of those of whom it was composed; she had watched its progress with lively interest—she had been called to participate in all the trials and changes to which it had been exposed; and had long prayed for its prosperity and increase. At her house the ministers of Christ have often been cordially welcomed, and hospitably entertained, and a succession of pastors could bear witness, that she was always ready to encourage their hearts and strengthen their hands; her countenance beamed with sweet pleasure when she was informed of any additions, and as long as she was able to make her appearance in public, was remarkable for giving of

encouragement to those whom she considered to be “waiting at Zion’s gates, and watching at the posts of her doors.” In short, her life and death are well adapted to remind survivors of the words of the wise man, “The memory of the just is blessed.”

May the reader and writer of this Memoir have grace to imitate “whatsoever things were lovely and of good report” in the conduct and spirit of this aged believer, and follow them “who through faith and patience are now inheriting the promises.”

J. C.

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### RECENT DEATHS.

#### REV. JOSEPH HARRIS.

THE Rev. Joseph Harris, many years the able and useful pastor of the Baptist Church at Swansea, departed this life on Wednesday, August 10, 1825. He was a native of Wales, and was educated at the Bristol Academy. As a preacher, both in the Welch and English languages, he was very acceptable. He published several religious works, besides an Edition of the Bible, in English and Welch; and was the editor of the “Seren Gomer,” or “Welch Star;” a Monthly Magazine, circulated in the Principality. A few months before his decease, he relinquished this engagement, on account of increasing ill health, chiefly occasioned by grief for the death of his eldest son, a youth of great promise. Mr. Harris’s loss will be much felt in the Principality, particularly in the Southern Association. He was only fifty-two years of age.

#### MR. WILLIAM GILES.

DIED, on Monday, September 6, 1825, aged eighty-two, Mr. William Giles, of Walworth,—a man in whose character were combined so many excellencies, shaded by so few defects, as to command the esteem and admiration of all who knew him. Affable, friendly, affectionate—well-informed—conscientious in all things—most exemplary in his deportment—and in an eminent degree spiritually-minded—he was truly a good man.

Mr. Giles was an honourable and useful member of the church in Deanstreet, Southwark, for fifty years, having joined that community in August, 1775. He was much beloved by his brethren: at their social prayer-meetings they were always edified by the humility and ardour of his devotion; and in affairs of church discipline his advice was much valued. It was only regretted that his modesty and retiring habits prevented him from undertaking the Deacon's office, to which he was more than once chosen.

As an author, Mr. Giles has been, and will doubtless continue to be, very useful. The "Guide to Domestic Happiness," the "Refuge," and some other works, were written by him, and are well established in the public approbation.

REV. EDWARD TORLIN.

DIED, on Lord's-day, August 7, 1825, aged fifty, the Rev. Edward Torlin, pastor of the Baptist Church at Harington, Middlesex, where he had laboured during the last twenty-five years, with considerable success. His last illness was long and painful, but his end was happy. On Lord's-day following that on which he died, his remains were deposited in a vault near the pulpit which he had occupied so long. Mr. Phillimore, of Kingston, conducted the solemnities of the interment, and a funeral sermon was delivered in the evening, from Psalm lxxiii. 26, to a very crowded and attentive congregation, by Mr. Dyer, of Battersea.

## Review.

*A Dissertation intended to explain, establish, and vindicate the Doctrine of Election. By W. Hamilton, D. D. Minister of Strathblane. Hamilton and Adams. 1824. Pp. 273. 12mo.*

WE were very glad to meet Dr. Hamilton again, and especially to find him standing forward in defence of the Doctrine of Election. From the talent and ardour of feeling he shewed in a former work, "The Establishment of the Law by the Gospel," we anticipated a bold manly defence of the doctrine he now discusses; nor are we altogether disappointed; yet we must honestly say, we wish he had gone farther into the subject, and investigated it in some additional points. If, however, Dr. Hamilton should ever read our pages, let him not mistake us, we sincerely thank him for what he has done; it is the covetousness of desiring still more that makes us complain.

Dr. Hamilton divides his work into three chapters—On the Nature of Election;—Proof of the Doctrine;—and Vindication of Election. The *first* chapter is short. The *second* exhibits the proof of the doctrine, from the love of order, the desire of enjoying their

own will, and the habits of inquiry and consideration, observable in rational agents—from the attributes of God—from the evidences of design apparent in the works of God—from prophecies and promises—from salvation by grace—and from the testimonies of scripture. The *third* chapter, which is a vindication of the doctrine, enters on a defence, from the charge that it is dishonourable to the character of God:—that it is inconsistent with the freedom of the human will, and the responsibility of man;—and, from its supposed inconsistency with the universal calls and free offers of the gospel.

It will instantly be seen by this general outline, that the author enters a large field of inquiry; and we regret that he did not prosecute the subject still farther. He says, he would gladly have subjoined a chapter upon Reprobation, but his work swelled to a size that prevented him. He informs us, that the objections examined are almost all urged by living writers; and that to preclude all occasion of irritation, he has generally transcribed their language, but suppressed their names.

But while he wishes to conciliate, and not to irritate, much less to misrepresent those who oppose the doctrine of Election, he writes like a man who heartily believes it, and who wishes to state and defend it as a part of the revelation which God has made in his holy word. Towards the conclusion of his work he meets various objections made to the doctrine, but we wish he had farther extended his labours in this direction. There are abuses of the doctrine by those who professedly believe it, who ground upon it a systematic opposition to many things which Dr. Hamilton, in common with ourselves, think important; these we wish he had noticed more extensively. But, probably, the reason was, he had not had these misapplications of a good doctrine forced on his attention, and he, therefore, confined his discussion to what his own more immediate neighbourhood pressed on his regard.

He considers election as the cause of the *salvation* of men, and not of their destruction; he observes, "Election and Redemption are so closely allied, that though not identically the same, they are inseparably united. Election is the cause; redemption is the effect: and the two must stand or fall together." p. 16. The angels that kept not their first estate, are fallen angels still; and, as Dr. Hamilton remarks, there were no designs of electing love formed towards them: but their condition does not appear the better on that account: and if no such purpose had been entertained towards fallen man, in what respects would our condition have surpassed theirs?

When we examine the scriptures, we find much said on the doctrine of election; so much, that we are surprised any one should deny it to be there; and whenever it is adverted to by the sacred writers, it is with a glow of heart, a manifest feeling of pleasure, which shews that they did not consider it as a metaphysical deduction which though undeniable, was cold and repulsive; but, on the contrary, their hearts were warmed by contemplating it; and in their view it presented an animating ground of hope, and a powerful motive to christian obedience. Did we view it in the same light, similar feelings would be excited in our minds, and all the objections against it,

which we so frequently hear, would instantly flee away. We are certain that when *any* doctrine does not produce the same effect in our minds that it did in the minds of the apostles, something is wrong; either our hearts are not subdued to the obedience of the faith, or we do not view the *same object* which they contemplated, but are looking at some *misrepresentation* of the truth, and not at the truth itself.

There are many who, in their conversation and preaching, are peculiarly cautious never to say any thing about the doctrine of election. All the terms in which that doctrine is conveyed are avoided; the passages in which it is asserted are never quoted; or if quoted, got over as speedily as if there was an infection in them which was dreaded like the greatest evil: as if it was a subject dangerous in the extreme, the greatest pains are taken to keep it out of sight, and passages of scripture which plainly speak of it, are explained in a manner so ingeniously adapted to give it a different colour, that while we admire the display of talent, we are surprised at its application. In our view, it is a maxim which will be found true, both in relation to this and every other part of revealed truth, that wherever we cannot adopt the representations of the word of God freely and fully, but are afraid to use its language, or use it merely as the language of authority, while it is evidently *not* the mode of expression by which the precise feelings and sentiments of our minds are clearly exhibited, the reason is, (whether we suspect it or not) *we are not of the same opinion with the inspired writers!*

We are apprehensive that there is in the minds of some (we fear of many) only a very partial belief of the doctrine of election. They do not deny that there is an elect number, whom God will certainly bring to his eternal glory; but they think that *others*, not of this number, *may* eventually be saved, and that the free and full invitations of the gospel encourage such an idea. By this means they expect to avoid the difficulties which the doctrine of election presents to their view. When pressed by the Arminians, they escape to this sentiment as a refuge against their objections; and when urged by the Calvinists with the evidence of the

doctrine of election, their reply is, *they* do not deny that doctrine, for they grant it clearly appears in the word of God. This half-way system is in reality onumbered with the difficulties of both Calvinism and Arminianism, and is not in our esteem supported by the slightest evidence. It is in fact, nothing better than an *expedient*, and like most devices of that description, answers no valuable purpose. All the objections to election as supposing a preference of some to others, a provision of means and influence which secures the salvation of some, but which is not granted to men at large, press against it with all their force: and all the objections to the Arminian system, on the ground that it supposes, that the use of means, or common grace, or native good dispositions aroused into proper exercise, will answer the same end, without the prior operation of divine grace, may be urged against this theory with full efficiency: and he who by this middle scheme seeks to shelter himself from the difficulties attending the divine government, may be fairly told, that on his mode of reasoning the difficulties are increased, for there is no unity of plan by which sinners are saved. If election is needful for the salvation of *some*, why not of *all* who are saved? If it is *not* needful, why are Christians in general called the elect of God? Besides, this scheme is a mere theory without proof. For respecting any individual who may be supposed to be *not elected*, and who yet is *saved*, how can it be proved that *he* was not one of the elect, and not, in the *first instance*, influenced by that powerful grace which disposed his mind to attend to the gospel, and to receive the engrafted word to the salvation of his soul? But in addition to our objections to this sentiment on account of this radical imperfection, we are satisfied, that it is a *symptom of decay*: for the history of the church exhibits a numerous list of examples of those who partially giving up the doctrines of grace, sheltered themselves under the wings of this delusive scheme for a time, and then afterwards gave up their former sentiments altogether. Or, if they themselves did not go the full length of their system, those who were drawn into it by their reasonings or authority, seldom failed to carry it to its proper result. The steps of this

process may easily be traced; but if this could not be done, the fact itself sufficiently shews the tendency of the opinion.

The question concerning election turns very considerably on one point, viz. in the conversion of a sinner does *God* or *man* first begin the good work? If *God* is the original cause, the reasoning is very short; what he *did*, he *designed* to do; he knew this *before* he did it, and we leave it to any one to conclude, *how long* he had the intention before it was realized in fact. But if *man* takes the first step in his own conversion, so that regeneration, so far as it is allowed to be the work of God, follows improved character, or improved common grace, the whole system of Arminianism is the direct consequence; in that case it is in vain to talk of the election of grace as proceeding from God, for the result of the inquiry is, *God chooses man, when man chooses him!*

In our view, the doctrine of election is one of the grand foundation stones of the gospel system, and we can do nothing without it. We need it, to explain many parts of the divine word; without it, there would be no certainty that any of the declared plans of God would be completed; they would rather be *experiments* than *designs*. We go farther still, we maintain that an Arminian has not a word to say to his fellow-creatures that is not derived from principles which support the ELECTION OF GRACE. If the day should ever arrive when our ministers cease to believe, and on proper occasions to preach this doctrine, and the members of our churches sink into a secret disbelief of this doctrine, we shall rapidly decline as a denomination, and may soon say with the prophet, "what will there be in the end thereof?"

But it will be said, there are many who go to an extreme on the opposite side, and who are, to say the least, bordering on Antinomianism. Granted: We must not, however, on that account, lose a doctrine of God's revelation. There are also *excesses* in Arminianism, which the serious and sober patrons of that system never think of defending. There are in all parties some who are guilty of this fault. The fact probably is, that many are suspected of Antinomianism, who are nothing more than tenacious Calvinists.

For the sake of those persons, and for the sake of the doctrine itself, we earnestly wish its *practical nature* was clearly and extensively pointed out; so that it might be shewn, that it is not a useless, barren speculation; but filled with motives to activity, and devotedness to God, and fraught with pure christian consolation. We should be glad to see a work which would prove that the fullest belief in election when viewed on scriptural principles, does not shelter the sinner—does not, in its proper operation, discourage the inquirer and the feeble—does not limit the preaching of the gospel freely and fully to men as sinners—and does not interfere with the obligation of men as reasonable and accountable beings, to examine, believe, and love, whatever God has made known unto them. We wish it was shewn, as it might be, that suppose there had been no such thing as an *election of grace*, the objections against the moral government of God would have been far greater than they now are; and that this very doctrine throws more light on the designs of the Deity than any other part of divine revelation, because it shews that there was a plan laid in eternity, progressively carried forward throughout all time, combined with the grandest facts of divine revelation, and which, when completed, will be exhibited to an assembled world at the judgment-day, in proof that God is *holy, just, and good*.

We do not mean to say that Dr. Hamilton has forgotten these considerations; he has adverted to many of them: some of them probably do not require so much discussion in Scotland, as they do in some parts of England, and therefore were omitted; but we should have been glad to have seen them *all* thoroughly investigated. Dr. Hamilton often writes eloquently, and reasons well; but we acknowledge we wish he had, in some points, indulged us with a closer train of argument. We hope his book will come to another edition, and that he will then enlarge his plan.

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*The Lost Spirit. A Poem. By John Lawson, Author of Orient Harping.* London, Westley. 12mo. Pp. xii. 129. 4s. Boards. 1825.

MR. LAWSON possesses the true Mis-

sionary spirit; one country does not suffice him; his benevolence takes a far wider range than his personal labours can embrace; he will be read where he cannot be heard. While in Bengal he is diligently occupied in publishing the glad tidings of salvation to idolaters, he aims by his pen to benefit those whom his tongue cannot reach; and proves himself the patriot still, though a voluntary exile from his native shores. We cordially wish him success.

The design of the work before us is thus expressed:—

“The character intended to be portrayed in this poem, presents a combination of feelings and principles, which are brought to view in a prominent light for the purpose of serious reprehension. The errors exposed are—a contemptuous disregard of divine revelation—a restless discontent with the conduct of Divine Providence—a vague and unhallowed love of nature—and a brooding misanthropic hatred of the world.” Preface, p. v.

The poem is founded on a tale of horror in the Italian history. About the year 1288, there were great divisions in the city of Pisa, on account of the sovereignty. One party was headed by Judge Nino di Gallura, another by Count Ugolino, and a third by Archbishop Ruggieri. The Count, in order to get the power into his own hands, caballed with the Archbishop against the Judge, who was consequently driven out of the city. Not long after, the Archbishop betrayed the Count, and the mob, excited by the prelate, rose against their sovereign, and cast him into prison, with his two sons and two grandsons. He had lain there several months, when, upon some new provocation, the populace were so incensed against the Count, that they threw the keys of his prison into the river Arno, and left him, with the innocent children, to perish by famine.

The celebrated Italian poet, Dante, in his *Comœdia*, has described Ugolino in hell, gnawing the head of his cruel enemy the Archbishop, and telling his sad story. Mr. Lawson has adopted Dante's idea, with this addition, that the errors he purposes to expose are all ascribed to Ugolino; and he is made to narrate the various incidents of his life, and to depict the dreadful influence of proud and malignant disdain on

his character and conduct. We suspect that more is intended than expressed—that the poet has in view the *Satanic School*, as Dr. Southey designates it—and that Ugolino is to be regarded as the *Byron* of the thirteenth century.

Giving Mr. Lawson full credit for the excellence of his *design*, we are not so well satisfied with the *execution*. We think he would have done better had he conveyed his sentiments in some purely fictitious narrative. Ugolino's character was sufficiently bad, without adding to it the opinions and conduct, which the poet has thought proper to ascribe to him, and which, we are persuaded, are of very rare occurrence. We have an objection, also, to "calling spirits from the vasty deep," in order to enforce moral and religious truth; it looks too much like an attempt to frighten men into conviction: those who will not listen to reason and exhortation, are not to be terrified by tales of ghosts and devils. Neither can we forbear saying, that had the poet used the pruning-knife more frequently, his work would have been much improved. His descriptions are often laboured and overdone, and sometimes so wordy and confused, and so encumbered with epithets, that it is difficult to ascertain his meaning.

Still, Mr. Lawson's poem will amply repay perusal. It contains some beautiful, and many pathetic and striking passages. The admirers of genuine poetry will find much to commend, and the pious will rejoice in the happy union of strong intellect, cultivated taste, and pure religion.

The following extract is a fair specimen of the work.—

"Then pity not, for Pity's self I hate,  
And all her kindly train. Oh! she doth shun  
These precincts of the lost. The wretched world  
May smile beneath her countenance, and man  
In all his mortal course doth feel the balm  
Of her sweet charity, with angel hand  
And meekness, poured upon his aching wounds.  
The lazar-house doth lose its wretchedness  
At her approach; the dungeon hath a light  
From her benignant eye; yea, he who speaks  
To thee, though most malign of all who lived,  
Shared her bedewing tears; but the accurst  
Ask not thy pity, and thou may'st not give.  
If pity might intrude, there might be hope  
Where Hope hath never rested. If her tear  
Might but bewail the lost—the lost might live,  
And justice die. The ills of human life  
Alone, intend the sufferer's good; but here  
Th' afflictive torment doth intend despair:  
Else were this scourging rod a mercy still,  
Pointing to happiest issue."

Pp. 77, 78.

*The Manchester Socinian Controversy; with Introductory Remarks, and an Appendix.* 8vo. Westley. 5s. Bds.

THIS volume will be read with no ordinary interest in every part of the kingdom. *Fiat justitia: ruat cælum.* Let justice be done, though the sky should fall!

"It appears that the Unitarians possess in this island two hundred and twenty-three places of worship, of which one hundred and seventy-eight, that is to say, four-fifths of the whole were originally orthodox. In England alone, they have two hundred and six chapels, of which thirty-six, or little more than one-sixth part of the whole number, were built by Unitarians." Intro. p. 46.

Truth and justice, however, require that we suspend our judgment till we hear what the accused have to say in their own defence.

One important beneficial effect will be anticipated, that the doctrine of trusteeship will be set in a clear light. Trustees will be taught that they are not proprietors, but simply stewards and executors.

The work before us, which appears to have been very carefully got up, contains an account of a dinner at Manchester in August last year, in honour of the Rev. John Grundy, the minister of Cross-street chapel—and a good deal of interesting correspondence relating to the speeches delivered after that dinner. In the appendix, we have a list of chapels possessed by Unitarians in England, Wales, and Scotland. We are favoured also with a variety of particulars concerning the Manchester College, York—Dr. Daniel Williams's charities—and Lady Hewley's charity. The introduction is written with admirable judgment and temper; and the frontispiece exhibits a fine portrait of the Rev. Henry Newcome, M. A. who was ejected from the parish church of Manchester, A. D. 1662, and founded the chapel in Cross-street in that town, which is now occupied by Unitarians.

## LITERARY INTELLIGENCE.

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clear Type. The Notes are not polemical or doctrinal, but entirely philological and explanatory. The parallel Passages are more numerous than in any other Bible extant, and contain all those of Canne, Blayney, Bishop Wilson by Crutwell, Brown, Scott, A. Clarke, and Bagster's celebrated Pocket Volume. The great Design of the Publisher is to secure universal acceptability, by confining the Notes to Philology and Explanation, and by combining unexampled Cheapness with general Usefulness and real Elegance.

A Work, on the Plan of the German Literary Almanacks, will be published early in the Month of November next. The Volume is intended more especially for the religious Reader of literary Compositions; and will, therefore, contain only those Productions that have an obviously religious or moral tendency. It will consist of Tales, Essays, and Poetry, by about twenty-five of the most popular Writers of the Age. The Illustrations (twelve in number) are by Martin, Westall, Corbould, Wright, Brooke, &c. and the Engravings by Heath, Finden, Mitchell, Melville, &c. &c.

## Intelligence, &c.

### NORTH AMERICA.

THE following Intelligence is extracted from the *American Baptist Magazine*.

*Revivals of Religion.*—Numerous letters have been received from various parts of the United States, containing information of extensive revivals of religion. Several thousand persons have been converted and baptized. One gentleman thus writes:

“A good work of grace commenced in Lowville and Denmark (*New York*), in June last. It continued through the summer, and part of the fall, very powerfully; but in the month of October it seemed rather to subside. Within a few days past [the letter is dated December 20, 1824] the work appears to revive. There are several instances of recent conversion, and the cries of the wounded are again heard. Since the work commenced, we have received by baptism 101; between 90 and 100 have been added to the Presbyterian church in the square; about 29 to the Presbyterian church in Denmark; about 20 to the open communion Baptists, and a few to the Methodists. A considerable number remain, who have not as yet openly put on Christ; some of

whom will probably be baptized soon. The number hopefully converted is but little short of 300!

“One instance in the revival reminds us particularly of the practice of the primitive disciples. ‘A certain woman named Lydia,’ though not ‘a seller of purple,’ yet, as we hope, a dealer in the merchandise of wisdom, has been baptized, ‘and her household,’ consisting of two sons, two daughters, and one son-in-law, who are ‘comforted with the brethren.’ Another household has been baptized since the revival commenced, who are also ‘believing in God.’”

*Columbian College.*—On Wednesday, December 15, 1824, the first commencement of this Institution was celebrated. After prayer by the President, Essays were read by the students on the following subjects—Responsibilities of American Youth—The Superiority of Grecian over Roman Literature—Timoleon and Washington—The Influence of Mathematics on the Mind—The United States—The Spirit of Liberty—and The Philosophy of the active Powers of Man. The degree of Bachelor of Arts was then conferred on three students; and the whole was closed by an Address from the President.



The day was unusually pleasant, and the audience very numerous and respectable. The presence of the President of the United States, General Lafayette, General Jackson, the Ministers of State, many members of both Houses of Congress, the Clergy of the City of Washington, and many learned and distinguished gentlemen, gave additional interest to the occasion.

More than two hundred students have been received into the College since January, 1822, and nearly one hundred and fifty are on the list of the present term. A new building must shortly be erected for their accommodation.

*Baptist General Tract Society.*—The first Annual Meeting of this Society was held in Washington City on Monday, February 28, 1825. The prospects of success are flattering to a degree far beyond the anticipations of its founders. Many Auxiliary Societies are already formed, and depositories are established in several of the States. Nineteen tracts have already been issued, and the number will be rapidly increased.



### SOUTH AMERICA.

THE Report of the American Bible Society states, that "from South America important communications have been received. The ardour with which the Bible is sought for, and the gratitude with which it is received; the free introduction of the New Testament, or parts of it, into some of the most important schools; the strong desire manifested by many to have the whole Bible in the vernacular languages of the most populous and powerful provinces; the gradual decline of prejudice and opposition; and the cordial and affectionate co-operation of many of the most influential clergy and laymen—are encouraging in the highest degree. The Bible is gladly received in Patagonia, in Monte Video, Bahia, the Brazils, Valparaiso, Chili, and throughout Mexico."

In addition to the above, we have the pleasure of informing our readers, that a Bible Society has been established at Bogota, the capital of Colombia, for the purpose of diffusing the scriptures throughout that important country. This interesting event took place on Thursday, March 24, in the Chapel of the University, where a numerous assembly was convened. From the following observations, which we extract from the *Constitucional*, a Columbian Newspaper, it appears that the Institution has not been formed without some discussion and opposition:—

"The opposition which has been made to this beneficent Institution, by sinister interpretations of its object, is not to be wondered at; nor that strife of opinions which has already been manifested upon this important subject. It is, however, strange, that any public writer should have said, that it would be better to print two millions of copies of the Catechism, (the only book of instruction afforded to the people by our old oppressors,) than to print and circulate the Holy Bible. It is not suitable in itself, nor is it consistent with our upright motives to excite contention.

"The exclusive object of the Bible Society, which has just been established in Colombia, is, to facilitate to all Colombians the reading of the Divine Word, in our own native tongue, from approved versions, such as that of Father Scio, or that of the celebrated Torres Amat, which has just been published in Madrid, with all the necessary licences; and this object will be accomplished without, in any degree, infringing upon the articles of the Council of Trent. If this plan draw forth opposition—if this object is capable of producing bitter and extemporaneous censures, then shall we be under the necessity of classing the people of Colombia with the most uncivilized people of the world. This Bible Society has been established, with the consent and approbation of the distinguished persons actually entrusted with the Executive Government of the Republic, and the Ecclesiastic Government of the Archbishopric, to whom it belongs exclusively, and without dispute to watch over the spiritual and temporal happiness of the people, and whose fidelity none without injustice can call in question."

The following are the names of the Officers of the Colombian Bible Society:

*President,*

Don Pedro Gual, *Secretary of State for Foreign Affairs.*

*Vice-Presidents,*

Don Jose Maria Castillo, *Minister of Finance.*

Doctor Jose Maria Estevez, *Prebendary, and Rector of the College of St. Bartholomew.*

Doctor Juan Fernandez de Sotomayor, *Rector of the College del Rosario.*

*Treasurer,*

Don Jose Sans de Santa Maria, *Senator, and Comptroller of the Department of Cundenamarca.*

*Secretaries,*

Father Antonio Marco Gutierrez, *Secretary of the University.*

Doctor R. N. Cheyne.

## LANGUAGE INSTITUTION.

OUR last number contained the *Address* on behalf of this new Institution: the *Laws and Regulations* are as follow:

I. The designation of this Society shall be the LANGUAGE INSTITUTION; and its object shall be to assist in promoting the knowledge of Christianity, by making the best practicable provision for teaching, *in this country*, the languages of the Heathen.

II. In furtherance of this object, every opportunity shall be embraced of collecting information relative to the languages of Heathens and Mahomedans throughout the world, and to their manners, customs, and opinions; and of forming a Library of such books, both printed and manuscript, as are connected with these subjects. Courses of Lectures shall also be delivered, by the best teachers that can be obtained from time to time, in elucidation of the respective languages; to which Lectures all persons concurring in the Society's object shall be admitted, under such regulations and on such terms as the Committee shall appoint.

III. In all the lectures delivered by the teachers, they shall confine themselves strictly to the elucidation of the several languages; with illustrations, as opportunities may occur, of the state of the people in respect of their manners, customs, or opinions: but in no case are they to touch on points of Christian doctrine or discipline, on which different sentiments prevail among Christians; as it is the design of the Society to afford its assistance to all persons who concur in its object, without subjecting them to any kind of compromise of their own views and principles.

IV. Each Subscriber of One Guinea annually shall be a member of the Society, during the continuance of such subscription; and each Subscriber of Ten Guineas at one time shall be a member for life.

V. Each Subscriber of Five Guineas annually shall be a Governor of the Society during the continuance of such subscription; and each contributor of Fifty Pounds at one time, or who shall by one additional payment increase his original contribution to Fifty Pounds, shall be a Governor for life.

VI. An Executor, paying a Bequest of Fifty Pounds, shall be a member for life; or of One Hundred Pounds, a Governor for life.

VII. The affairs of the Society shall be conducted by a President, Vice-Presidents, a Treasurer, a Committee, and Secretaries. The Committee shall consist of twenty-four lay members of the Society, and of such clergymen and other

ministers as are members, with the Annual and Life Governors; the President, Vice-Presidents, Treasurer, and Secretaries being considered *ex officio* members of the Committee. Of the twenty-four lay members, one half shall be members of the Established Church, and the other half members of other religious denominations; of these lay members, eighteen, who shall have most frequently attended, shall be eligible for re-election the ensuing year. The Committees shall have power to appoint all officers, except the Treasurer.

VIII. An annual meeting of the Society shall be held in or about the month of May, when the Treasurer and Committee shall be chosen, the accounts presented, and the proceedings of the year reported.

IX. Every member of the Society shall have access to the Library, free of charge, but under the regulations of the Committee.

X. None of the regulations of the Institution shall be repealed or altered, nor any new general regulations be established, but at the general meetings of the Society, or at a special meeting called for the purpose by the Committee.

## BRISTOL ACADEMY.

THE Annual Meeting was held at Bristol, on Wednesday, August 3. On this occasion it was determined to make some important alterations and improvements in the management of the Institution, with a view to the introduction of a more enlarged system of education, suited to the improved state of mental culture, and the general diffusion of knowledge, by which the present times are happily distinguished.

The contemplated improvements embrace the following particulars.—

The course of instruction is to be divided into two departments:—the theological, to be conducted by the president—and the classical and mathematical, by a second tutor. The first department includes Hebrew, divinity, biblical criticism, ecclesiastical history, and the pastoral office; in the second are comprised the Latin and Greek languages, classical antiquities, and the elements of pure and mixed mathematics. Instruction in logic, rhetoric, English composition, and elocution, will be given, according to an arrangement to be settled by the tutors.

Those young men who have not previously acquired some knowledge of the Latin and Greek languages, will be placed under the preparatory instruction of the classical tutor for six or twelve

months, after which, if their attainments justify the measure, they will be admitted as permanent students for the usual term of four years.

Students are altogether prohibited from preaching during the first year; and, during the second year, will not be permitted to preach at any places whose distances from Bristol would prevent attendance at Lectures, either on Saturday or Monday.

At the close of each session, a general examination of the students will be held, full details of which will be furnished to the Committee, and a Report to the public.

The board of the students will be provided at the expense of the Society, under the superintendance of a housekeeper.

The Rev. T. S. Crisp is invited to undertake the presidency of the Academy, and the Rev. W. Anderson to become the classical and mathematical tutor.

*Rev. J. Hartnall's Orphans.*

*To the Editor of the Baptist Magazine.*

DEAR SIR,

I beg to announce the receipt of the following Contributions, in addition to those reported last month, for the orphan family of the late Mr. Hartnall, of Ipswich, whose truly distressing case was inserted in your Number for July last. Further aid is desirable, and will be very thankfully received on behalf of these destitute children, by

Yours truly,  
JOHN DYER.

A Friend, by J. D. ....	£5	0	0
Rev. Joseph Hughes .....	5	0	0
A. B. ....	1	0	0
Friend to the Fatherless .....	1	0	0
Mr. and Mrs. Burls, <i>Edmonton</i> ..	5	0	0
Mrs. King, <i>Birmingham</i> .....	5	0	0
Mr. W. Bowman, <i>Sheffield</i> .....	2	0	0
Messrs. Heath and Son .....	2	2	0
Mrs. W. L. Smith .....	2	0	0
R. Davies, Esq. <i>Walthamstow</i> ..	10	0	0

ASSOCIATIONS.

KENT AND SUSSEX.

At *Sevenoaks*, June 7th and 8th. Sermons were preached by Brethren Down (Jer. xxxi. 3), J. Giles (Isa. xxxviii. 17), and Packer (Isa. xxvii. 2, 3). Devotional services by Brethren Ragsdell, Davies, Lewis, and others. Baptized during the year, 105; increase, 66. Subject of the Circular Letter (by Mr. Groser), *the Genuineness of the New Testament*. The next

Association to be held at *Wadhurst*, on the first Tuesday and Wednesday in June, 1826.

ANGLESEY.

At *Holyhead*, June 20 and 30. Ten sermons were delivered, by the brethren J. Edwards, J. Pritchard, Abel Jones, Evan Evans, Simon James, D. Jones, J. Jones, D. Roberts, Ellis Evans, and T. Davies. The congregations were very numerous.

BUCKINGHAMSHIRE.

At *Quinton*, May 18. Sermons by Messrs. Tyler (Rom. i. 16), Allom (Psalm lxxxv. 6), and Gunn (Matt. xii. 35). Devotional services by Messrs. Howlett, May, Simmons, and others. Baptized within the year, 50. Increase, 20. About thirty villages are supplied with preaching. The next Association to be at *Haddenham*, May 10, 1826: Messrs. Clabbut and Tomlin to preach.

ORDINATIONS, &c.

UXBRIDGE.

NEW Meeting-house opened, April 5. Preachers, Mr. Ivimey (1 Thess. v. 20, 21), Mr. Coleman (Psalm xxvi. 8), and Mr. Upton, Sen. (Heb. vii. 25). Collection, £14 2s. 7½d.

HOLYHEAD.

ON Tuesday, April 19, Mr. W. Morgan, late of Abergavenny Academy, was ordained pastor of the Baptist Church at Holyhead. The Rev. C. Evans delivered the introductory discourse, received the confession of faith, and addressed the minister and the church: text, 1 Thess. v. 12, 13.

CANTERBURY.

OUR friends will be much gratified to hear that a Baptist Church has been formed in the City of Canterbury, where the principles of our Denomination were maintained, amidst much obloquy and persecution, as early as the year 1643.\* Several churches in the Eastern parts of Kent owe their existence to the efforts of the Canterbury Baptists, and were long accustomed to regard the church in that city as the mother-church. But circumstances, which need not now be specified, occasioned a gradual decline of the cause,

\* See Ivimey's History, vol II. p. 217.

till, about the commencement of the present century, the church was dissolved. Two years ago, a fresh attempt was made, under the management of an able and effective Committee, and, by the blessing of God, has happily succeeded.

The interesting services, of which an account is now to be given, took place on Tuesday, August 23.—In the morning, the Rev. J. Giles of Eythorne, preached a suitable sermon from Acts viii. 36, and baptized seven persons.—In the afternoon, thirteen persons, who had been dismissed for that purpose from the churches at Folkestone, St. Peter's, Shortwood, Tenterden, and Eythorne, were formed into a Church, by signifying their mutual desire and consent, and giving each other the right hand of fellowship. The seven who had been baptized in the morning, and five other baptized persons, were then added to the church, and five deacons were unanimously chosen. It was a deeply interesting and solemn season.

In the evening, the deacons were set apart to their office by prayer (by the Rev. J. Giles) and the laying on of hands. An appropriate sermon was afterwards preached, by the Rev. T. Cramp of St. Peter's, from 1 Pet. v. 5. The devotional engagements of the day were conducted by Messrs. Acworth, Elvey, Belcher, and Martell.

On Lord's-day, August 28, the newly-formed church met to commemorate the love of the Saviour. When we consider the obstacles surmounted, the discouragements felt, and the difficulties overcome, we are constrained to say, "What hath God wrought!" A suitable pastor for this station is now the grand object of desire, and there is no doubt but a large and prosperous interest under the divine blessing, may be raised. A debt still remains on the place, towards the liquidation of which the assistance of a liberal public will be solicited.

(Signed) JOHN GILES, Chairman.

### THE NIGHT OF MARVELS.

[By *Violante do Ceo*, a Portuguese Poet, extracted from *Bowring's "Ancient Poetry and Romances of Spain."*]

In such a marvellous night, so fair  
And full of wonder strange and new,  
Ye shepherds of the vale, declare  
Who saw the greatest wonder? Who?

*First.* "I saw the trembling fire look wan."

*Second.* "I saw the sun shed tears of blood."

*Third.* "I saw a God become a man."

*Fourth.* "I saw a man become a God."

O, wondrous marvels! at the thought,  
The bosom's awe and reverence move;  
But who such prodigies has wrought?  
What gave such wonders birth? 'Twas love!

What call'd from heaven that flame divine,  
Which streams in glory from above;  
And bid it o'er earth's bosom shine,  
And bless us with its brightness? Love!

Who bid the glorious sun arrest  
His course, and o'er heaven's concave  
move

In tears,—the saddest, loneliest,  
Of the celestial orbs? 'Twas love!

Who rais'd the human race so high,  
E'en to the starry seats above,  
That, for our mortal progeny,  
A man became a God? 'Twas love!

Who humbled from the seats of light  
Their Lord, all human woes to prove;  
Led the great source of day to night;  
And made of God a man? 'Twas love!

Yes, love has wrought, and love alone,  
The victories all,—beneath,—above;  
And earth and heaven shall shout, as one,  
The all-triumphant song of love.

The song through all heaven's arches ran,  
And told the wondrous tales aloud,—  
The trembling fire that look'd so wan,  
The weeping sun behind the cloud:

A God—a God—become a man!

A mortal man become a God!

### Calendar for October.

3. Moon passes Saturn V. aft.
4. Ceres south I. 34 aft. Altitude 29° 52'.
4. Venus passes Jupiter IX. aft.
9. Moon passes Mars O. 30 morn.
9. Moon passes Jupiter III. 15 morn.
9. Moon passes Venus XI. 8 morn.
10. Moon passes Mercury XI. 22 aft.
11. Herschel south VI. 3 aft. Altitude 15° 32'.

11. New Moon XI. 30 aft. Too far south to cast her shadow on the Earth.

- 12 Mars passes Jupiter X. aft.

26. Full Moon X. 2 aft. Too far north to pass through the Earth's shadow.

30. Occultation of Saturn by the Moon. Immersion VIII. 10½ aft. Emerision IX. 5½.

## Irish Chronicle.

*From W. Moore to the Rev. J. West.*

*Templehouse, June 6, 1825.*

REV. SIR,

I am returned after thirty-four days' travel, and did not sleep the fourth night on the same bed, and seldom the second, so that I cannot but have some interesting accounts to lay before the Society, which I will endeavour to do as briefly as in my power. And first, to shew the cause of this pilgrimage, about four months ago I had an invitation from a certain man, about forty-five miles distant, to converse on religious subjects; but as yet his name and the subject is not ripe for further insertion. However, I was taken unwell at the time, and it was a great uneasiness to my mind. At length, I took the resolution at all events to go to. I think, at the smallest calculation, I travelled 200 miles; and I praise my heavenly Father am as well in health and constitution as the day I set off. Another thought occurred to me, that perhaps it would be the last time I should be spared to see all the people, wherever I travel in the western direction, and that I would not return until I should see them, and encourage them, if they were to be tried with further fiery trials: but, to my comfort, I found them unshaken. The Lord has promised his people, that according to their day so shall their strength be, and so I found it. The next thing I wish to remark is, the state Ireland was in, when the Lord inspired his people with one consent to endeavour to dispel that cloud of gross darkness which prevailed, through the means of circulating the glorious gospel: so there is not one quarter of a mile I travel where there is not a Testament to be found; and though, at present, we cannot see the desired effect we would wish, we must wait patiently the Lord's time.

The next day I went to Crossmolina, and spent a day with the Rev. Mr. I—, who, I may say, is a faithful servant of the living God. I let him know the object of my journey to that country he urged, and encouraged me to proceed. I had brought a man from near Foxford, who was to introduce us, as it was the most profound secret; after we had gone on some distance, we were informed that the man we were in quest of had passed to Ballina, back again the same ground. My companion at last made him out; circumstanced as he was, he said, at the

time, it would be imprudent of us to meet, as he was critically circumstanced, and desired I would state to him on paper all things for and against, and for some time we would hold a correspondence, until it would be in his power to appoint a time we could meet; and I think it will answer as well, as his mind will be better prepared. According to his wish so I did write, as long a letter as this, exhorting him, as he would read the letter, to compare it with the scriptures, and that he would see the great mystery of godliness compared with the great mystery of iniquity; so with impatience I wait his answer. It was at his own earnest desire I undertook this long journey, and hope yet it will have the desired effect; and though I failed in this I do not regret my journey. The following narrative is full compensation for the whole: I took the Tyrera direction home, and called at R. M.'s, where he is lately gone to live; he told me that there could be no part of the kingdom in greater need of instruction than that place; and indeed so I found it. I was determined to go that day as far as Easkey, and told him as the season was late, and the people hurried, they would not quit their labour. Never mind, said he, if the hook be in the corn you will have plenty: so it turned out. Protestants and Papists assembled; and what astonished me most, in that part of the country the great proportion the Protestants bore to the Papists, where I thought there were very few. I never was in that part of the country before; however, they flocked in, old men that were, in their early days, bred Protestants inclining to popery, and, I was told by R—, leaning strongly to the ointment: but there was this advantage, Protestants or Papists, they were the most simple I ever met, neither party contending for any principle; but they staid a long time, and requested I would stay another day. Next day being Sabbath, we were to go within two miles of Easkey, where there is a meeting, appointed at nine o'clock every Sabbath; here was a large assembly of different sects. The Testament was handed to me as soon as I went in, and my object was to declare the truth, and to steer as clear as possible without touching their feelings as to prejudice. I read the fifth chapter of 2 Cor. on reconciliation, and it turned out that there

was not an individual that did not shew the greatest token of approbation. From that to Easkey, where we had about two hours more, from that back again to R——'s, where we had a thronged house, and did not break up until a late hour. Next morning, before I was up, they began to assemble, and very civilly requested I would spend that day with them, and numbers of Papists would come; and added, that it was a holy day, being Whit-Monday. I told them, for the past it was the happiest time to me I ever spent, and not to spare me. I began the third of Romans, but was interrupted, that I should read and speak Irish, as many of them did not understand English. I told them I was glad that I spake better Irish than English, which is the truth. However, a long part of the instruction was to make them understand what the law was, and for what purpose it was given, and until they understood this they could not understand the gospel—how a sinner, condemned by the holy law of God, could stand justified before the same God. I did not quit the subject until I was persuaded every individual understood me: this is plain, as with one consent they acknowledged they did not know what law or gospel signified: so you see what a pity it is so many perishing for lack of knowledge. They beseeched I would go again, saying that there is a great extent of that country would be glad of the opportunity. But in all places I ever travelled I never found any soil so prepared for the seed of the word. There were some respectable men in the company, as to worldly circumstances. I spent the next day in Easkey, and another near it, but with enlightened brethren; two days more in and about Ardnaglass, a day in Collooney, and the next home. As this is the longest journey I ever took, so it is the longest journal I ever wrote; and some places I have omitted, and also occurrences that took place; and my sole reason for this tedious journal is, to shew the difference this year of Ireland to what it was twenty-five years ago; that in all the places I have mentioned, at that time there was scarcely one who had a glimpse of gospel light, or was inquiring after it; and now, there is no direction that a man will face, but there will be both men and women having clear gospel views; some that were obstinate bigoted Papists, that now would die martyrs for the truth. So I conclude, whether I live or die, fervently praying that the Lord will prosper his own word, and raise faithful men as he hitherto has done, to bring poor benighted souls to the light of that glorious gospel.

*To the Secretaries of the Baptist Irish Society.*

*Limerick, August 16, 1825.*

MY DEAR FRIENDS,

I have been twice, since I wrote last, to Ennis. I preached to considerable congregations, most of whom were Roman Catholics. It is a most dark and dreadful place. I saw a man there who had been to Counsellor M——'s for books, to teach a school for the London Hibernian Society, near Tullo; the counsellor and I asked him some questions, he said he was forty years of age, nine of which he was a schoolmaster—never saw a Bible or a Testament, nor never heard of either, but when he heard them spoken against by the priests. But this is not a rare instance. Mr. M—— is a most worthy man, is not ashamed of the gospel of Christ, and is a bright and shining light in the dark town of Ennis, which is situated twenty miles north-west of Limerick, and is the county town of Clare. Preached twice at Partheen; expounded the scriptures at Bally Car, where I was most kindly received by M—C— and his worthy lady: he continues to read the scriptures to his poor people, and a sermon every Lord's-day evening, and has his parlour open for all that wish to come—he has a little congregation of from twenty to thirty. I had a great discussion at six-mile bridge, in the street; all the people nearly in the town were assembled. Three popish advocates opposed me. I replied to all their arguments, and spoke till nearly night, at which time I had eight Irish miles to come, quite exhausted in bodily strength: the "Lord gave me a mouth and wisdom, which all my adversaries were not able to gainsay or resist;" the multitude appeared quite divided, some said I was right. They endeavoured to support the doctrine of supererogation on the rich man's authority, who said he kept the commandments from his youth. But I satisfactorily proved to the people that he was an idolater, and a self-righteous pharisee, entirely ignorant of the depravity of his own heart, and the necessity of a Saviour, from which I took occasion to exalt the Redeemer to the utmost of my power, and proved, from the united testimony of prophets and apostles, that there was no salvation but through him. One of the popish advocates acknowledged that he was an idolater, and as such he could not enter the kingdom of God, which had a good effect. They asserted that the Roman Catholic church was the only one which descended from the apostles, and was the only right one. I proved that the church of Christ always existed entirely separate from the popish

church; showed the constitution of the first christian church established at Jerusalem; traced the history of that church, and proved, and openly declared to the multitude without the least fear, that the popish church was the antichristian, false, and heat'henish one. I spoke of the necessity of a diligent attention to the scriptures, and insisted on every man's right to think for himself. While I spoke with the greatest faithfulness, I did also with civility, and gave them to understand it was their welfare I sought, and left them under the impression that I was their sincere friend. This is only a glance at what transpired.

Preached at Mount Shannon and Clonwella, in the county of Galway, and was well attended. At Clonwella I saw a very old man, I wished to speak to him, and did so; I said, "My friend, you appear to have been a long time in the world." He said he was in the one hundred and eighth year of his age, that he wished he had died thirty years ago, that he was very sick lately, and he thought he should have died. I said, "If you had, where do you think you should have gone?" He said, he did know that, the priest had prepared him. "Did he tell you about Jesus Christ, and what he had done for sinners?" He said not, that he knew nothing about Jesus Christ, nor that there was such a person. I told him, that if he died depending on the priest's preparation, that he would be certainly lost; this startled him, and appeared to prepare him for what I was going to say. I took every possible pains to convince him of the indispensable necessity of an interest in the Saviour; he appeared very thankful. I did not part with him until he appeared to have a head knowledge of how he was to be saved. I gave him something, as I found he was a poor man who had to beg at the end of his days. I said I would speak to him again next morning, and requested him to think deeply of what I had said. He told the woman of the house, that it was a good thing that he had not died when the priest prepared him, that he should have gone to hell, and did not cease to thank me. I saw him again next morning, and said a great deal to him, when he told me that he depended entirely for body and soul upon the Saviour. I preached at Nenagh, Birdhill, and O'Brien's Bridge, in the county of Tipperary: had two considerable congregations at Nenagh.

Preached twice, since my last, at Kilfinan and Ballyorgan, in the county Limerick, and went to Glanasheen, on the borders of the county of Cork: there were two large congregations at Kilfinan. The Sunday school, which I established there

about six years back, has flourished in a most superior way; about a hundred children regularly attend; their knowledge of the scriptures is surprising; I should not be ashamed to compare it with any in England: the greatest praise is due to the worthy, the pious, and the zealous Mrs. C. D. O—, and amiable family.

I preached from the decks of ships to large congregations in Limerick. A Baptist chapel would be of the greatest use here; it is the greatest trial to my mind, when the people ask where is your chapel; to reply I have not one. I hope the Lord will put it in the hearts of his people to build one for his glory. Never was there such a time of inquiry; surely the angel is flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and the kingdoms of this world will become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.

May Satan and antichrist fall as lightning from heaven, and every system of religion, which has not the Bible for its authority, and Christ for its foundation. May the efforts of the Lord's people still be abundantly blessed, that his truth may prevail, his salvation be received, and his name glorified throughout the earth.

W. THOMAS.

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To the Rev. J. West.

Collooney, Aug. 12, 1825.

REV. SIR,

I have been reading, and lecturing, as usual, since my last (in the native language) on the doctrines of salvation, and the danger of neglecting it, and endeavoured, in my feeble way, to engage the attention of the illiterate, and learned, to the great and inestimable benefits, which are connected with a saving knowledge of God's word. And have had the satisfaction of hearing many of them acknowledge the force of divine truth, exclaiming that they violated God's holy law by transgression. That Jesus was the way, the truth, and the life, and that none cometh to the Father, but by him. I commenced reading in Ballinvalley beyond Collooney, where about twenty persons came together, to hear the word, I declared to them that Christ died for sinners, according to the scriptures: and the next day, I addressed an increased number in Carrownedin, the word of God seemed quick and powerful, and the people seemed to rejoice for the privilege of having it sent to them, in their own language. From thence I travelled to Doomow, where sixteen persons attended; I read and shew-

ed them sin and its dreadful consequences, the wrath of God against it, the Saviour's atonement, his pardoning mercy to sinners, through sovereign grace. The inhabitants of this village made themselves very conspicuous by their expressions of joy, while they heard in their own tongue, the wonderful works of God. I came to E— O'B—'s house, of Streams Town, where thirteen persons met to hear me read and expound the Irish scripture; and, as there was no Protestant among them, they felt themselves at liberty to ask questions more freely concerning my departure from their religion; I dwelt on the fundamental truths of the gospel, and shewed them the ground of my hope, and then contrasted the teaching of popery, with the godly doctrines of the holy scriptures; and, after discoursing for a long time on the things that made for their peace, they gave their opinions unreservedly of their clergy, approved of all they heard, with a seriousness and attention, which evinced the power of the gospel. In Tobbercurry, Ohamban, Cashel, and Achonry, I opened the scriptures in the fields, where many of them were busy at work; and in the cabins also, which were soon filled, where I continued during two days, opening, reasoning, and expounding the scriptures, made many familiar remarks, and endeavoured to impress on their minds, the necessity of faith and repentance, the duty we owe to God, and to one another; they all expressed their thankfulness, and requested a repetition of my visit. I was much interested in seeing their good conduct, steady attention, and eagerness to hear, which they evinced by calling on God to have mercy on them, and to forgive them their sins for Christ's sake, which they repeated several times, in their own language. The schools in general are doing pretty well; the opposition is not so violent at present as usual, and consequently those who were forced away from the schools, are returning, and some of them have as many chapters committed to memory at home, as if they had remained in the schools.

JOHN O'BRIEN.

*Sums received by Mr. Burls for the Irish Society since the Annual Meeting.*

By Rev. Mr. Ivimey.....	49	11	10
Tewkesbury, Subscriptions, by			
Miss Jones.....	6	5	0
Lynn, Auxiliary Society, for			
Schools.....	7	18	9
Miss Brackstone, Lynton.....	1	0	0
Miss Kearly, Ditto.....	1	0	0
Mr. Millard, Ditto.....	1	0	0
Mr. West, Ditto.....	1	0	0

	£	s.	d.
Collected at Newbury, by Rev.			
Mr. Ivimey.....	21	0	0
Ditto Whitchurch, by Rev. Mr.			
Welch.....	12	7	6
By Rev. Mr. Gibbs.....	165	0	0
By Ditto, from Rev. Mr. Anderson, given by the Edinburgh Bible Society in aid of the Circulation of the Sacred Scriptures.....	100	0	0
Mr. Samuel Steane, Oxford....	1	1	0
Mr. Hicks, Ditto.....	1	1	0
Mrs. Dyer, Frome.....	1	0	0
Rev. Mr. Smith, Ilford Association	8	0	0
A Friend, by Rev. Mr. Griffin.	2	0	0
A mute Messenger, to be employed in aid of Native Schools	1	0	0
Mr. Alexander Saunders.....	1	1	0
By Mrs. Espinett, Sandhurst, Penny-a-Week Society.....	5	16	2
By Rev. Mr. Ivimey.....	25	0	0
By Rev. Mr. Edmundson, Legacy of Mrs. Wm. Clift.....	5	0	0
By Mr. Wm. Lowe, Secretary Baptist Missionary Society, Bond-street, Birmingham....	27	9	6
I. M. R.....	50	0	0
By Rev. Miles Oddy.....	6	0	0
By Mr. Comfort, Sevenoaks, Ladies' Association.....	8	0	0
By Rev. Mr. Horton, Devonport, Juvenile Missionary Society..	7	0	0

*Collected by Mr. Pritchard.*

At the Rev. Mr. Giles's, Eythorne	8	11	6
At the Rev. Mr. Craig's, Independent, Bocking.....	6	0	0
At the Rev. Mr. Bass's, Independent, Hastead.....	5	0	0 $\frac{1}{2}$
A Friend.....	0	5	0

*Received by Mr. Ivimey since the Annual Meeting.*

Rev. Archdeacon Grace, Westport, Ireland.....	1	0	0
Mr. Henry Cox, Weddenden Hill	1	0	0
For the Rye School, by Mr. H. Yarrett.....	5	0	0
Collection at Leicester, by Rev. Robert Hall.....	21	8	8
Mrs. and Miss Whitchurch, Salisbury, by Rev. P. Saffery..	2	2	0
From Salhouse, Norfolk, by Mr. C. Caddy.....	0	16	0
Mrs. Wright, Naylor.....	1	0	0
Rev. Mr. Morris and Friends, Boro' Green, Wrotham, Kent, by Rev. Dr. Rippon.....	0	12	0

\* \* All Sums received before June 24, will be acknowledged in the Annual Report, which will be ready for delivery in the course of the present month.



# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### *Fund for Widows and Orphans.*

THE peculiarly trying situation of the families of those Missionary brethren who are removed, in the midst of their labours, by the hand of death, has often attracted the attention and sympathy of the friends of the Gospel. The circumstances of such families are doubly afflictive, since they are far removed from those who, if residing near, may be induced to take a liberal interest in their welfare; and suitable opportunities of exerting themselves for their own support in a foreign land but rarely occur.

Few will be disposed to question the legitimate and equitable claim of widows and orphans, thus situated, to pecuniary assistance from the funds of the Society in connexion with which their husband and parent expended his health and strength; while the ever-growing number of such claims renders it desirable that they may be met and discharged in such a way, as shall affect, as little as possible, the fund appropriated to the sacred purpose of propagating the gospel among the heathen.

Influenced by such considerations, the Committee of the Baptist Missionary Society have long been anxious to follow the example of other similar Institutions, in forming a distinct fund for this object; and it is with feelings of grateful satisfaction that they announced, in the Report which has lately issued from the press, that they had been enabled to appropriate the sum of £1000, as a commencement during the past year. It is intended to make a small annual payment to the fund, on behalf of every Missionary in connexion with the Society; and to refrain from any disbursement, till the annual expenditure for this object, shall have amounted to £500. It may be reasonably expected, that such of our Missionary brethren as have the means, will gladly aid the design by their contributions; but, as

it is obvious that, without further augmentations, it will be long before the fund can be rendered available, it is hoped that many of our friends, who possess the ability of doing so without impairing their exertions for the Mission generally, will shew their affectionate regard to the devoted servants of the Redeemer, by making donations for this object. Those who have relations engaged in Missionary labour will feel, of course, especially interested in this labour of love.

Communications on this subject will be gratefully received by the Secretary at the Mission House, No. 6, Fen-court, Fenchurch-street.

### Foreign Intelligence.

#### SERAMPORE.

A LETTER from Dr. Carey to his late much lamented friend Dr. Ryland, dated 1st of February last, received after the death of the latter, contains the following paragraph:

I HAVE now the pleasure of saying, that I am in a state of as good health as I ever enjoyed, except that I limp a little; it is, however, scarcely perceived by others, though sufficiently so by myself. The goodness of God has very far exceeded my expectations, and those of every one else. I cannot walk to any great distance; and seldom preach to the natives. This is, however, abundantly compensated, as it respects them, by the labours of Brother Mack and Brother Williamson, both of whom are truly excellent men, and much interested in the salvation of the heathen: as it respects myself, I am not so well satisfied, for though I have, for several years, been principally engaged in the translation of the scriptures, still I frequently preached to them till I received the hurt. I take my turns in English preaching, as usual. Next week we have a Mission Association of the Baptist, Independent, and Lutheran ministers employed by the Church Mission Society. I am to preach the English ser-

mon on Tuesday evening, at the Circular Road Chapel. I think of taking this text: Gal. vi. 9, "*Let us not be weary in well-doing, for in due season we shall reap if we faint not.*" I, who have seen the work from the beginning, think that much fruit has been reaped already; but some, who came later to the work, cannot compare two periods so distant from each other, as I can, and, therefore need encouragement in their work.

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### CUTWA.

THE following brief statement of the exertions of the native preachers under the direction of Mr. William Carey, are sufficient to prove that they are assiduous and constant in declaring the great truths of the Gospel to their countrymen.

In July, Kangalee was laid by, by sickness; however, he had some conversation with different persons who came occasionally to his house.

In July, Radhamohon was some time at Serampore; he went to Maniktola, where great numbers heard the word. On the 2nd, he left Serampore for Cutwa, and on the way had much conversation with numbers of people: he was ill with a fever for several days.

In July, Poros has been pretty well employed in dispensing the word of life to his countrymen, but he had but little dispute, and nothing uncommon occurred to relate; he has also been ill.

In July, Soroop has often been out amongst his countrymen, and has had much talk about the lost state of man, and the alone way of salvation by Jesus Christ; he has also been hindered by sickness.

In August, Kangalee was ill for about fifteen days; but since that he was well employed in different places, and many heard the word of God from him; he found many much pleased with what was said, but some were displeased and went away.

In August, Poros was pretty well employed at Dewangunge; he spoke to a good number about the evil of sin, and about the great necessity of their believing in the death of Christ. The people were very attentive.

On the 12th, he spoke from the 1st chapter of Romans, and enlarged much. The people, upon the whole, were attentive.

In August, Soroop has been out several times, and has had many to hear him.

In September, Kangalee has been well

employed. On the 2nd, he set off for Sewery, in Beerbhoom, and on the way had much conversation; he stopped at Bherry for some days; many hearing of his arrival, came to see and hear him. The conversations and labours that Kangalee went through this month were very pleasing indeed, and show that the people around are not altogether thoughtless about better things.

In September, Poros was well employed at Dewangunge, Cutwa, and other places; numbers heard the word of life from him, and, upon the whole, he found the people attentive to the great truths published to them.

In September, Soroop had many opportunities of publishing the word of truth, and found the people attentive to what was said.

In October, Kangalee returned from Beerbhoom; the few days that he spent of this month there were very pleasing. Numbers of people came to hear the word of life from him, and he found some hopeful persons amongst them. On his way to Cutwa, he had much talk with people who seemed to have a desire to know about these things; he had many questions asked, and many disputes.

October, Poros has been ill for some days; but when he was well, he was pretty well employed, and many heard the word of God from him with pleasing attention.

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### MONGHYR.

OUR readers will doubtless rejoice with us in the following very pleasing intelligence, contained in a letter from Mr. Leslie to Mr. Dyer, dated

*Monghyr, March 21, 1825.*

SHORTLY after the death of Hingham Misser, a circumstance which made us hang our harps upon the willows, (for then we saw one of our most valuable native preachers cut down in the prime of his days, and no prospect of his place being filled up) the Lord was pleased to open the heart of a young man belonging to the writer caste, and to lead him openly to declare himself a follower of Christ. He had sometime before been employed by us as a teacher; from which circumstance he was brought not merely into contact with Christians, but was under the necessity of reading the scriptures, which were the principal means in the hand of God in opening his eyes. After long hesitation, and many struggles of mind, he was led to take the decided step of breaking caste, and of taking up his

cross and following Christ. On the day on which this took place his friends were seen beating their breasts, and weeping, and lamenting over him, as if he had given up the ghost; and now they have all forsaken him as if he had been laid in the grave. However, he appears happy and contented, and has opened a woodshop for the support of himself, as now he cannot get any children to teach.

Shortly after he professed Christianity we were visited by the widow of Hingham Misser, who has given us every evidence we could wish of a change of heart. When her husband was baptized, she was so much opposed to the gospel, that she, with all her children, as well as his other relations, left him; and it was not till two years had elapsed, that she was induced with one son to come back. And even after her return she still remained opposed to Christ, and continued to do so till lately, a period of nearly six years. But the Lord appears to have sanctified to her the death of her husband, and made her to feel, as she said herself, "that she was lying in the dust of sin from day to day." A day or two ago she told me that now she prayed night and day that God would bring her children, who are brahmins, to receive Jesus Christ; and only last evening, as I was passing her little hut, I heard her singing, with another woman, a hymn to Christ. Such notes from the lips of such a person were truly reviving in this idolatrous land. We have received many other proofs from her of a change of heart, and great tenderness of conscience.

In a week or two after she applied to us, we were visited by two other women, one a relative of one of our native members, and another a native who had formerly been married to a European. Both of them were known to all the members of our native church, and we have also had from them satisfactory evidences of true conversion. Had our friends in England witnessed in the latter of these cases, the fulness of heart, and the tears that were shed by the poor woman when talking to us of the love of Christ to men, and to her in particular, in having called her, such a miserable sinner, by his grace, they would have felt themselves amply remunerated for all the money they have spent in Missions to the heathen. Such is her love to the cause of Christ, that, though poor, she brings to us a rupee every month to aid us in our schools. A few weeks ago I asked her how often she prayed, and her reply was, five times every day.

On the following week, the wife and son of one of our members came, requesting also to be admitted into the church.

The woman had been for a considerable period the subject of religious impressions, but never could deem it her duty to profess Christianity, because she was often the subject of hastiness of temper. But as she said, the Lord had enabled her to subdue, in a great degree, this propensity; she, therefore, desired to be called by his name, trusting that God would keep her from this besetting sin. Her son, a boy of twelve or thirteen years of age, had been for six months under strong convictions, and had suffered much on account of sin. When I talked to him about himself and Jesus Christ, his tears were profuse; and the views he had of himself were the most lowly. I have him with me a part of every day, giving him a little instruction.

After them, we were visited by a woman who had for some years, known what divine truth was, but had lately had it brought home to her mind by the Spirit of God. She came to one of our native members weeping and owning herself a great sinner, and desiring, as God had now been so kind to her as to show her what she was, and to reveal Jesus Christ to her, to take up the cross and follow him.

After proposing them to the church, and waiting some time, they were all unanimously received; and I had the pleasure of baptizing them in the Ganges, close to a little idol temple. It was a solemn time. The audience on the banks of the river stood with the greatest quietness. Not a word was uttered, nor an irreverent action performed. And when I received the newly baptized members into the church, at the Lord's-table, I addressed them separately; and the place appeared a perfect *Bochim*. I am glad, also, to be able to add, that it is likely, before the time comes for my writing you again, that we shall have another baptizing; as two or three other persons appear to be under serious impressions.



### SALATIGA, (Java.)

*Extracts from the Journal of Mr. Bruckner.*

JULY 3, 1824.—Went up towards the mountains unto a place about five miles distant from this, in which I never had been before. I intended to preach the gospel to any whom I should meet, but saw very few people to-day, although it is a large village. I met the headman, who appeared to be very friendly, and who invited me to his house; I had some conversation with him on the object of my visiting his village, and on the gospel too. He said that he was very glad of my coming, and desired me to come soon

again and spend a whole day with them. He appears to be a sincere musselman, because he prays his five times in the day, which I have not seen among any of the chiefs of villages I have visited hitherto. I should have liked to give him a tract, but he could not read the characters of his own language; but he could read Arabic.

6th.—Visited the village in which an old man lives, who had constantly attended the hearing of the gospel, but who had been absent now several Sundays after each other. I entered his house and found him ill. He said his illness had been the reason of his not coming to my house. After some conversation with him, he said, it was his constant prayer to Jesus for pardon and mercy. Having exhorted him to patience, and looking up to Jesus, I left him in search of other people, that I might speak the word to them. I came before a house, where I saw several men absenting themselves when they saw me approaching; I entered, however, the house, in which I found still several men, who listened with attention to the gospel; among them was an old man who had several times heard the gospel, who told me now that the priests had expressed their doubts about God's having a Son: but when I had now brought forward the evidence of Jesus being the Son of God, he turned to another, saying, "Thus our priests are unbelievers, and all those who doubt of this truth." Having left them, I met another company before a house, of whom one was a priest. I talked to them until I felt sore on my lungs; the priest hearing with the usual coldness of this order, expressing now and then his compliance with my sayings. Another old man expressing his pleasure for what he had heard, said, he would soon come to see me.

9th.—Having passed by many doors in a village on account of seeing no people, I perceived at last a small company together beneath a shed, under which I entered. Here a man lay sick, but seeing me he exerted himself to sit up. I asked the sick man what he thought would become of him in case he should die? He said, he did not know. Then I began to show him, and those present, that we were great sinners, and, therefore, needed a Saviour, and that God's Son was this Saviour, who was most merciful and willing to help every one who would come to him with a sincere heart. The sick man and others present, listened to this message with attention, and seemed to approve of it. After this I addressed a few more in another place.

(To be continued.)

## BENCOOLEN.

It has been already stated that Mr. Robinson has been under the painful necessity of removing from this station to Bengal, on account of severe indisposition. The letter which conveyed this information contained also the following notices of familiar conversations with the natives, which took place, after a partial amendment of his health, some months previous to his leaving the island.

The first time we went out together after my recovery, was on Lord's-day, July 11. On this occasion we read the first chapter of the Historical Catechism nearly through, in two different places. This little tract seems to suit the natives very well. The subjects are interesting, and the type is large and legible. It is no saving to use small types, among a people so unaccustomed to read as the Malays; for what is printed in a small type, cannot be read without great difficulty, and for that reason is very likely not to be read at all.

Lord's-day, July 25. This morning we went to old Bencoolen, to the house of a person whom we commonly call, the old man at Bencoolen. We remained with him about three hours, discussing a variety of subjects relative to the christian religion, in a friendly manner. This old man has both the Old and New Testaments in Malay; he seems to have read a good deal of both with considerable attention, and has consequently become very inquisitive. He received from me some time ago a few copies of the Historical Catechism for distribution, and there is reason to hope, that he has made a good use of them among the boys in the school. His grandson, a sharp little boy, apparently about ten years of age, answered a number of questions out of the Catechism, in a way that inclined us to think him well acquainted with its contents. As the Catechism has not been introduced into the school, the little boy must have been induced to read it for his own amusement, or at the instigation of his grandfather. In either case it is a pleasing circumstance, and we may gather from it, that it will be an easy task to make the rising generation acquainted with the historical parts of the scripture.

Lord's-day, August 1. Went to old Bencoolen again to-day, where we distributed a number of gospels, catechisms, and tracts. Some appeared glad to get them; perhaps because they furnish them

with something to read; for native works are scarce and dear, so that numbers who know how to read have but few, if any, books. We fell in with the old man again. He seems very friendly to the native schools, and is much pleased to find that his grandson, in consequence of the education received in one of these schools, can read the Koran; that is, pronounce the words. Another boy, he observed, after he left school, got a good situation, because he could read and write. It is pleasing to see that prejudice begins to subside, and that the benefits of education begin to be appreciated. The old man thought that christians never give alms; but we convinced him of his mistake, by stating a few facts. He then told us, that some time ago, it was proposed to build a mosque, and that he advanced a sum of money for the building, on the faith of a subscription to be made for the purpose, some promising four dollars, and others five, but that they had deceived him, and he had lost the amount which he advanced.

Lord's-day, August 22d. We went today into the Marlbro' Bazar, and spent most of the time in one shop. Here we conversed a long time with a Malim, or learned man, to whom we put a number of questions concerning heaven, hell, the state of separate spirits, and other subjects of a similar nature. He stated, that the soul goes to heaven or hell when the body dies, but that it visits the body on Mondays and Fridays, and that these visits will continue till the resurrection. Speaking of the punishment in the grave, he said, that it continues only forty days, but he did not explain how a dead body can suffer. The good works of men, he said, will, at the resurrection, be weighed against their sins; those whose sins preponderate will be sent to hell; those whose good works outweigh their sins will gain admission into heaven; while those, whose sins and deeds of piety are of equal weight, will go neither to heaven nor hell, but will be placed in a middle state, where they will enjoy some of the pleasures of heaven, and suffer some of the torments of hell. When, by suffering, they are sufficiently purified, they will be admitted into heaven. Those who go to hell, if Musselmans, will also be purified by their sufferings, just as rusty iron is purified by the fire, and at last gain admission into the abodes of blessedness; but infidels, that is, all who do not believe on Muhammed, must suffer the torments of hell for ever. The faithful, after suffering a considerable time in hell, will recollect their prophet, and begin to declare their faith in him. At the

sound of his all-efficacious name, the gates of hell will fly open; his followers will march out, and Muhammed himself will come to conduct them to heaven. Thus every one who believes on Muhammed will be eventually saved. The vilest of wretches, though dying impenitent, will obtain heaven at last by pronouncing the name of their prophet. Who then will fear to sin? When it was objected that punishment, supposing it to atone for sin, could not purify the mind, change the heart, and fit a person for heaven, we found this learned man quite unable to comprehend such ideas as these. Muhammedans know not what a change of heart means. To renounce heathenism, or christianity, or any other religion, and embrace that of Muhammed, is what they call repentance and conversion. Being told that he could perform no good works because his heart was sinful, and that he could not therefore be saved by them, he was much at a loss for a reply, but was happily relieved from his embarrassment by a person calling him away. Another man, on being told, that if he would become a disciple of Christ, he must not lie, nor cheat, nor indulge loose desires, said very simply, and no doubt very truly, "I cannot bear that."

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### SEBOLGA.

*Extract of a Letter from Mr. Burton to the late Dr. Ryland, dated*

*Sebolga, January 3, 1825.*

AFTER more than four years chiefly devoted to the acquirement of the Malayan and Batak languages, I can now express my thoughts on most subjects with tolerable ease in both, though still very far from being a correct speaker in either. This most desirable end can only be attained by long and very familiar habits of intercourse with the people. It is not, however, *essential* to a full and clear exhibition of the glorious gospel of our blessed Saviour; and, therefore, I have not waited its attainment to commence my labours amongst the poor Bataks; but as opportunities have offered, I have endeavoured, according to my ability, to publish to them "the good news of the kingdom." When going amongst them for this purpose, my usual plan is to take with me some tract or portion of scripture that I have recently written or translated. Wherever I meet with a few people disengaged, I sit, or rather *squat* down with them, produce my book, and in familiar conversation endeavour to interest them with its contents—ever aiming, from the subjects that may be start-

ed, to find a ready way of leading them to the Cross. Much patience and perseverance are required, as you may suppose, in teaching a people the importance of caring for their souls, who scarcely know that they possess souls—who are totally ignorant of a future state of rewards and punishments—who are given up to all vile affections—and who are emphatically “led captive by the devil, at his will.” But to these benighted people our blessed Lord has, I trust, sent me to make known unto them his great salvation; and I shall count it an unspeakable mercy should He make me the honoured instrument of gathering from amongst them a people prepared for Himself. The attention they have hitherto paid “to the things spoken,” is by no means discouraging. Though we are not yet permitted to rejoice over any, as savingly converted to God, a good deal of inquiry has been excited, and the Batak priests have begun to invent stories relative to the origin of their present superstition, to fortify the minds of their people; a circumstance I cannot but look upon as auguring well for our cause.

About six weeks ago I assembled the people of the village near us, for the first time, for public worship; which I have continued to hold every Sabbath morning, at six o'clock. The first two Sabbaths the attendance was very good, and they seemed to hear with much attention and interest, particularly during prayer; and though the numbers, as I expected, have since much decreased, I still attend, and have always an opportunity of addressing a few. The circumstances of Sabbath-day, December 4, are thus recorded in my journal, which I quote, as the shortest method of shewing you how my Sabbaths are usually spent.

“At six, A. M. worship at the village. Read the ten commandments—explained them, and after a short address concluded with prayer. About twenty persons present, ten of whom were hill people, intending immediately to return to their homes, distant about two days’ journey. May they carry home a favourable impression, at least, relative to this new way! At eleven, A. M. had worship in the family. Read an excellent sermon of Evans’s, on the Constraining Influence of the Love of Christ. At three, P. M. went to the village, and met three rajas, with about fifty followers, just arrived from the hills. Had a delightful opportunity with them—telling them my errand in their country—who sent me—and his reasons for so doing. I concluded with prayer, during which they were remarkably attentive. May the Lord command the blessing—‘even life for evermore!’

After tea, in the evening, addressed the children of the Orphan School, on the Importance of Prayer, and was enabled to speak closely to their consciences. This has been the happiest Sabbath I have enjoyed in India. The Lord has been pleased ‘to lift up the light of his countenance,’ in some measure, upon my barren soul—an unspeakable mercy, of which I am utterly unworthy. I long to be wholly devoted to Him amongst these poor Bataks. I am never so happy as when setting before them the ‘way of life,’ and pointing them to its *open door*.”

The following day the Hill Rajas, and several of their followers, visited me. Two of them I found to be good scholars in their own language, and obtained from them much valuable information relative to its orthography, for which I have long sought in vain about our own neighbourhood. They read some of my tracts with ease, and all invited me to visit, and stay a few days with them; which I promised to do, and to bring with me “the Good News.” What a field now opens before me! Thousands of villages are ready “to hear the word,” and I hope soon to speak the language with ease. Pray for me, my dear Sir, that God may give me a devoted heart—and send me, if possible, a fellow-labourer, for what is one to a million and a half of souls?

I informed Mr. Dyer, some time ago, that I had commenced translating the Gospel of John. This will be finished, I hope, by the end of next month. I have also commenced a Dictionary, English, Malay, and Batak, which I trust will be useful both to myself, and those that may follow me. I have not yet formed my plan for having the gospel or tracts printed, but I trust we shall soon be directed to some method; for I have no doubt but that our books will be read with great interest throughout all the Batak Districts. In every village there are a few people that can read, and their own books are so scarce, that every scrap is carefully preserved, and read repeatedly. I suggested to Mr. Dyer whether the Society might send us, if not too costly, a small lithographic press; but the trial Brother Ward has made of that at Bencoolen, has convinced me that it requires a greater nicety and skill in the management than I could command. Should the political changes at present impending, render it proper to remove the Bencoolen press to Padang, (which, I presume, will be the seat of the Netherlands Government on this island,)—this would render the press much more accessible to me;—and having obtained types from the Society or Bengal, I might spend a few months at Padang, to super-

Intend the printing of such tracts as may by that time be prepared. You will observe that this is a mere suggestion.

I have made two or three attempts to establish a school in the Batak village near us, but have hitherto failed from a cause that will appear a little singular to you; viz. the children do not like to attend, and the parents have not sufficient authority over them to *command* their attendance. When books have been circulated amongst them, and they find that solid advantages result from the ability to read, I hope the parents will exert an authority, to the exercise of which they have hitherto been strangers, and in the mean time, our failure in this particular, is the less to be regretted, when we consider that there is not a single book in their language we should wish them to read.

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### JAMAICA.

SEVERAL letters have recently come to hand from our Missionaries in this island.

At *Kingston*, large additions continue to be made to the church under the care of Mr. Coultart. His health, we regret to add, is somewhat impaired, and that of Mrs. C. still more so. Mr. Coultart is very anxious to obtain a new school-room for the instruction of the pupils under the care of Mr. Knibb, as the old chapel, in which they have hitherto met, is falling into decay; and is, besides, very inconveniently situated, and much too small to admit the numbers who would gladly attend. He expresses a sanguine hope that the friends of education in this country would, if appealed to on the subject, cheerfully aid these poor negro youth, by contributing to the erection of a new school for their reception; and it must be allowed that the peculiarly destitute condition of this part of the population pleads very forcibly in their behalf. Renewed application has been made to him from the friends at *Manchineel* for assistance there; while the committee have not as yet been able to procure a suitable person for the newly formed station at *Mount Charles*. Must these poor, simple-hearted people, implore in vain for a pious, intelligent, prudent, and self-denying teacher from England!

Mr. Phillipo continues to receive much countenance from the chief magistrate at *Spanish Town*, and has probably, by this time, made a commencement in erecting a new chapel, which has long been most urgently required; his own health, if not the lives of the congregation, being seri-

ously endangered, by worshipping on the dilapidated premises belonging to the society, and purchased while Mr. Godden resided there. This undertaking will necessarily involve much expense, but Mr. Phillipo hopes for considerable aid on the spot; and all concur in stating that, if the station is to be maintained at all, the erection is unavoidable. Mr. P. recently announced his intention of opening a school; and in the course of a few days after his advertisement appeared, received numerous applications for admission, among whom, twenty were from *Jewish* parents. There seems every reason to hope, should the health of Mr. Phillipo be mercifully continued, that this station will soon be second in importance to none in the island.\*

From *Annato Bay* no particulars have lately reached us. We have reason to believe, however, that Mr. Phillips is slowly recovering from his late illness. Mr. Burchell, at *Montego Bay*, like Mr. Phillipo, is full of anxiety respecting a place of worship capable of holding his still increasing congregation; and whoever can appreciate the amount of suffering sustained by an European, in having to address a congregation of negroes, and persons of colour, in a small place, crowded to excess, under the burning sun of Jamaica, must earnestly wish that this most desirable object may be speedily attained. It must not be concealed, however, that the expense will be great, and that from a variety of causes, little can be expected on the spot. In the mean while, the word of God has free course, and is glorified. Mr. Burchell baptized forty-three persons on Lord's-day, May 1, and his prospects generally are more encouraging than ever before. He most urgently implores further help.

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### HONDURAS.

AMIDST many circumstances of a trying and perplexing nature, which have occurred in relation to our Mis-

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\* We add with great pleasure that an official communication has this day (Sept. 15) been received from the Secretary of State for the Colonies, from which it appears, that the representation made to Government of Mr. Phillipo's having been required to serve in the Militia, was immediately forwarded to the highest authority in Jamaica, accompanied with instructions for his relief from military duty. By the existing law of the island, it seems that even clergy of the Established Church are liable to this service!

sion in this quarter, it is encouraging to find that Mr. Bourn is cheered by some instances of success. The following is extracted from the last letter received from him, dated

*Belize, May 31, 1825.*

God has been pleased in some degree to own my labours, and is still owning them. The man I first baptized, possesses a mind superior to any coloured person I ever met with. His improvement in scriptural knowledge has far exceeded my expectation; he knows the French, and in part the Spanish and Musquito languages, preaches usually in the week, and holds prayer-meetings in different parts of the settlement. He usually attends at a fixed time for religious instruction at my house, and I have such confidence in him, that I should feel no fear in trusting him to defend the cause of religion with any white man in the settlement. I baptized last ordinance day two elderly brown females, who gave very satisfactory evidence of a change of heart; and I am about to baptize to-morrow,

and receive two into the church. I fully expect in another month to baptize several more, of whom I have reason to hope well. The work appears to be going on silently and powerfully, though not rapidly; the congregation is as good, if not better than ever, and so is the Sunday school. Last ordinance day we were twelve in number, including whites, blacks, and browns. I have a young man who has been lodging with me ever since January, who has been in the settlement three years, and sustained during that time a good moral character; he had been brought up among the Friends before he left England, but seldom attended any place of worship here, till he came to reside with me; since then he has constantly attended, and there is good reason to think the word has been blest to his soul. One Sabbath evening, a little while back, in some private conversation on the things of religion which I had with him, the word had such an effect upon his mind, that he wept for about two hours. He has had thoughts of going to live at the shore, and endeavouring to make himself useful, though he is doing well for himself here.

*Contributions received by the Treasurer of the Baptist Missionary Society, from August 20, to September 20, 1825, not including Individual Subscriptions.*

FOR THE MISSION.

	£	s.	d.
Devonport, Juvenile Missionary Association, by Rev. Thomas Horton	15	0	0
Bradford, (Wilts,) Collection and Subscriptions, by Rev. Joseph Rodway	25	12	4
Norwich, Collected by Ann Thompson, a poor Milk-girl, 9 Years old	0	6	9
Sundries, by Rev. Joseph Kinghorn	3	18	0
Eye, Collected by Three Young Ladies, by Rev. P. Saffery	11	17	6
Scarborough and Bridlington, Collections, &c. by Mr. C. Hill	86	14	1
Lincoln, &c. Collection and Subscriptions, by Rev. J. Jarman	27	2	4
Rev. Thomas Puddicombe, <i>Branscomb</i> , by the Secretary ... Donation	20	0	0
A Friend, <i>Southwark</i> , by Thomas Smith, Esq. Ditto	10	10	0
J. H. L. T. by the Secretary Ditto	2	0	0

TO CORRESPONDENTS.

THE thanks of the Committee are returned to Mr. Weston, for a parcel of Magazines, "Gold Ends," &c. by Rev. John Bain; to the Rev. J. H. Hinton, of Reading, for a Collection of Magazines and other Pamphlets; and to a 'Friend to the Mission' for six volumes of the Evangelical Magazine.

To many Correspondents, anxious to be visited by our much esteemed brother Mr. Eustace Carey, the Secretary has to state, with deep concern, that the health of Mr. C. is so much impaired that he is wholly unequal to the fatigue of much travelling and preaching. Whatever engagements may be found consistent with his strength Mr. Carey will gladly fulfil; but these must, of necessity, be very few for the present.



THE  
**BAPTIST MAGAZINE.**

NOVEMBER, 1825.

MEMOIR OF THE REV. JOHN CHAMBERLAIN,  
LATE MISSIONARY IN BENGAL.

MR. JOHN CHAMBERLAIN was born at Welton, in Northamptonshire, on the 24th July, 1777. He received the best education the circumstances of his parents would admit, at a village school, where *he was the first of a considerable number of children much older than himself*—a circumstance which his biographer mentions, as the first indication of that principle which led him in all he undertook to labour to excel. He was the subject of serious impressions, at a very early period; he says in a note, “Nor did I dare even then to do any thing I thought sinful. I used to attempt to pray. When I went to meeting I was delighted with the singing, and united with all my might to give vent to my rapture. Sometimes then, glimmerings of Divine truth illumined my mind, which at least prepared me for after days. I thank my God for parents who, though poor, taught me to read the Bible, and took me to hear the word of God preached. Ah! how much I owe to the care of my dear mother!”

Mr. Chamberlain in his infancy was very weak and delicate, and by a fever lost his hearing in one ear, which he never recovered: he was brought up to the farming business as a likely means of strengthening his constitution. This occasioned his removal to Market Harborough, where he attended the ministry of Mr. Gill, and was occasionally much

affected, though no lasting impression was produced. In the year 1794, he went to reside at Burby, and heard Dr. Bridges, now of Bristol. The state of his mind at this time, he thus describes—“Here I heard the glorious news of salvation. Here I began to think and read and pray. Dr. Watts’s Psalms and Hymns were my constant companions. I committed the greatest part of them to memory, and was continually repeating them, whether walking in the fields, or working in the barn. Morning, noon, and night I was glad. But, alas! how vain and weak was I; puffed up with pride! I formed resolutions, but sin revived! My futile efforts failed, and I rolled down the tide of vanity. My heart, treacherous heart, beguiled me. I soon forgot my vows, sinned vilely, and strove to lull my conscience fast asleep. But in vain,—it stood faithful, and with severe reproofs chastised me for my sin. My guilty soul was overwhelmed with deep remorse, shame, and bitter pain.” In 1795, he went to live at Braunston. Here he was required to promise not to go to meeting: to this he agreed, only insisted upon going to hear Dr. Bridges at a neighbouring church, where he attended every other Sabbath. Having been prevented from going to church for three Sabbaths, on the evening of the third he said to his mother, “I have not been to church a long time, I wish you would let me go to meet-

ing; it is not right to break the Sabbath in this manner." His mother said, "Why, John, if you go once, you will want to go again, and that will not do. You may go to-night." He went—Mr. Simmons (now at Wigan) preached—Divine power accompanied the word to his heart. Speaking of that night he says, "My joys overflowed! such wondrous things I felt. O, it was a happy season!" The Sabbath after he again solicited permission to go to the house of God; it was granted, but with a strict charge, never to ask any more. Persecution followed, and, in 1796, he removed into a serious family. In the summer of that year he, with his master, one of his fellow-servants, the house-keeper, and eleven others, were baptized by Mr. Simmons, at Guilsborough.

It was in October, the same year, that his mind was first impressed with the state of the heathen. He heard of Messrs. Thomas and Carey, and continually wished to be with them;—their very trials fanned the flame, till it was like a fire in his bones. He read the sermons preached at the formation of the London Missionary Society, and says, "I then felt a burning zeal for the welfare of the heathen. Sometimes I thought I could die in the cause, and triumph in the tortures of a fire. My hopes were directed to India, though I saw no way how they could be fulfilled. Involved in labyrinths, I walked in darkness." Considering it impossible to realize his desires, he went to live with Mr. Haddon, at Newry, in 1797; but, a true missionary spirit is the same in all places, and Mr. C. here evinced the same devotedness of heart for which he was subsequently so distinguished. Intending to change his occupation, that he might be more at liberty to serve God, the subject was mentioned by his master to some ministers, and by them

Mr. C. was recommended to the Committee of the Baptist Missionary Society. On September 20, 1798, he was received as a probationer, and placed under the care of Mr. Sutcliffe, of Olney. Here he continued about a year; during which period his diary furnishes ample proof that he paid the most scrupulous attention to the state of his heart, and rigidly examined the motives by which he was influenced. On November 1, he writes, "I feel myself condemned, and fear nothing but selfish motives have induced me to propose myself as a missionary—the thought of being a great man, such as *John Chamberlain, Missionary in India*;—but, cursed be the motive, or, such motives as these, if such are in my heart. If such things move me to engage in this work, O Lord, overturn them, turn them to foolishness!" He was often dejected with a sense of unworthiness, discouraged by thoughts of unfitness, and overwhelmed with the responsibility of the undertaking—he was here exercised with deep searchings of heart. Before Mr. C. had been a year at Olney, it was concluded, that as the Baptist Missionary Society had no immediate need of his services, he should be advised to continue his studies at Bristol, with a view to the ministry; leaving it to future circumstances to determine his final destination. Altogether uncertain respecting his path, he prepared to quit Olney, with a heart overflowing with gratitude to his beloved tutor, and the family and society in which he had lived, bowing to the will of God. "I am satisfied to resign and resume my former station (he writes) and to take hold of the scythe or plough with cheerful submission." He was, however, immediately invited to ministerial labours, in different parts of the country, till he entered the Academy at Bristol,

where he proved himself to be a diligent scholar, a pious christian, and a true philanthropist. His diary during his residence at Bristol, furnishes many interesting particulars; our limits forbid our transcribing more than the following: On seeing a ship launch, he writes, "it brought to my mind this reflection;—so we must launch into eternity. When our time is come, our heart-strings will begin to break, and we shall soon be gone. At first our souls will begin to flutter, as the ship when she just began to move; but when released, they will move with a force which nothing can impede. Not dear relations and beloved children, nor any, nor all the enjoyments of this world, can cause our souls to stop one moment: no; swift, like an arrow, they will dash into the boundless main, whence they will not return till the heavens are no more, &c."

On reading the life of Edwards, he says, "What holy resolution! what a fervour of mind! O may I imitate his example, especially his guard over his words; his grave deportment on the Lord's-day; his moderation in eating and sleeping; his early rising; and his habitual close thinking! I am persuaded this is the only way to improvement." On hearing of the death of Mr. Pearce, and of his experience relative to his going among the heathen, he writes, "My soul, let these things deeply affect thee; let them be powerfully impressed upon thee. Remember the importance of being united to Christ; this union is an everlasting one; death will but complete it. O my Saviour! be thou mine, and I ask no more. Mr. Pearce's feelings brought my past experience to my mind. What piety is manifested in what he wrote! what love to souls! what disinterested regard for the glory of God! He was willing to leave every thing

that was near and dear to him, and to spend and be spent in the cause of Christ. Does this agree with my experience? Could I leave all for Him? Not of myself; but if I should be then called, will he not assist me?"

Dec. 29, 1799, Lord's-day, "Have been reading the life of that dear man of God, John Elliot, the apostle to the Indians. O that I were of his spirit! what love to God and man, what indefatigable zeal did he manifest! Was much affected to-day in hearing my tutor mention what Mr. Carey had said, viz. 'that it is the bounden duty of christians, to expect great things from God, and to attempt great things for him; and that we, as christians, ought to be ashamed and confounded before God, because we have attempted no greater.' On hearing this, I wept much. Blessed be God that any impression was made on my hard unaffected heart."

When the news of Mr. Grant's death arrived, he writes, "My mind was impressed as though I must go to India, to fill up the place of my dear brother, removed to the world above."

The motto on a pioneer's cap, "*Aspera non terrent*," which on one occasion powerfully arrested Mr. Chamberlain's attention, and is so truly descriptive of his missionary character, is not less applicable to his labours while a student at Bristol:—he commenced preaching in the streets of the city; and both out of doors, and in such rooms as could be obtained, he made known "the unsearchable riches of Christ." His diary, describing these engagements, is as truly missionary, as any of his communications from Hindostan; nor did he labour in vain, or spend his strength for nought. He says, "My public work I see to be good and glorious; but when I survey the manner in

which it has been performed by me, I have cause for great self-abasement before God. O what a work, and what a worm to do it! I believe Jehovah thrust me out into the city, to preach the gospel to my fellow sinners, and this has encouraged me almost beyond any thing before." Thus, well trained for his arduous career, Mr. C. received intelligence that more missionaries were to be sent out. On December 14, 1801, he says, "Since there has appeared any probability of my going to Bengal, to engage in the work, I can truly say my heart has been much revived. When the important question was put to me, 'Are you willing to go?' though I expected my mind would be staggered at it, yet I was composed and unmoved by fear, and with pleasure answered, 'I am willing.' Since then I have never repented of my answer, but have found it afford increasing satisfaction to my soul. I now view the prospect of going with solid joy and steadfast pleasure. O that I were more devoted to God, more absorbed in the will of my heavenly Master." Shortly afterwards he left Bristol. The intensity of his application, and the fervour of his piety, may be conceived of, from the fact that he was often engaged nineteen hours every day; and while literary objects were pursued with avidity, he was accustomed to read (besides other devotional books) fifteen chapters of the Bible each day,—five in the morning, five at noon, and five at night, and he was particularly fond of reading it in the original languages.

Mr. C. anticipated the period which would intervene between his leaving Bristol and his embarkation, as likely to afford an opportunity for contemplating the great object with becoming seriousness, and for observing days of fasting and

prayer. To these purposes he improved it. He endeavoured to satisfy himself that he was called of God to the work, made a proper estimate of every sacrifice required, and every privation and suffering to be endured:—having counted the cost, he renewed the surrender of himself to God, and imploring his blessing, resolved to go forth in his strength. In these exercises he experienced great delight, and laid the foundation for future contentment and tranquillity.

On April 29, 1802, he married the daughter of Mr. T. Smith, a deacon of the Baptist Church at Walgrave; and with this pious companion of his labours, sailed for India, by way of America, the following month. They reached New York in July, and sailed again from Newcastle on August 16th. His opportunities for usefulness on board ship were few; he laments that the captain was averse to religion. The state of his own mind may be ascertained, from his observing, "Prayer keeps all the powers of body and soul in order, and adjusts all things in due proportion. By this the rising passions are quelled and restrained, the sinking spirits are supported and elevated: this prevents our fears, encourages our hopes, silences our murmurings, produces resignation, and leads the soul from the valley of sorrows to the mount of rejoicing." With little opportunity for the exercise of zeal on the passage to India, Mr. and Mrs. C. were called to endure a most severe trial of their faith: an event not anticipated was realized. On the 6th of December Mrs. C. gave birth to a daughter. Through the kindness of the captain and gentlemen on board, every thing was done which could conduce to her comfort; but the babe was born, only to weep and die. "He gave me my dear child," says Mr. C.

"and he hath taken it away: it died on Thursday, 14th of December. About noon I took my last look at the dear creature, and they committed it to the deep. This affected my dear wife very much; she could not bear the thought of leaving her babe in the sea, but there was no alternative in such a case, it must be done. I was overwhelmed with grief, though I wished to say, 'It is Jehovah, let him do what seemeth to him right.' At times I found it hard to keep in such a spirit, but the Lord afforded aid. My dear partner was greatly supported in this bereavement, and was the means of administering comfort to me. Blessed be our heavenly Father! he hath reserved to us many mercies, though he hath tried us, by taking away our first born." In reference to this afflictive event, Mrs. C. afterwards wrote: "The most blessed season I have experienced, since I left you, was during my confinement; a few days after lying-in on ship-board. Then I felt a sweetness in considering that God had a right to do with me as he pleased; and that he had a right to bring that upon me, at a time unexpected, and in a place not common, in order to make his power and mercy known. Though it was his will to cut short my hopes of the life of my dear babe, yet to that I hope I can say, I soon felt reconciled, knowing he had a right to govern me and mine."

They entered the Bay of Bengal, January 3, 1803, but did not arrive at Calcutta till the 26th. On its approach, the vessel was met by Mr. Ward, who rejoiced at receiving this accession of Missionary strength. On the 27th they reached Serampore. Mr. Ward observes, "It was an hour of great joy. In the evening we went to Chrisno's: I catechised the children, and we sang three hymns in Bengalee:

brother Chamberlain joined us in Doyd Koro. Our native friends made inquiries whether our new brother and sister had left father, mother, brothers, or sisters. I never saw them manifest such attachment as on this occasion. Joimoonny said, 'They cannot talk our language, but we see that all our hearts are one: we are united by the death of Christ.' Brother and sister Chamberlain were deeply affected." In a letter to Mr. Sutcliffe, Mr. C. says, "We are now settled in the apartments formerly occupied by dear brother Brunson, and are very comfortable. 'Bless Jehovah, O my soul; and all that is within me bless his holy name!' Here we are surrounded with innumerable mercies, among the pious servants of the Lord, with whom we hold delightful converse, and all the pains and fears of our voyage are now forgotten!"

This faithful servant of Christ having buckled on the armour, now felt himself in the field; his first object was to surmount the great difficulty; the barrier which separates one nation from another was to be removed—a new language was to be acquired. By a happy mixture of exercise with study, he soon overcame this difficulty, and in about one year was able to preach the gospel with confidence. He was not satisfied with ordinary attainments, but was soon able to exert his poetical genius, in composing Bengalee Hymns, many of which are sung with pleasure by native Christians. In this department he is considered to be yet unequalled by any European. While he remained at Serampore, he took a regular part in all the duties of the station, and used frequently to make short excursions. He went from village to village, carrying the bread of life, and wherever he went, it seemed to be "in the fulness of

the blessing of the gospel of Christ." The number of places he would visit, and the number of times he would address different congregations, in one day, was truly astonishing. His first regular Missionary tour was made in January, 1804, in company with Felix Carey, Chrisno, and Bhyrub, all of whom have also finished their course. By this journey he became more fully acquainted with the manners of the natives, their superstitions, idolatry, and delusions, together with the craft, avarice, and pride of the Brahmuns. "Upon the whole," he says, "much as there is in this country to damp the spirits, and to discourage the Missionary, yet there is much to invigorate him in the glorious work. The work is Jehovah's, and, verily, he has begun to prepare the way:—his word is gone forth, multitudes have heard the glorious tidings. Some rage, and are confident; some stagger, and are ready to fall; some seek the good way, and others finding it, resolve to walk therein, whatever troubles or sacrifices may be the consequence. Surely this is nothing less than the work of the Almighty!"

As Mr. Chamberlain seemed to have chosen the motto, so he was destined to perform the work of a pioneer; which, as he observes in a letter, "is very necessary to the army, though it affords not an article of praise in the warrior's despatches." The first station he occupied was Cutwa, about seventy-five miles north of Calcutta, where he arrived on May 8, 1804. Having remained two months alone, and after great difficulty obtained a house, he returned to Serampore for Mrs. C. and was shortly after so comfortably settled, that he informed Dr. Ryland, by letter, "We were never happier in India, nor in better health. Blessed be God!

we have not every thing at command, as other Europeans; nevertheless, our table is well supplied, and our cup runneth over. I sit and look around, and find no good lacking but a grateful heart, and this is my lamentation." The brightness of this season was of short duration; his day was soon overclouded, by a mysterious and most affecting dispensation. While engaged in vigorous attempts to promulgate the gospel, he was visited with the most severe domestic calamity; the desire of his eyes, the wife of his bosom, was taken away with a stroke. Mrs. C. had written to Serampore, mentioning her situation, and requesting a visit from Mrs. Grant, as there was no medical assistance to be obtained at Cutwa. It was the opinion of the family at Serampore, that Mrs. C. should rather go down to them; and after some correspondence, it was thought expedient for Dr. Marshman to go in person and bring her down in a convenient conveyance. He arrived at midnight, on the 13th of November, and thus describes his interview with Mr. Chamberlain:—"He met me at the door in an agony of distress. Sister C. had been put to bed on the 9th, seemed in a promising way till the evening of the 11th, then grew poorly, and now appeared to be past recovery. She had been delirious the whole of the day, but grew sensible, knew me, and expressed much pleasure at my arriving."—After various alternations, during which sometimes a ray of hope appeared, her delirium and restlessness increased, while every moment the spirit was expected to take its flight. In this situation, Dr. Marshman adds, "To our astonishment, she revived and began to speak. Her discourse, though incoherent, evidently discovered where her heart was fixed. She often spoke of herself in the third person,

and as of one who had sustained a kind of conflict. 'Jesus,' said she, 'Jesus, Jesus, the propitiation for sinners!—They would pull her down from her hope; but she cast herself at the feet of Jesus.' Her labouring for breath increased, and her pulse grew faint and fluttering. At last she said, 'See, what hard work it is for me to die!' A little after, touching her cheek, I observed to Brother C. who sat alternately watching her countenance and mine, with indescribable anxiety, that her cheek seemed somewhat cold;—'Yes,' said the dying saint, 'and her lips are cold too!' and began, as before, extolling Jesus as the propitiation for sin, though unable to speak above one or two words at once. 'They,' she would say, 'they—they—who—who trust—in Jesus—Jesus,' and on this word she dwelt till nearly the moment she expired. The agony of her dear bereaved partner at this moment is too much for me to write. It pierces me to the soul, even now, to think of his hanging over the lifeless clay, and crying: 'Oh, my dear Hannah! speak to me once, my dear Hannah!' Having judged it best to inter the deceased on the spot, and take her bereaved partner and motherless infant to Serampore, into the bosom of the family, Dr. Marshman proceeds in the melancholy narrative. "I obtained carpenters, and by the promise of a reward, got them, to make a coffin; and calling the gardener and another man, by the same motive, and beginning it myself, I engaged them to dig a grave. In the mean time, by intervals, I got my dear afflicted brother to look out a few articles for the journey, for himself and the infant. This consumed the dreary, melancholy night; and about five in the morning every thing was ready. The afflicted husband himself performed the last sad offices for the dear deceased, and assisted me in putting

her into the coffin. Calling the servants, who were now returned, and the carpenter, I addressed them, and they wept much. However, I could not prevail on any of them to assist me in conveying the corpse to the grave. As I was unwilling to use force, my dear afflicted brother and myself, by slow degrees, conveyed her precious remains to the spot destined for their repose till the resurrection of the just. Having deposited them there, a short prayer in Bengalee concluded the mournful scene. I now persuaded him to leave the house in charge with the sirkar, and depart with me and the motherless infant. The first day of the journey, we could do little else but mingle our tears with each other. The second day, in the evening, we arrived at Serampore."

*(To be concluded in our next.)*

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#### MILTONIANA. No. II.

IN resuming our account of the "Treatise on Christian Doctrine," it may be proper to observe, that Milton's object was to present an arranged statement of the views of the Inspired Writers, chiefly in their own words, and generally without discussion of the grounds on which they rest, and the arguments that may be urged in their support. For this reason, the work abounds with quotations from scripture, classified under distinct heads, according to the sense in which they were understood by the author, and accompanied by explanatory and illustrative remarks. This is unquestionably the best mode of constructing a Body of Divinity: it has been warmly recommended by Dr. Campbell, in his "Lectures on Systematic Theology:" all biblical students should adopt it.

The first book treats of "the Knowledge of God," and is divided into thirty-three chapters. Our au-

thor begins by proving the *existence*, and enumerating the *names* and *attributes* of the *Divine Being*. Then follow two chapters on the *Divine Decrees* and *Predestination*, in discussing which subjects Milton has made freer use of metaphysics than the simplicity of his plan might seem to admit, and evidently leans to the Arminian rather than to the Calvinistic mode of interpretation. He denies that God has decreed any thing absolutely, and closes a long argument in defence of his opinion in the following manner:—

“We must hold that God foreknows all future events, but that he has not decreed them all absolutely: lest all sin should be imputed to the Deity, and evil spirits and wicked men should be exempted from blame. Does my opponent avail himself of this, and think the concession enough to prove either that God does not foreknow every thing, or that all future events must therefore happen necessarily, because God has foreknown them? I allow that future events which God has foreseen, will happen certainly, but not of necessity. They will happen certainly, because the Divine prescience cannot be deceived, but they will not happen necessarily, because prescience can have no influence on the object foreknown, inasmuch as it is only an intransitive action. What therefore is to happen according to contingency and the free will of man, is not the effect of God’s prescience, but is produced by the free agency of its own natural causes, the future spontaneous inclination of which is perfectly known to God. Thus God foreknew that Adam would fall of his own free will; his fall therefore was certain, but not necessary, since it proceeded from his own free will, which is incompatible with necessity.” P. 41, 42.

*Predestination* is thus defined—  
“the special decree of God relating

to man, whereby God in pity to mankind, though foreseeing that they would fall by their own accord, predestinated to eternal salvation before the foundation of the world those who should believe and continue in the faith; for a manifestation of the glory of his mercy, grace, and wisdom, according to his purpose in Christ.” P. 44. Again:—  
“It was not simply man as a being who was to be created, but man as a being who was to fall of his own accord, that was the matter or object of predestination: for that manifestation of divine grace and mercy which God designed as the ultimate purpose of predestination, presupposes the existence of sin and misery in man, originating from himself alone.” P. 48.

We extract some important remarks on *reprobation*.—“Since then it is so clear that God has predestinated from eternity all those who should believe and continue in the faith, it follows that there can be no reprobation, except of those who do not believe or continue in the faith, and even this rather as a consequence than a decree; there can, therefore, be no reprobation of individuals from all eternity:” P. 65.—“For if God had decreed any to absolute reprobation, which we do not read, he must, even according to their system who affirm that reprobation is an absolute decree, have likewise decreed the means without which his own decree could not be fulfilled: now these means are neither more nor less than sin. Nor will the common subterfuge avail, namely, that God did not decree sin, but only its permission: this is a contradiction in terms; for at this rate he does more than simply permit it: he who permits a thing does not decree it, but leaves it free.” P. 66.—“Thus much, therefore, may be considered as certain and irrefragable truth—that



God excludes no one from the pale of repentance and eternal salvation, till he has despised and rejected the propositions of sufficient grace, offered even to a late hour, for the sake of manifesting the glory of his long-suffering and justice. Nor has God any where declared in direct and precise terms, that his will is the cause of reprobation, but the reasons which influence his will in the case at issue, are frequently propounded, namely, the grievous sins of the reprobate previously committed, or foreseen before actual commission,—want of repentance,—contempt of grace,—deafness to the repeated calls of God.”—“And this reprobation lies not so much in the divine will, as in the obstinacy of their own minds; it is not God who decrees it, but the reprobate themselves who determine on refusing to repent while it is in their power.” P. 70, 71.

We pass over in silent regret the chapters which contain Milton's sentiments respecting *the Son of God* and *the Holy Spirit*. Our readers will be concerned to hear that his views on these subjects were deeply tinged with Arianism.

There are some curious speculations in the chapter on *creation*; but as they are rather curious than edifying, we shall make no extracts. It cannot be important for us to know the exact period of the world's formation, or the manner in which that event was brought about: it is enough to be assured that “all things are of God.” The advocates of materialism, we are sorry to say, will claim Milton's suffrage on their side, and plead the high sanction of his name: he affirms that man “is a living being, intrinsically and properly one and individual, not compound or separable, not, according to the common opinion, made up and framed of two distinct and different natures, as of soul and body,

—but that the whole man is soul and the soul man, that is to say, a body, or substance individual, animated, sensitive, and rational.” He also denies “that the spirit of man should be separate from the body, so as to have a perfect and intelligent existence independently of it.” P. 190, 191.

The *Providence of God*, including his *general government of the universe*, and the *special government of angels and man* is next treated. The constitution under which Adam was placed before his fall, has been commonly styled “the covenant of works.” Milton objects to this:—

“This is sometimes called the *covenant of works*, though it does not appear from any passage of scripture to have been either a covenant, or of works. No works whatever are required of Adam; a particular act only is forbidden. It was necessary that something should be forbidden or commanded, as a test of fidelity, and that an act in its own nature indifferent, in order that man's obedience might be thereby manifested. For since it was the disposition of man to do what was right, as a being naturally good and holy, it was not necessary that he should be bound by the obligation of a covenant to perform that to which he was of himself inclined; nor would he have given any proof of obedience by the performance of works to which he was led by a natural impulse, independently of the divine command. Not to mention, that no command, whether proceeding from God or from a magistrate, can properly be called a covenant, even where rewards and punishments are attached to it; but rather an exercise of jurisdiction.” P. 227.

In describing the state of man before the fall, Milton takes occasion to defend *polygamy* and *divorce*. On the latter subject, as is well

known, he had published largely in the early part of his life.

Having discoursed on *sin*, and *the punishment of sin*, he proceeds to consider the *death of the body*, as part of that punishment, and observes that—"the death of the body is the loss or extinction of life. The common definition, which supposes it to consist in the separation of soul and body, is inadmissible. For what part of man is it that dies when this separation takes place? Is it the soul? This will not be admitted by the supporters of the above definition. Is it then the body? But how can that be said to die, which never had any life of itself? Therefore the separation of soul and body cannot be called the death of man." P. 279. The *soul-sleeping scheme*, as it is usually called, naturally results from these views, and is advocated at considerable length.

*Redemption* occupies a large portion of the volume. Here are considered the *Mediatorial work of Christ, calling, repentance, faith, justification, adoption*, and other interesting subjects. On these points Milton generally agreed with Calvinistic churches, excepting as regards the *extent* of redemption. We extract some of his remarks on *justification*:-

"As therefore our sins are imputed to Christ, so the merits or righteousness of Christ are imputed to us through faith: 1 Cor. i. 30. 2 Cor. v. 21. Rom iv. 6. v. 19. It is evident therefore that the justification, in so far as we are concerned, is gratuitous; in so far as Christ is concerned, not gratuitous: inasmuch as Christ paid the ransom of our sins, which he took upon himself by imputation, and thus of his own accord, and at his own cost, effected their expiation; whereas man, paying nothing on his part, but merely believing, receives as a

gift the imputed righteousness of Christ. Finally, the Father, appeased by this propitiation, pronounces the justification of all believers. A simpler mode of satisfaction could not have been devised, nor one more agreeable to equity." P. 370.

In describing the various *manifestations of the covenant of grace*, the difference between the law and the gospel is pointed out, by the following definitions:-

"*The Mosaic law* was a written code consisting of many precepts, intended for the Israelites alone, with a promise of life to such as should keep them, and a curse on such as should be disobedient; to the end that they, being led thereby to an acknowledgment of the depravity of mankind, and consequently of their own, might have recourse to the righteousness of the promised Saviour; and that they, and in process of time all other nations, might be led under the gospel from the weak and servile rudiments of this elementary institution to the full strength of the new creature, and a manly liberty worthy the sons of God." P. 402.

"*The Gospel* is the new dispensation of the covenant of grace, far more excellent and perfect than the law, announced first obscurely by Moses and the prophets, afterwards in the clearest terms by Christ himself, and his apostles and evangelists, written since by the Holy Spirit in the hearts of believers, and ordained to continue even to the end of the world, containing a promise of eternal life to all, in all nations who shall believe in Christ when revealed to them, and a threat of eternal death to such as shall not believe." P. 407.

Again: "On the introduction of the gospel, or new covenant through faith in Christ, the whole of the preceding covenant, in other words,

the entire Mosaic law, was abolished." P. 412. Several arguments are adduced in support of this assertion, concluding thus;—"It appears, therefore, as well from the evidence of scripture, as from the arguments above adduced, that the whole of the Mosaic law is abolished by the gospel. It is to be observed, however, that the sum and essence of the law is not hereby abrogated; its purpose being attained in that love of God and our neighbour, which is born of the spirit through faith. It was with justice, therefore, that Christ asserted the permanence of the law. Matt. v. 17. Rom. iii. 31. viii. 4." P. 418.

"From the abrogation, through the gospel, of the law of servitude, results *Christian liberty*"—which is, "that whereby we are loosed, as it were by enfranchisement, through Christ our deliverer, from the bondage of sin, and, consequently, from the rule of the law and of man; to the intent that being made sons instead of servants, and perfect men instead of children, we may serve God in love, through the guidance of the Spirit of truth." P. 424.

Milton's sentiments on *Church government* will be stated in our next number.

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*Remarks on Two Pieces in the Baptist Magazine, signed JOHANNES and IOTA.*

*To the Editor of the Baptist Magazine.*

IN your number for August, 1824, were inserted four questions, by a writer who signed himself Mnason, (page 334.) To these questions I wrote answers, which were inserted in the number for October following. In them I spoke with diffidence and caution, knowing that men of equal wisdom and piety, differ on subjects of minor importance; and also, that every man,

whatever be his experience in divine things, or the length of his standing in the church of God, should be careful how he peremptorily determines on such subjects.

This diffidence and caution are not incompatible with the right of private judgment; we should call no man master on earth; one is our master which is in heaven. Nevertheless, the charity that hopeth all things obliges us to admit, that men may differ in sentiment from us in many particulars, and yet maintain integrity in the sight of God; to conclude to the contrary would not only be disreputable, but tantamount to the claim of infallibility. Such an arrogant pretension, I am sure, could not find admission into your pages; yet you will allow your correspondents freely to discuss the opinions and sentiments of each other, if good temper and proper decorum be preserved.

The first paper I shall notice is that signed *Johannes*, in your number for March in the present year, (page 108). This writer directly refers to my answers, and treats both them and myself not very decorously. He says the answers are *unsatisfactory, very unsatisfactory, and unreasonable*; they might be so to him, but surely kinder and softer words might have been used. He should then have answered them better, and given to your readers more reasonable and satisfactory replies; assertion proves nothing.

He also remarks, that I have attempted to remove one *evil* by introducing another, far greater both in its nature and consequences. And when speaking of what I have suggested, he says, "I wish this suggestion may not arise from a mistake in an elder's mind with respect to what are the real, indispensable qualifications of church members."

As to my being mistaken in what are the real and indispensable quali-

fications of church members, I would say but little, except that I am liable to mistakes as well as other men; but surely I am not mistaken in a matter so momentous to the present happiness and eternal well-being of my soul: how Johannes could read my piece, on which he has animadverted so severely, attentively through, and express any doubt on this subject, I am at a loss to conjecture.

When he says I have attempted to remove one *evil* by introducing another, he himself is mistaken; I never said that what he refers to was an evil, the word I used was "*improprieties*," carefully avoiding the term *evil*, because it seemed too harsh for the occasion. It is strange that Johannes should represent me as using this word without at all noticing my softer term; if this be not bearing false witness against our neighbour, it surely cannot be speaking the truth in love.

Again, Johannes says, that I have seriously reflected upon our churches in having admitted it as a possible case, that the majority of the members of some of them may not be competent to judge of the qualifications of new members, and seems to think that I have egregiously erred; but whether he or myself have most seriously reflected on our churches, I shall leave your readers to judge after referring them to his own words.

In shewing to whom a person desiring Christian baptism is to make confession of his faith, he says, "I mention this, because it is the custom of some of our churches to have every candidate for baptism brought before *them*, to be examined by *them*, that they may dictate to the minister whom he ought to baptize, and whom he ought not;" he adds also, "It not unfrequently happens, that genuine believers in Christ are prevented from being

baptized in his name, because the church which examined them has not been satisfied with their views of certain doctrines; or they are deemed not sufficiently informed with respect to their views of divine truth; or perhaps, their experience has not arisen to a certain standard; they have been a little too legal, or not enough acquainted with divine things; thus many are made sorry whom Christ has made glad. Many are prevented from doing what they *know to be their duty*." To say nothing about the strong expressions here used to convey what is meant; there is more said of the insufficiency of our churches to judge of qualifications, than what I have admitted only as a possible case; and said too, in a positive manner.

In addition to which, Johannes has accused the churches with wishing to *dictate* to their ministers whom they shall baptize, and whom they shall not. Such churches should be instructed, not publicly accused.

It may be remarked, that what I have said regards church-membership; that what Johannes has said, regards baptism only — that *he* speaks of baptism independently of church connexion; that *I* speak of it as in that connexion. I am aware of this, and admit its truth; yet this is not in favour of Johannes' statement, unless he will contend that though a church be able to judge of qualifications for the Lord's supper, it is nevertheless incompetent to judge of those required for Christian baptism. I suppose he will not assert that a person may be a proper subject for one of these ordinances, and not for the other; but he would contend for the right of the minister *only* to judge in the one case, and also of his privilege to baptize independently of the church's approbation. Well, I have no objection to this; but still it is

not very desirable for a minister to act in opposition to the judgment of the church over which he is placed in the Lord. Be this, however as it may, it does not alter the case; it is neither the right nor the wrong of this question for which we contend, but for the competency or incompetency of the church to judge. Johannes has asserted, that some of our churches are not sufficiently able to judge of the qualifications of candidates for Christian baptism, and accused them of wishing to exercise the power of *dictation* to their ministers; no small accusation; and I have admitted it as a possible case, that the majority of them, in some instances, may not be able to judge of qualification for church membership. Baptism has been considered as an initiatory ordinance, introducing persons into the church of Christ; ministers of the gospel may, for ought I know, baptize those who do not desire to become members of the church, or those who are members of churches in other denominations; but it is questionable whether this practice do not weaken the ideas of men respecting the connexion between the two ordinances, and also lessen their views of the authority of Christ expressed in the institution of his own supper. It must, however, be allowed, that were the principle acted upon very extensively, its effects upon our Baptist churches, might not be beneficial; and I wish it to be remembered, that whatever is wrong in principle, cannot be right in practice. It is true, we have an instance in the New Testament of one being baptized and not added to the church, but it is also true, that in his circumstances addition to the church was impracticable, and whatever is omitted on this account can be no guide for our conduct when the impracticability is removed. The other instances of

this nature recorded in the New Testament, were *extraordinary* and not common.

In the Baptist Magazine for the present month (June 1825) there is a piece on the admission of members into Christian churches, signed *Iota*. This writer has not directly referred to my answers to the above mentioned questions, nor shall I examine all the positions contained in his piece. I hope, however, that you will allow me to make a few short remarks upon it. *Iota* has discovered a commendable zeal for the purity and welfare of our churches, the prosperity of which I have no doubt lies very near to his heart; but whether he has expressed himself with propriety, may be questionable. *Iota* says, that "A church has power to adopt any regulations upon the subject of admitting its members which are not incompatible with fundamental principles;" he, however, deprecates written experiences, and says, "Should any of our churches submit to this, they will surely never consent to be deprived of their suffrages; that inalienable right of voting, which every member possesses." *Iota* refers to the circumstances of Saul and the church at Jerusalem, as proving this inalienable right of voting, possessed by every member of the church. (Acts ix. 26, 27.) But I cannot see that this reference is sufficient proof on the subject. It proves indeed that no man has a right to impose himself upon the church, and by consequence that the church has power to judge of the qualifications of its members; but it does not prove that every member of the church at Jerusalem voted whether Saul should be received by them as a member, or whether he should not. Neither can it prove that every member of our churches possesses an inalienable right of voting in the admission

of new members. Endeavouring to make passages of scripture prove more than they are capable of proving, has done injury to the cause of God.

The church at Jerusalem received Saul on the recommendation of Barnabas, and he was afterwards with them coming in and going out at Jerusalem. This implies what I should contend for on the admission of members into our churches; but to make it absolutely necessary that every person should come before the church, and make a confession of his faith, and give an account of his religious experience, appears to me improper and unnecessary. If the person who wishes communion has no objection, let him do it—and, as I said before, let him be even encouraged to do it, for the church may thereby receive edification and comfort; but if he have an objection, and cannot do it with pleasure to himself, let nothing be *imposed* upon him. It being confessed by Iota that a church has power to adopt any regulations upon this subject, which are not incompatible with fundamental principles, let some other method be devised. It is not for me to give instruction to our churches in this particular, but they will bear with me if I state what seems to me to be right. Satisfaction of the real religion of the person who requires admission into the church being all that can be desired; if he have any objection to come before the church, why may not two or three of the members be deputed by the church when assembled at their church-meeting, to have serious conversation with him upon the things of God, and of his knowledge and experience of the work of God upon his heart? This deputation might bring their report to the next church-meeting, and if, to the best of their judgment, he be really a pious person, and none of

the members know any thing to the contrary, I can see no reason why he may not be admitted as a member of the church. If this plan were indeed established as a general, or even as an invariable rule in churches, the whole of their members would be concerned in it, and there could be no danger of preference or partiality, murmuring or disputings; it would, for ought I know, be decent and in order.

But if any church choose to act differently, I have nothing to do with it; nor would I have any quarrel with them on that account. All I desire is, that nothing be contended for as *essential* to church-fellowship, what the sacred scriptures have not made so. With best wishes for the prosperity of Zion, I am, brethren most sincerely yours,

SAMUEL GREEN.

Bluntisham, June 25, 1825.



### *On Singing in Public Worship.*

*To the Editor of the Baptist Magazine.*

SIR,

I was gratified to observe in your Magazine for August, that a subject which has frequently engaged and oppressed my mind, had been taken up by one of your correspondents, and treated in a way eminently calculated to bring home conviction to the consciences of those whom it concerns. I allude to the paper on "The Melody of the Heart." Without affectation I can assure you, Sir, that my mind has been severely pained in reflecting, that in the congregations to which I stately administer, there are so many individuals who Sabbath after Sabbath mock the Divine Majesty with a solemn sound. It is a subject which I have brought forward again and again, both in private and in public, and I hope not without success;

though, in some cases, I fear, with little effect, except to call forth the censure of those whose prejudices and interest I may have opposed. My object in making this statement is, for the purpose of calling the attention of your readers, and especially of *ministers*, to this subject, as I am afraid it is one that has not received that serious regard which its high importance demands. If I can, in any humble degree, co-operate with your esteemed contributor to correct the abuses which I fear prevail in our congregations, I shall unfeignedly rejoice.

But it may be enquired, what antidote would you propose for the cure of the evil of which you complain? Or how will you prevent persons from making use of language with their lips to which their hearts are strangers, who by thus mocking God, incur the awful guilt of hypocrisy? In reply I am free to confess, that I see almost insurmountable difficulties in the way of effecting a *radical* cure; for so long as the praises of the church of God ascend promiscuously with those of men of the world, this evil will prevail less or more, in every assembly.

But surely it is worth the effort of every minister, and of every other follower of Christ, to endeavour to lessen this evil; by shewing the criminality of unconverted persons joining in those hymns especially, which breathe the devout, the grateful, and elevated feelings of one whose heart is expanded with the love of God. For instance, what pious mind is there, that is alive to this subject, that does not shudder at hearing a choir of singers (perhaps the greatest part of whom may be young persons, outwardly moral and virtuous, but alas! destitute of *grace in their hearts*)\* stand up,

and in the presence of the heart-searching Jehovah, sing,

“ My God the spring of all my joys,  
The life of my delights,  
The glory of my brightest days,  
And comfort of my nights!”

Or thus address the Saviour,

“ Yes, thou art precious to my soul!  
My transport and my trust:  
Jewels to thee are gaudy toys,  
And gold is sordid dust!”

Surely, Sir, the impropriety and sinfulness of such procedure as this, must be so obvious to every enlightened mind, as to need no arguments to prove that it is an awful trifling with sacred things, a direct insult on that glorious Being who has declared, that he will not be mocked with impunity; but that “ *whatsoever a man soweth, that shall he also reap.*”

What, we ask, shall an individual make a direct appeal to the God of heaven, Sabbath after Sabbath, that he is the Sovereign of his heart—that he is the spring of all his joys—that he is the glory of his days, and the comfort of his nights—whose heart is “ *enmity against God!*”—Shall that man appeal to Christ that he is precious to his soul—that he is his transport—his trust, and his supreme treasure—whose affections—whose hopes—and whose treasure are in the world! What, will a man, we again repeat, thus mock God to his face! To lessen this great evil, I would most respectfully, but most earnestly submit, whether ministers of the gospel who “ *watch for souls as those who must give an account,*” should not more frequently, and more specifically bring this subject before their hearers? And whether in public worship, hymns of a general nature should not be more frequently substituted for those which bear particularly on Christian experience?

The writer also begs leave to submit to his brethren in the ministry,

\* The Writer knows more than one choir of this description.

if it is not of great importance, for them to inculcate frequently upon those persons in their respective congregations who meet for improvement in singing, (especially if they have any doubt of their piety) the paramount importance of their hearts and lips being in unison?

By so doing, might not this evil be diminished—the minds of many be saved from much painful feeling—the souls of individuals from much sin—and the Divine Being from much dishonour?

I would close with expressing my hearty assent to the sentiment of your esteemed correspondent, "*Ministers should speak to their hearers on this subject,*" and with the wish and prayer, that every worshipper of God may have that scripture engraven upon his heart as with a pen of iron, "*Let us have grace whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire!*"

Yours very respectfully,  
A BAPTIST MINISTER.

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## Miscellanea.

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### MENNONITES.

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#### LETTER, No. X.

*Telzel, Oct. 2, 1820.*

My passage from the Helder, from whence I last wrote, has been favourable. Mr. Hookstra saw me safe on board. The Mennonite Baptist church nearest the spot where I lauded, lay at a distance of about three miles, in a village called Burg; and where also Mr. Fenstra, its pastor, lives. I walked there without delay with a person who served me both as porter and guide. At the first call I did not find him in, nor at the second. A message, however, came some time after to the inn to say, that he would be glad to see me in the evening at six, and I went accordingly. At first I thought my reception rather cold and phlegmatic. He was very inquisitive, and the questions were such as soon convinced me that I had to do with a shrewd and intelligent mind, which by the way is no disadvantage to a good and great cause. As we proceeded into the subject of the Mission, I could perceive more affability in Mr. F.'s manner, and more confidence. I was glad, among other things, to learn from him that there was another Baptist church about the centre of the island, at a village called the Horn, and as I had expressed my

intention to visit it, he kindly offered to call and take me next morning, which he did in a conveyance. The pastor of this latter church is a Mr. Rijwijk. Nothing could be more hospitable and affectionate than the reception I met with from him. He offered me, from his heart, both bed and board, and pressed me to tarry there some time. I was very sorry the lateness of the season obliged me to decline this offer. He regretted I should have taken up my quarters at an inn, but hoped ere long to receive me under his roof as a friend and brother. Mr. R. is a very zealous and benevolent character, and has contributed by his pen much to the instruction of the youth of his denomination. Mr. F. having to go his pastoral rounds with one of his deacons, left me soon after our arrival at the Horn. These pastoral rounds are pretty common, especially in North Holland, among the Mennonite Baptists. On such excursions among the flocks, the pastor is accompanied by one or other of his deacons, who take it in turn. Each household is visited on such occasions, and should there be any offences or quarrels between members, or any thing out of joint in other respects, care is taken to set all to rights previous to the administering of the Lord's supper, which takes place four times in the year, so that each member may



come up to that solemn and affecting ordinance to the edifying of each other in love. After dinner I walked back with Mr. R. to Burg, where the evening was passed at Mr. F.'s in company with a clergyman of the reformed church. Our conversation flowed in almost one unbroken stream, upon topics connected with the spread of the Redeemer's kingdom, and this lasted till ten o'clock. It is very pleasant to observe, that brotherly love and mutual forbearance in matters of religion are visibly on the increase; and it cannot be doubted that Missions have much contributed to this happy change. I say a change, for many recollect when it was far otherwise. The Baptists exchange pulpits now with the reformed church in many parts of Holland. This, fifty years ago, would have been thought as extraordinary as for a Protestant minister to preach for a Roman Catholic, and vice versa.

The two Mennonite Baptist churches on the Texel are composed of about eight hundred members, and which, if I am correctly informed, make about one half of the population. Piloting ships in and out of the Zuider Zee, fishing, extensive rabbit warrens, and feeding sheep, for which the island appears well suited from the richness and delicacy of its grass, these are the principal sources of subsistence to the inhabitants of the Texel. I purpose setting off to-morrow for the sea-coast in search of a vessel to embark for Friesland. I am always yours,

W. H. ANGAS.

Enkhuizen, October 4, 1820.

The day after I last wrote you, the ministers of both Baptist churches in the Texel, walked with me about four miles through the rain, and saw me safely embarked and under sail. On arriving off this port our vessel hove to and made a signal for a boat, which took me on shore, when she filled her sails again for Amsterdam, her final destination. This was the first time, and perhaps may be the last in my life, I shall sail in a vessel where captain, crew, and passengers, were all Baptists. You are no doubt already aware, that I wrote you from this place on my way up to the Helder. My return here was occasioned by the want of a con-

veyance from the Texel to the coast of Friesland, where, however, a packet goes from twice a week across the Zuider Zee. As I cannot leave this for the opposite coast before next week, I shall, in the mean time, do what I can to deepen any Missionary impression I may have made on my first visit to this place. I am anxious to be amongst the churches in Friesland, where I understand the Mennonite Baptists are more numerous than in any other part of the United Provinces; till I have that pleasure, I remain

Yours always,  
W. H. ANGAS.

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*Dissenters' Registers of Births.*  
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*To the Editor of the Baptist Magazine.*

SIR,

I am induced again to trouble you with a few lines on this subject, from reading a letter in your last month's Magazine, signed G.

The writer therein states, that "I omitted to notice one species of Register which became *primary* evidence whenever it could be *established*, and upon which therefore it was important no doubt should be thrown," viz. a Register in the family Bible by the parent.

In answer to this I should first observe, that my letters in the Magazines for August and September last, treated of those Registers, and those only which were peculiar to Dissenters. Now a Register (if it may be so called; I should rather say a private memorandum) in a family Bible, is, I apprehend, as frequently made by members of the Established Church as by Dissenters.

However, your correspondent goes on to observe, that "Many cases had occurred in which property had been lost by the continuance of the custody of the Bible in the family, and the entries being acknowledged as part of the family history being incapable of proof." This statement certainly seems to me to throw more doubt upon such Registers than any omissions of mine respecting them, when the subject did not relate to them, could do.

I am afraid, Sir, that your Correspondent's letter will have a tendency

to make Dissenters rest contented with the imperfect mode of registering which they now adopt. I will suppose a suit instituted in the Court of Chancery, that the *birth* of one of the contending parties, was, on the hearing, considered a material feature in the case—that the party was a Dissenter—that no Register of Baptism could be produced, and that the only evidence to prove the fact was, the entry in a family Bible. This question must then be sent to a jury to decide; who on such evidence as your Correspondent mentions, as having been produced on the recent trial at York, would most likely be satisfied. Admitting then, that such evidence could be produced, (but at the same time remembering how very often the contrary would happen) the *fortunate* Dissenter would incur all the expense of a trial at law, to prove that, which had his parents exerted themselves as they ought to have done, to procure from the legislature a proper Registry, the production of an extract from it would have instantly settled the question.

As to the plan suggested concerning *Wills*, it seems to me that innumerable objections would occur. In the first place, how many Dissenters have nothing to leave—if they have, then immediately after a child is born a Will must be made—and at every birth or marriage, either a fresh Will or a Codicil must be drawn—most likely a professional man would be employed each time, and thus an endless expense would be incurred. If the parents themselves dictated the Will, then there would be the risk of its being ambiguously expressed, and thus give rise to a Chancery Suit. The case also of *posthumous* children occurs to me, how could this be provided against?

As to what your Correspondent recommends, of the son reciting in his Will who his parents were, it cannot surely be supposed, that at any time this will form as good a Registry as the parochial ones; for what is to hinder an unprincipled man from reciting some rich persons to have been his parents, calculating at some time or other, the advancement of his family by such means? But this suggestion as to Wills, your Correspondent recommends only in case of “no general Register being provided,” and thus in

fact as to the general principle we both agree.

Upon the whole, therefore, I see no reason why the Dissenters should not, but am rather the more convinced they should, immediately consult what can be done to set this question at rest. I have yet to learn whether there be any solid objections to the propositions contained in my last letter inserted in the number for August being acted upon.

*A Baptist, registered at  
Dr. Williams' Library.*



### *Extraordinary Munificence.*

GODFREY HAGA, Esq. a citizen of Philadelphia, and a member of the Church of the United Brethren, died last February, leaving an estate of more than three hundred thousand dollars, which he disposed of by his Will in the following manner :

	DOLLARS
To the Pennsylvania Hospital	1000
To the Northern Dispensary	- 1000
To the Southern Dispensary	- 1000
To the Deaf and Dumb Institution	1000
To the German Society	- - 2000
To the Bible Society	- - 4000
To the Widows' Asylum	- - 5000
To the Orphans' Asylum	- 10,000
To sundry Persons	- - - 50,500
To the Brethren's Church (the Moravian Church) in Philadelphia	- - - - - 2000
For the relief of superannuated Preachers and Missionaries, and their Widows, of the Brethren's Church	- - - 6000
To the Society for propagating the Gospel among the Heathen	- - - - - 20,000

The last-mentioned sum is to constitute a fund, the interest of which will be expended in the education of pious young men for the work of the ministry.

The residue of his estate, valued at more than *two hundred thousand dollars*, is bequeathed to the said Society for propagating the Gospel among the Heathen, to be appropriated from time to time as the Society shall direct. *It is calculated that the interest of this money will constantly support twenty-five Missionaries.*

Mr. Haga, who had no patrimonial

estate, acquired his large fortune by industry and economy. He was a man of eminent piety, and honourably distinguished among his fellow-citizens as the friend of the poor, and the liberal patron of charitable institutions. For his connexions, both in the United States and in Germany, he had made provision in his life-time: he was therefore *just*, as well as *generous*. May his noble example find many imitators!

*American Baptist Magazine.*

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**ANECDOTE.**

AN eminent medical practitioner, who is also a man of true piety, was called, not long since, to attend a patient on the Lord's-day, at such a distance from his own place of worship, as to render his attendance there impossible. Not willing, however, to lose the benefit of public worship altogether, he repaired to a neighbouring chapel; but as the service was far advanced, and the place much crowded, he could get no farther than the door. The preacher was a man long and deservedly esteemed in the Christian

world, but of that class who are unhappily prone to mingle oddities and witticisms with their discourses. His text was found to be "Almost thou persuadest me to be a Christian," and as he proceeded, many ludicrous expressions escaped him, not at all to the taste of his professional hearer. This gentleman was, however, particularly struck with the effect of this mode of preaching on a person who stood near him, and who appeared to be a very respectable and intelligent young man. After listening some time with great attention, but with evident and growing indications of uneasiness and disgust, he hastily retired from the scene, muttering, in an audible tone, "If *this* be preaching the gospel of Jesus Christ, I know nothing of the meaning of the New Testament. Almost *thou* persuadest *me* to be an *infidel*."

This incident was related in my hearing, by the gentleman who was present. I forbear any comment: but shall heartily rejoice if it produce a salutary effect on any who may be tempted to such a wretched prostitution of the sacred office of the Christian ministry as is referred to.

DELTA.

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**Obituary and Recent Deaths.**

**JAMES GREENWOOD, ESQ.**  
*Of Haworth, Yorkshire.*

JAMES GREENWOOD, of Bridge House, Haworth, Yorkshire, ended his mortal career on the 25th of March, 1824. He has left a widow and eight children to lament their loss. May it be their happiness to partake of the same precious faith, and to exhibit the same Christian graces, that shone so conspicuously in the life and conversation of him whose death they deplore!—Our departed friend was born at Bridge House in August, 1763. His father, Mr. John Greenwood, in the former part of his life, attended the established church, but being convinced of believers' baptism he was baptized, and,

with his wife, joined the church then under the care of the venerable James Hartley, of which church they continued members until removed by death.—The precise time when the subject of this Memoir commenced his religious course, the writer of these lines cannot correctly ascertain. During the greater part of his life he attended the ministry of the Rev. Miles Oddy, the present worthy pastor of the first Baptist Church at Haworth; but afterwards he united with the people of whom some notice will be taken presently. In relating his religious experience to the church before his baptism, he stated that his first permanent impressions were produced by a sermon he heard preached from 2 Sam. xxiii. 5, "Although my house be not so with God,"

&c. That discourse seemed to have been greatly blessed to him; and to use his own words, it "brought him to begin to pray." After this he was much harassed by a temptation of the enemy, who suggested to him that, as he had so long slighted the means of grace, and neglected his immortal interests, all hope was gone—it was now too late to begin to seek and serve the Lord. It pleased Him, however, who knows "how to deliver the godly out of temptations," gradually to remove his fears, and give him a "strong consolation and good hope through grace." From this time it seems his Christian character became more decided and steady. In a paper of his own handwriting left behind him, it appears that his mind was much affected by the baptism of his beloved and amiable wife, with whom he lived upwards of forty years in the tenderest affection—enjoying an uncommon share of domestic comfort and conjugal felicity. From that time his mind became more habitually serious, and he was led to think about following her steps, and complying with his Lord's command; but from a modesty and diffidence that were natural to him, he was long prevented from putting on the Lord Jesus Christ by baptism. His great fear was, as he expressed it, some time before his baptism, to the writer of these lines, "that he was not a fit subject for so holy an ordinance—and that he was afraid lest he should by any means bring a disgrace on the cause." Such was the sense he had of his own weakness, and so humble the views he entertained of his own character. Early in the year, 1821, in consequence of some unhappy differences that occurred in the church and congregation where he had many years attended, he found it necessary to withdraw. Perceiving that several members had left, that many of the congregation had been scattered, and what was to him most serious of all, that his own numerous family were driven away, he opened a room for occasional preaching. The first place becoming too small to admit the congregation that would have attended, he fitted up a much larger room, at his sole expense, in which a church was formed December 5, 1821: Messrs. Steadman of Bradford—Hyde of Salendine Nook—Fisher of Liver-

pool—and Birt of Manchester, with numerous other neighbouring ministers assisting in the services of the day. In this place they continued to assemble till the congregation so increased as to render it necessary to build a more commodious place of worship. On Lord's-day, May 26, 1822, he and one of his children were baptized by the Rev. John Jackson, of Hebden Bridge, and on the same day united to the church. On this public dedication of himself to God, he often reflected with peculiar satisfaction, as being, in his view, one of the most interesting events of his life.

In the course of his earthly pilgrimage, our dear brother had many interruptions to his peace, from various domestic trials; one of the heaviest and most pungent of which was, a long and severe affliction with which it pleased God to visit his beloved partner. During that trying dispensation he was frequently heard to say, that it was his earnest "desire and prayer that God would prolong her life beyond the term of his own, lest he should be swallowed up of overmuch sorrow"—in this his desire was granted. Towards the latter part of his earthly course his path was marked with much tranquillity, and a hope was cherished that he would be long spared to continue in his laudable course of Christian generosity, a comfort to an affectionate family, a support to an infant church, and a blessing to the neighbourhood around. But that God, whose thoughts and ways are not as ours, had otherwise determined. A disorder, of which he had had frequent symptoms, gained ground on his constitution, and after lingering and suffering for nearly two years, it pleased his heavenly Father to take him from a world of sin and sorrow, to an inheritance in the skies.

The illness that terminated in his death was slow in its progress, but of such a nature as entirely to exclude him from the public means of grace; yet he loved the pious conversation of a Christian friend, and several times had prayer-meetings in his own room, and family-prayer in his chamber, as long as he was able to bear the presence of the household. In the first stage of his sickness he seemed somewhat desirous of getting better. This indeed, for a person in his circumstances, and

surrounded as he was by a numerous and promising family, was a very natural wish; but as the disorder prevailed, and he grew weaker, this desire continued to decrease, till it was exchanged for a wish to be with Jesus.—The frame of his mind did not seem to vary much during the last six months of his life. When first confined to his room, a cloud frequently hung over his mind, and he often expressed his concern to have a clearer *perception* of his interest in Christ: he was solicitous to attain a stronger *assurance* of salvation. He complained that his faith was but small, his mind dark, and he most feelingly expressed his anxiety to “*lay hold*” on the divine promise. He would often say, “I want to *feel* more fixed, and stayered, and settled on the foundation of the prophets and apostles, Jesus Christ. I want to have more *sensible* evidence of my acceptance with God.” His fears, however, were in due time removed. That gracious Being, who hears the sighing of the prisoner, and who apportioned the strength of his children to their time of need—was Jehovah-jireh to our dear brother—gave him “grace sufficient,” and favoured him with a clearer sky as his sun was about to set beneath the horizon of time.

Notwithstanding the occasional dejection of our friend, it was easy to discern, even in the most gloomy season of his confinement, that there was a uniform and determined resolution to cleave to Christ. Repeatedly, in answer to inquiries made by the writer of this, he exclaimed, with hands clasped, and countenance expressive beyond description, “Christ is my *only* hope—I have no other resting place—no other refuge; and what should I now do in my affliction were it not for this strong consolation—to whom else can I go—how is it with those who deny the deity and atonement of the Saviour, I know not. From hence alone does all my comfort spring.” He was often afraid lest, through his protracted affliction, he should dishonour God by *impatience*; but a more patient sufferer was scarcely possible. His pains were very acute, yet never did a single word that indicated a murmur drop from his lips.—The *alldne* foundation of his hope was the blond and righteousness of Jesus Christ. “I see (said he) that salvation

is all of *grace*—from first to last it flows from *sovereign, free, unmerited mercy*.” He had too clear a view of the divine character, of the law of God, and of human depravity, to suppose that he, or any other human being, could merit salvation as a reward of good works. “As for me,” he would say, “I am a poor, guilty, helpless sinner—‘Lord save, or I perish.’”—At the same time he was well assured, that without holiness no man shall see the Lord. He knew that the law was “holy, just, and good,” the only standard of genuine perfection—the only rule of moral obligation.

The subject of this hasty sketch, during his long affliction, had a blessed *experience of the consoling influence of the Gospel*. He derived especial comfort from that class of scriptures which speak of the Divine veracity, immutability, &c. Those which represent God as a “rock, a fortress, a hiding-place, a strong tower;” as “he who changes not—the same yesterday, to-day, and for ever:”—these, and others of a similar kind, gave him the most stable support, and were, for a long time, his solace and his joy.—*His attachment to the house and worship of God was very ardent*. He could say, “I love the habitation of thy house.” The sincerity of this love was evinced by the silent drops that trickled down his pallid cheek, as the family, one after another, came into the room to see him before they went up to the sanctuary. If ever there were *any thing like* a complaint, it was when the tribes went up to the holy place, and he was detained a prisoner at home. Then, indeed, he was sometimes heard to say, “O, that I were permitted to go with you! to worship in his courts—unite with his people—O! that I,”—tears spake the rest.

*The prosperity of Zion lay near his heart*. The inconsistencies of some professors were to him a source of heart-felt sorrow; and as for those conceited, cavilling, captious men, whether ministers or private members, who delight to throw the firebrands of contention among Christian societies, he held their principles and their conduct in the utmost abhorrence, justly considering such characters to be the veriest plague that ever can befall the church of God. He took a great interest in whatever concerned the welfare of the

cause of Christ in general; the success of Missionary efforts was especially the object of his ardent desire. The Baptist Missionary Society had few more steady friends, or more liberal supporters, as may be seen from a perusal of its Annual Reports. Indeed, while his heart and his flesh were failing—if any thing was communicated to him that related to the good of the Redeemer's cause—especially if among his own people—his countenance brightened into an expressive smile, that clearly indicated the "heartfelt joy." He felt no ordinary degree of *solicitude for the welfare of that church, of which he was so distinguished an ornament*. He who is now penning this paper, saw him nearly every day during the last three months of his illness, and he scarcely ever entered into conversation without dropping something that was expressive of his anxiety on that head. Often did he send up to heaven the prayer of the Psalmist, "Build thou the walls of Jerusalem." As my limits will not allow me to say much more respecting my dear departed friend, I have just one thing more to state, which ought not to be omitted, because it was uppermost in his thoughts—the *anxious concern he felt for the spiritual interests of his own children*. Many, many prayers have ascended to God on their behalf, from one of the best of fathers. How earnestly did he desire that they might all be made the subjects of saving grace, walk in wisdom's ways, and tread the path to heaven! May a gracious God fulfil all those petitions! It might truly be said of him, that he had "no greater joy than to see his children walking in the truth." In this respect the desires of his heart were, in some measure, granted. Before his death, four of his children had been baptized, and united to the church. This was to him an occasion of the most solid pleasure.

As he drew near to the closing scene of his mortal existence, the steadiness of his faith and hope were more apparent. He was generally in a state of undisturbed composure. He could look upon the king of terrors without dismay. Nature felt the pang, but grace could say in triumph, "O death where is thy sting?" His bodily pains were great, and sometimes forced him to cry out, but not a murmur was heard

to escape his lips. When asked if he felt support, he would reply, "Christ alone—Christ is all—Christ is precious." In the morning of the day on which he died, he suffered much, and spoke but little. He had nothing to do but to die. Once on his dying day, with all the strength he could collect, he faintly articulated the words that often fall from the lips of dying saints, "Come Lord Jesus, come quickly"—repeating the latter part "quickly, quickly, come quickly;" and so he did, for soon after the poor sufferer gently fell asleep in Jesus, without a struggle, and without a sigh,

"His God sustain'd him in his final hour,  
His final hour brought glory to his God."

Thus died the kindest of husbands, the most affectionate of parents, the steadiest of friends. This loss will be long and extensively felt in the family, in the church, and in the neighbourhood. But, "blessed are the dead that die in the Lord—even so saith the Spirit, for they rest from their labours, and their works follow them." Dr. Steadman improved the solemn occasion by a sermon from Psalm xlii. 11. "Why art thou cast down," &c.; words that had been chosen by our friend while living, as being expressive of his own state of mind.

Few persons have been more extensively and deservedly esteemed and beloved than the person to whom the above lines relate. In looking at his general character, we do not say he was *perfect*; but we unhesitatingly say, that we have seldom met with persons having so *much to applaud*, and so *little to blame*. Some men have good characters only when they are *dead*; but James Greenwood, of Bridge-house, had the affectionate regards of multitudes *while living*.

In his *disposition* the prominent trait was *goodness*—in his *manners gentleness*. The distressed and the poor, always found a friend in him. His house will be long remembered by many who have been there kindly received, and hospitably entertained. It was remarked by Dr. Steadman in the funeral sermon, that "he had often applied to him in urgent cases, cases connected with the cause of Christ, and never applied in vain." Doubtless others might use similar language.

He was peculiarly a man of peace, though he was neither imbecile nor indecisive. He practically exemplified *Suaviter in modo et fortiter in re*. Whatever he was, his race is now run—and reader, what sayest thou? Have you as good a claim to the character of a Christian as the individual, an imperfect sketch of whom

you have just perused? Alas! it may be, your life testifies that you are yet a distance from God. Go, sinner, go; enter into thy closet, bow your knees in secret before your offended Sovereign, and cry for mercy before your damnation is sealed.

M. S.

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## Review.

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*Six Lectures on Popery; delivered in King-street Chapel, Maidstone. By William Groser.* London, Holdsworth. 12mo. Pp. 274. 5s. Boards.

SIR Henry Wotton directed the following inscription to be engraved on his tomb:—*Hic jacet hujus sententia primus author—DISPUTANDI PRURITUS, ECCLESIAE SCABIES. Nomen alias quaere:*—i. e. ‘*Here lies the first author of this sentence—THE ITCH OF DISPUTATION WILL PROVE THE BANE OF THE CHURCH. Seek his name elsewhere.*’—That Sir Henry was in the main right will, we presume, be generally admitted. Religious controversies are often very injurious to those who are engaged in them. They engender a moroseness of temper, under the baleful influence of which brotherly love withers and dies. The mind, inured to speculation and dispute, becomes barren; spirituality declines; devotional ardour flags; and the character acquires a stern, unyielding cast, very unlike the “meekness and gentleness of Christ.” Not unfrequently, prejudice in favour of opinions prevails over the love of truth; words are regarded rather than realities; and the hostility which is borne to principles is transferred to those by whom they are maintained. “From questions and strifes of words cometh envy, railings, evil surmisings.” 1 Tim. vi. 4.

But we must remember the ancient distinction between the use and the abuse of things. The evils above mentioned do not necessarily result from controversy, but are to be considered as the fruits of our depraved nature, which defiles whatever it touches. Let

the servant of Christ aim, as it is his bounden duty, to be “gentle towards all men;” but let him not indulge a morbid dread of discussion; for, in the present imperfect and sinful state, differences of opinion, and dispute respecting those differences, cannot possibly be avoided. Not to mention the many petty squabbles in which professed christians engage, there are some great topics on which totally opposite sentiments are held. Here a conscientious man cannot be neutral; he must be decided, and, if necessary, prepared to defend his decision. Whenever the meaning of scripture is mistaken or perverted, no christian should be deterred, by the fear of being accounted uncharitable, from exposing error and vindicating truth. These are occasions when he is called “earnestly to contend for the faith once delivered to the saints.”

The controversy between Roman Catholics and Protestants is one of the most important of all controversies. Let no one think it to be a mere logomachy, an idle, useless dispute. It involves the essential truths of Christianity—the object and means of worship—the ground of acceptance before God—the legislative authority of the Saviour—the right of personal inquiry and private judgment—and the design and tendency of the whole christian system. It must be granted, therefore, that an accurate acquaintance with the principles of popery, and a familiarity with the arguments on each side, are highly desirable, especially at the present time, when the points in dispute have been dragged into no-

tice by the Roman Catholics themselves, and unwonted zeal has been manifested in the propagation and defence of their peculiar tenets.

Many useful works have been published on this subject, without exhausting it. So much scope is afforded for variety of illustration and argument, and the controversy itself is so much affected by difference of times and circumstances, that new publications cannot be deemed superfluous. Several valuable treatises have recently appeared; among them the volume now before us will claim a respectable rank, especially as an introduction to larger and more expensive works.

Mr. Grosier's volume contains six lectures. In the first, the *principles* of popery are considered; the second treats of its *worship* and *authorised customs*; its *tyranny* is described in the third; the fourth (which, in our opinion, should have been the first) traces its *gradual rise*; in the fifth its *tendency* is pointed out; and in the sixth we are directed to the *means which should be adopted to subvert it*.

We had marked for quotation several interesting and striking passages; but as we hope that many of our readers will purchase the volume for themselves, we shall only give the following extract, which we select on account of the usefulness and importance of the remarks contained in it:—

“Cleanse yourselves, I beseech you, from every vestige of popery. If one shred cleaves to you, cast it away, for it is infectious. Take the scripture, and the scripture only, as your rule; conform yourselves in doctrine and in practice to its dictates. What has been customary in this church, or in the churches of the neighbourhood, is no rule to you; that is Protestant tradition. What some learned doctor may have written, or some favourite preacher may have taught, is no rule to you; that is implicit faith. What pleases your fancy, what accords with your taste, what imparts pomp and secular dignity to christian worship, is not the legitimate object of your pursuit; the subservience of scriptural directions to human improvements is the vivifying spirit of popery itself. The only consistent religion for Protestants is the religion of the first churches. Your strength in the Romish controversy lies in direct appeal to the apostolic writings. Train your children to this, and they will be guarded

against every jesuitical artifice. And interpret the word of God according to its plain, unsophisticated meaning. Remember it is a revelation from him who is infinitely wise, with none of whose sayings it is safe to trifle. In no case venture to put an interpretation on his words which they will not spontaneously yield. Adduce no passage in support of any favourite doctrine, which does not really appear to you to teach it. Reject with pious horror that allegorizing system, which under pretence of extracting a spiritual sense, amuses the fancy and bewilders the understanding, subverts the authority of the venerable record, and accustoms men to regard it as a book of riddles.” P. 259, 260.

To our readers generally, and especially to the young, we beg leave to recommend a careful perusal of this volume. It abounds in interesting information and sound argument, expressed in perspicuous and forcible language. Though avowedly a controversial work, it has the merit of being entirely free from disingenuousness, asperity, and slander, and is of decidedly practical tendency. Mr. G. is well entitled to the thanks of the Protestant community.

We have observed a few typographical errors, and here and there a carelessly-written sentence; these will doubtless be corrected in another edition, which we hope will be soon called for.

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*The Mourner's Companion: with an introductory Essay by Robert Gordon, D. D. Edinburgh.*

THIS is an admirable work, and it is well introduced by the essay of Dr. Gordon. No one who is desirous of a competent acquaintance with the important purposes which afflictions are made to answer in the divine economy, can read the introduction to the volume before us without great advantage. Here are seen in a clear light the wisdom and mercy of God in the employment of afflictions, for here are well stated the great benefits resulting from them, both to those who suffer, and to all with whom they are connected.

The work, of which we are giving a short account, contains five treatises: A Token for Mourners, by the Rev. John Flavel—A friendly Visit to the House of Mourning, by the Rev. Ri-



chard Cecil;—A Welcome to the Plague, by Samuel Shaw;—A Farewell to Life;—and the Angelic Life, by the same Author. Each of these is very good, and together they administer the most efficient consolations, and furnish the best rules to the family of tribulation. No human compositions in our language better merit a place in every house of mourning than those which this volume contains :

“ That grief, sequestered from the public stage,  
May smooth her feathers and enjoy her cage.”

*Works of the Rev. John Maclaurin, of Glasgow; with an introductory Essay by the Rev. John Brown, Edinburgh.*

This volume contains the Life of the Author—an Essay on Prejudices against the Gospel—on Christian Piety—on the Scripture Doctrine of Divine Grace—and Sermons: on the Sins of Men not chargeable on God—Glorying in the Cross of Christ—God's chief Mercy—the Law magnified by the Redeemer—the Necessity of Divine Grace to make the Word effectual—and the Knowledge of Christ crucified the Sum and Substance of saving Knowledge. Than these no subjects are of more importance, and here they are treated by a pious, profound, and eloquent writer. Maclaurin requires, but he repays attention: and while he satisfies the understanding, he impresses the heart.

The introductory essay is very good, and suitable both to the volume and the present time.

*The Christian Philosopher. By Thomas Dick. 2nd Edition, enlarged.*

THIS work is dedicated to David Brewster, LL.D. It was written “under the impression that the visible manifestations of the attributes of the Deity are too frequently overlooked by christians in their views of the great objects of religion, and in the worship they offer to the Father of their spirits; and is intended to show, that the teachers of religion ought to embrace a wider range of illustration, in reference to Divine subjects, than that to which they are usually confined.”

Our author assures us that his volume is not made up of “mere ex-

tracts or compilations,” but that it contains, for the most part, original compositions; and it professes “to comprise popular descriptions of a greater number of scientific facts, than is to be found in any other volume of the same size.” We see no reason to deny the justness of these statements, and regard this as a very useful book. The whole work is divided into five chapters. The first treats of the natural attributes of the Deity;—the second gives a cursory view of some of the sciences which are related to religion and christian theology;—the third treats of the relation which the inventions of art bear to the objects of religion;—the fourth is an illustration of scriptural facts from the system of nature; and the last represents the beneficial effects which would result from connecting science with religion. The connexion of science and philosophy with religion is illustrated in this work with the aid of engravings, and of Sir Isaac Newton we have a very neat one at the beginning of the volume.

*Poems, by William Cowper, Esq. of the Inner Temple. With an introductory Essay, by James Montgomery, Author of “The World before the Flood,” and other Poems.*

We have beheld in Cowper—

“ ——— a bard, all fire,  
Touch'd with a coal from heaven, assume the lyre,  
And tell the world, still kindling as he sung,  
With more than mortal music on his tongue,  
That He, who died below, and reigns above,  
Inspires his song, and that his name is Love.”

*Table Talk.*

The volume before us contains, besides the just and very beautifully written essay of Montgomery, more than eighty pieces from the pen of Cowper, of which the Task is considerably the longest.

The poems of Cowper have been so long and extensively known, and so highly valued, that we do not deem it necessary to laud them here; but to all who wish to understand their merits fully, and to relish their beauties with greater delight than it is likely they have yet enjoyed, we recommend the perusal of the essay prefixed to this volume. It is worth much more than the price of the whole book. And we are of opinion, that no one who can

afford it should be without the compositions of a man who could write the following passage, in which his Christian experience is stated, and which is so pervaded by tenderness, and adorned by genius:—

“I was a stricken deer, that left the herd  
Long since. With many an arrow deep infix’d  
My panting side was charged, when I withdrew  
To seek a tranquil death in distant shades.  
There was I found by one who had himself  
Been hurt by th’ archers.—In his side he bore,  
And in his hands and feet, the cruel scars,  
With gentle force soliciting the darts,  
He drew them forth, and healed, and bade me live.”

*An historic Defence of experimental Religion, and the Doctrine of divine Influences, from the Authority of Scripture, and the Testimony of the wisest and best Men in all Ages and Countries.* By Thomas Williams. A new Edition, corrected and improved.

IN this work it is contended for as a fact, and we think successfully, that the individuals, “in all ages, in all countries, and of every denomination,” who “have felt the reality of vital godliness—have attributed their experience to the agency of the Holy Spirit—and have sanctioned their testimony by holy lives and triumphant deaths.”

Mr. Williams has produced the testimonies of patriarchs, apostles, the Christian fathers, the writers of the middle ages, and the reformers in favour of the fact above mentioned; and given an introduction to his work, in which the doctrine of divine influence, and experimental religion, is stated and defined.

We can recommend this volume as containing much useful information, and as written in an easy and perspicuous style.

*Impressions of the Heart, relative to the Nature and Excellence of genuine Religion.*

THE volume before us is divided into chapters. They are on Happiness—on Redemption—on the Invisible Work—on the Seal of the Living God—on Nature and Grace—on the Promises—on following the Lord—on Faith—on the Deceitfulness of Riches—and a few other interesting topics.

This small work contains what may be termed rather light reading, but it is such as will well suit young people;

and the sentiments here given deserve their best attention. We do not perceive how any one could be offended with what is here advanced; the language is so proper, and the spirit of the book is so mild, and affectionately pious, and we are much in error if younger Christians will not advance their salvation and happiness by a frequent perusal of this neat volume.

*Advice to Cottagers; shewing the Means by which they may become rich, honourable, useful, and happy.* By J. Thornton. 1824.

*Piety exemplified in the Lives of eminent Christians, collected from authentic Sources, and compiled chiefly for the Instruction of Youth.* By J. Thornton. 1825. W. Baynes and Son.

WE are always glad to meet with Mr. Thornton, who writes with an unwearied pen for the benefit of mankind in all its diversified classes.

The former of these articles contains a great deal of judicious counsel, enlivened with pleasant anecdotes, and enforced by evangelical motives. The latter includes the lives of ninety distinguished persons, arranged with some regard to chronological order, from Clement, Bishop of Rome, to the Rev. John Casper Lavater.

We cordially recommend these Biographical sketches to the notice of parents and teachers, and cannot but feel an ardent hope, that the worthy compiler may be encouraged to persevere in his useful labours.

*Thoughts on Religion, and other Subjects.* By Blaise Pascal. A new Translation, and a Memoir of his Life. By the Rev. Edward Craig, A.M. Oxon. Member of the Wernerian Society. Baynes, 1825.

THESE “Thoughts” have long been familiar to the learned throughout Europe, and will probably be circulated with increasing zeal to the end of the world. The translation appears to be very respectably done, from the complete edition of Pascal’s works, printed at Paris in 1819.

The Memoir of this most extraordinary genius is drawn out to great length, and is highly interesting. He

was born at Clermont, in Auvergne, June 19, 1623; and died at Paris, August 19, 1662, aged thirty-nine years and two months. On examination, his stomach and liver were found very much diseased, and his intestines in a state of mortification. The translator suspects that he was poisoned by the Jesuits, whom he had exposed, "who have always regarded poison among the most legitimate modes of silencing an adversary."

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*Lectures on Modern Socinianism, delivered in Duke's Alley Chapel, Bolton. By Joseph Fox. 1824.*

THESE ten Lectures contain an antidote for one of the most virulent poisons to be found in the religious world. *Modern Socinianism* is not better—rather, we should say—it is much worse than that which was propagated by Lælius and Faustus Socinus.

The first Lecture is introductory, and gives a general view of Socinianism. In the second he maintains that it is diametrically opposed to nearly all the essential doctrines of the Bible. He shews, in the third, that it is indefensible on the principles of right reason, and chargeable with gross absurdities. In the fourth he exhibits its resemblance to infidelity. The fifth undertakes to prove, that it is unproductive of evangelical holiness. In the sixth the writer boldly maintains that its devotions are not Christian worship. The seventh expatiates at large on the evil and danger attending it. In the eighth he shews that the public abettors of it are subverters of the gospel of Christ, and not entitled to the appellation of Christian ministers. The ninth explains the subordination of Christ to his Father. And the tenth closes the discussion with a display of Christ's universal dominion.

The style is clear and forcible, and we are much gratified in observing, that the author has treated his opponents with great candour. In a well-written preface, he refers very respectfully to the larger works of the late Mr. Fuller, Dr. Magee, Dr. Pye Smith, Dr. Wardlaw, and the Rev. Edward Nares, on the Unitarian Version of the New Testament.

*Death-Bed Scenes; or, the Christian's Companion on entering the dark Valley. By the Author of the Evangelical Rambler. 1825. Westley. 7s.*

THE author of the *Evangelical Rambler* has performed an acceptable service to the living, by introducing them to the chambers of the dying. We think the selection is creditable to his judgment, and the occasional reflections are well adapted to assist the reader in the improvement of his own mind. The Introduction, extending through fifty pages, is elegantly written, and contains much valuable matter. Quotations are sometimes made largely; in all such cases the authorities should be given. The author has placed the names in classes. "The first class includes the death-bed scenes of those who departed in triumph: the second, those who were calm: the third those who were agitated by alternate fear and hope—deep depression and elevated joy: the fourth, those who died suddenly, or under some peculiar circumstances, impressions, or feelings; and the fifth, the sayings of some of the eminently wise and good, when in the immediate prospect of their dissolution."

The publication is neatly got up—we cannot but wish, however, that the author may soon be encouraged to print a cheaper edition for those poor pious people, who take in some evangelical Magazine, and always read first the *Obituary*.

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*Joseph Maylin; or the singular Case of Divine Providence over an orphan Boy. A true Narrative. Edited by William Innes; with an Appendix. Nisbet and F. Westley, London. 18mo. Pp. 107.*

THIS is "no fiction." The pious character of Mr. Maylin, who related his wonderful history on his return from India in 1807, and the fidelity of the late Dr. Ryland, who, at the request of Mr. Innes, wrote it out during his last illness, put out of doubt the truth of the narrative. If any additional evidence be required, the writer of this had the gratification of hearing the same relation at the period referred to, from Mr. Maylin in London, and was so much impressed with it as to have

written all he could recollect; which Memoranda he now has among his papers, agreeing perfectly with Dr. Ryland's relation.

Mr. Maylin, who realized a considerable fortune, as a merchant, at Cawnpore, was born at Hoddesdon, in Hertfordshire, and at an early age was left an orphan. To avoid being apprenticed to a butcher, he ran away and got on board an East Indiaman in the river. His adventures while at sea are full of remarkable incidents, and the circumstance which led him to Cawnpore no less so. While the account which led to his conversion, by hearing the late Rev. David Brown, and the Rev. Dr. Carey, at Calcutta, exemplifies the remark, that "God leads the blind by a way that they know not," when he has purposed to make them acquainted with the grace and mercy revealed in the gospel of his Son. Mr. Maylin eventually settled in America, where he became pastor of a Baptist church. Mr. Innes says he died some time since, a circumstance of which we had not heard, and the report of which we suppose to be without foundation.

We were greatly struck in reading this Narrative, with the incidental remarks introduced by the judicious editor. It has been said, persons of wealth never chink their money. We have known some who have suddenly become rich, do so; but they were persons of weak and conceited minds. With Mr. Innes there is no attempt at display; but what he has written proves him to be rich in materials for elegant and practical illustration: they are "words fitly spoken, like apples of gold in caskets of silver."

The awful tales of the sufferings of the English in the black hole in Fort William, Calcutta, in June, 1756; the almost incredible relation of Captain James Wilson's sufferings, who afterwards commanded the ship *Duff* to Otaheite; and several other singular and instructive anecdotes, make up the Appendix. It is a very entertaining and useful book: we thank Mr. Innes for having compiled it.

*the late Rev. Edmund Butcher, of Sidmouth, Devonshire. Pp. 76, Holdsworth.*

This little work records, in humble rhyme, the names and dates of all the monarchs who have occupied the British throne, from William the Conqueror to the reigning Sovereign. Every name is accompanied with a wood engraving, which to our children will not be a trifling recommendation.

## LITERARY INTELLIGENCE.

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*Chronology of the Kings of England, in easy Rhyme, for young People. By*

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An Annual Work is announced under the Title of JANUS. We are promised the first Volume before the Termination of this Year. The Prospectus states, that the most distinguished Literary Men in the Kingdom are engaged in the Undertaking. It will appear in one Volume, Post 8vo, and will consist of Tales, original and translated, occasional Essays, popular Illustrations of History and Antiquities, serious and comic Sketches of Life and Manners, &c. &c.

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## Intelligence, &c.

### *Religious Liberty in Buenos Ayres.*

The government of Buenos Ayres has formally recommended to the House of Representatives of that province, the establishment of the liberty of divine worship in the broadest and most unrestricted manner, by the adoption of the following simple but comprehensive law:

*"The right which every man has to worship the Divinity agreeably to his own conscience, is inviolable in the territory of the province."*

In the note accompanying their proposition, the government adopt a language which must be highly gratifying to every friend of religious liberty. They say that the term *toleration* is too tame, and ought not to be introduced into any law which shall be framed on the subject. "The province," say they, "would appear to descend from the point of civilization which it has attained, if it were to establish a law of *toleration*, or to pretend to grant a liberty, which the public authority was *always* obliged to protect; but since the laws that formerly governed it, render necessary an act to abolish them, and give a solemn guarantee to persons who may wish to live in our society, the government has found no other way to do it with dignity than by the proposed law, which it has the honour to transmit for

the consideration of the honourable representatives. This act, which will complete the liberty of the citizens, will not be less glorious than that which solemnly declared the independence of the republic."

### *Papal Supremacy in Mexico.*

We have received three recent numbers of the *Gazetta Diaria* of Mexico, (of July 23, 24, and 25,) through which there runs a long and interesting article by a Dr. Mier, on the encyclical letter published by His Holiness Pope Leo XII. on his attaining the triple crown. The American Doctor, though a good Catholic, and therefore disposed to pay all due obedience to the proper exercise of spiritual authority, professes himself an inveterate enemy of the temporal Court of Rome, and a strenuous antagonist of those haughty pretensions by which it formerly disposed of kingdoms and deposed kings. This encyclical epistle had been introduced into Mexico by a species of ecclesiastical fraud, and published without the permission of the sovereign power. The Doctor shows, by a reference to the example of the Catholic states of Europe, that *Pope's writ* can lawfully be promulgated in Mexico unless subscribed by the Tre-

sident of the Union; and he offers better reasons for a jealousy of Papal interference in the case of the new states of America than exist on this side the Atlantic. We have seen that, during the existence of the late Constitutional Government of Spain, the Pope refused to receive an ambassador from his Catholic Majesty, because he was not free. His Holiness thus took the part of the captive Ferdinand against the Cortes, who limited his power; and being still, as the sworn ally of the restored Monarch, opposed to the spirit of reform, he is considered as a dangerous intruder into the concerns of a Republic which was lately a Spanish colony. On this foundation Dr. Mier elevates the banner of alarm, and calls upon his countrymen to resist ecclesiastical pretensions, which may lead to political re-subjection. One Pope gave the new world to Spain before its extent was observed. Another may endeavour, through the influence of the priests, to restore to his Catholic Majesty that portion of the gift which he once possessed, but could not retain. Troops were at first sent to pave the way for missionaries—missionaries may now be employed to open a passage for armies. After this expression of alarm, the Doctor proceeds to discuss the rights of Leo XII. and the character of Ferdinand. The Pope claiming only to be the vicar of Jesus Christ, and Christ having said *that his kingdom was not of this world*, neither can that of the vicar be worldly. How, then, can he interfere for Ferdinand, who is described as “a political as well as moral monster?” The Mexicans, he contends, have always been good Catholics, though they have resolved no longer to be slaves. They have decreed that the state permits the exercise of no other religion but the holy Roman Catholic Apostolic religion: and a minister was about to set sail for Rome, to conclude a concordat with the Vatican on terms consistent with national independence. If his Holiness refused to receive the Mexican, as he did the Colombian, Plenipotentiary, from a regard to the remonstrances of Ferdinand, with himself, and not with the Mexican Government, would rest the responsibility of a separation from the Holy See.

Extract of a letter, dated Mexico, July 2:—“It has been supposed that this country was more under the influence of the Roman Catholic superstition than the other States of Spanish America, but the letter of Padre Mier on the subject of the circular written by his Holiness, and addressed to the Mexican people, will tend, wherever it is circulated, to produce a contrary impression. Dr. Mier’s letter

has been read and approved of by all ranks, and has been copied into the *Government Gazette*. So much, indeed, has it been sought after, that another edition has been struck off. As this is the first time that the supremacy of the Pope has been called in question, we cannot help considering the reception this paper has met with as a favourable omen.”—*Times*.

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### *Proposed School for the Children of Baptist Ministers.*

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IN the Paper on the above subject in the Baptist Magazine for September, signed W. S. it is asked, “Might not a Committee be formed in London, to take into consideration the practicability of establishing a school for the Education of the Children of Ministers of the Baptist Denomination?” I should most heartily rejoice if this plan could be realized; but I fear that the number of existing Societies, and the time and labour their management requires from active persons in London, will prevent it from being carried into effect. Yet it is very desirable that those ministers, who are said to have expressed their willingness to pay even £10 per annum, should find suitable education for their sons. Now I propose, that until a Society is actually formed, and the requisite funds are provided, that they make application to the conductors of established boarding-schools belonging to our denomination, (of which there are many under the care of very suitable persons,) to know at what annual sum, for two years, they will take their sons, after they have attained the age of twelve? Let the Editors of the Magazine be then informed how much will be required to make up the deficiency, beyond what they will pay themselves. I know a case which arose out of the former letter of W. S. which will illustrate my meaning. A gentleman in London kindly added fifteen pounds to five, which the minister engaged to raise. For this sum the lad was introduced to a respectable classical school for a year, and at the end of that time the master took him as an apprentice. Thus for only fifteen pounds given to the poor minister, his wishes have been accomplished respecting the education of his son, and the youth has been put in the way of procuring a respectable livelihood. Upon this plan a small annual sum comparatively would be sufficient to accomplish this very important object.

London.

J. I.

## ASSOCIATIONS.

## SOUTH DEVON AND CORNWALL.

THE South Devon and Cornwall Association of Baptist Churches held their first Anniversary Meeting at Truro, on Wednesday and Thursday, the 11th and 12th of May, 1825. The sermons delivered on this occasion were preached by the brethren Burchell, of Falmouth, from John xiii. 35; Nicholson, of Kingsbridge, Matt. xxiv. 14; and Horton, of Devonport, 1 Peter i. 23.

The devotional exercises were conducted by brethren Nicholson, of Plymouth; Lane, of Helston; Spasshatt, of Falmouth; Dore, of Redruth; Horton, of Devonport; Clarke, of Truro; Smith, of Truro, (Wesleyan); Hodge, of Chacewater; Rogers, of Helston; and Moore, of Truro, (Independent.)

On the afternoon of Wednesday, a Meeting for friendly conference on some religious topic was convened. The subject selected was, "The Nature of Heavenly Felicity." Each of the brethren who spoke, directed his observations to some particular feature of the happiness of heaven. The ideas illustrated were—Freedom from sin—Uninterrupted enjoyment of the Divine presence—Perfect love—Enlarged knowledge, and communion with Christ.

The public services of the Association terminated on Thursday evening, when a Meeting was held for the purpose of stating the objects, and advocating the cause, of the Baptist Home Missionary Society, to which this Union of the Churches is designed to be auxiliary. A Report was read, and a Collection made.

The subject of the Circular Letter for this year is, "*The Nature of the Prosperity of a Christian Church, and the best Means of promoting it.*"

It was agreed to hold the next Meeting at Bovey-Tracey, Devon, and that one of the sermons preached on that occasion should relate to the outpouring of the Holy Spirit. The next Circular Letter to define "*The Privileges and Duties of Church Members.*"

It was resolved, "That it be recommended to the Churches composing this Union, to take into consideration the expediency of forming some plan for the better regulation of the admission of building cases into this district."

## WESTERN DISTRICT.

THE Association for part of the Western District, comprising twenty-six churches, was held at Yeovil, on Wednesday and Thursday, June 8 and 9.

Sermons were preached by the brethren Baynes, of Wellington, (Isa. lviii. 1); Viney, (1 Cor. xvi. 13, 14); Crook, of Crewkerne, (Rom. viii. 26, 27); and Showeller, (Col. i. 27).—The devotional services were conducted by the brethren Toms, Crook, Horsey, Jukes (Independent), W. Humphry, Whitby, Cox, Price, Clarke, Viney, and Chapman.

Subject of the Circular Letter:—"The Nature and Effects of true and genuine Religion in the Soul, and the Means of promoting it."

State of the Churches:—Added, 82;—Removed, 31:—Clear increase, 51.

The next Association to be held at Lyme, Dorset, on the second Wednesday and Thursday in June, 1826.

## ORDINATIONS, &amp;c.

*Ordination of Mr. Walter Gough, at Wcm, Shropshire.*

JULY 1, 1825. Mr. Walter Gough was set apart to the pastoral office over the Baptist Church at Wem, Shropshire. Mr. Kent, of Shrewsbury, began the service by reading and prayer; Mr. Cook, of Oswestry, delivered the introductory discourse, asked the usual questions, and received the confession of faith; Mr. Price, of Banton, offered up the ordination prayer; Mr. Jones, of Newton, delivered the charge from Acts xx. 29; Mr. Jenkin (Independent) concluded in prayer.

In the evening, Mr. Kent, of Shrewsbury, addressed the church from 1 Thess. v. 12, 18; Mr. Phillips, of Whychurch, preached on the preceding evening, from Isa. ix. 9. Many ministers, and large and attentive congregations were present.

*New Church formed at Milton, near Northampton.*

ON Monday afternoon, June 13, 1825, a new Baptist Church was formed at Milton, near Northampton, consisting of seventeen members, sixteen of whom were dismissed from the church at Road, and one from Northampton. Mr. Knowles, of Hackleton, began the service, by reading and prayer. Mr. Wheeler, of Braybrook, explained the nature and design of church-fellowship, and gave to each member the right hand of fellowship, as they all did to each other. Mr. Gray, of Chipping Norton, addressed the members, and the deacons now elected, and commended them to the Divine blessing by prayer—the ordinance of the Supper was commemorated, under the superintendence of Mr. Heighton, of Road. Mr. Grey preached in the evening.

## DOCKHEAD, BERMONDSEY.

THE Baptist Church under the pastoral care of the Rev. B. Lewis, having removed to Dean-street, Southwark, with the exception of a few members, who preferred remaining at Dockhead, another church was formed at the last-mentioned place, on Lord's-day evening, October 2, 1825. The services were conducted in the following manner:—Mr. John Pewtress commenced by reading and prayer; Mr. Young, of Alfred-place, Kent-road, preached from 2 Cor. xiii. 11; “Be of one mind, live in peace,” &c.; and Mr. Douglas concluded the general service of

the evening. The church was then formed. After which the Lord's Supper was administered by Mr. William Dovey, late of Maiden-lane, Covent Garden: the service concluded by prayer.

On Monday evening, October 3rd, the members held their first Church Meeting, when, after seeking for Divine direction, they proceeded to elect two of their number to the office of deacons, who, on the following Lord's-day evening, were set apart by the laying on of hands, and prayer, several ministers assisting on the occasion. The prospect of usefulness is encouraging.

## SONNET.

“If any man thirst, let him come unto me and drink.”—  
“Whosoever will let him take the water of life freely.”

How bright and broad the stream that Rock supplies,  
Beneath whose shade the desert-wand'ers find  
Unequalled aid to cheer the weary mind!—  
’Tis this that fam’d Olympus far outvies,  
And e’en the springs from Helicon that rise,  
With Zion’s waters once compar’d, all taste  
Bitter; and though the sun-scorch’d traveller haste  
To ev’ry earthly source,—fond expectation dies.  
See! how he toils across the sultry waste;  
Yonder’s a stream! he thinks, and thither hies  
With bounding hope and parched lips—when lo!

’Tis glowing sand\* that mocks his straining eyes.  
But Zion’s stream deceives not, nor shall cease to flow,  
Until we’ve all, like Israel, pass’d the desert through.

B. C.

\* The phenomenon here referred to “is produced by a diminution of the density of the lower stratum of the atmosphere, which is caused by the increase of heat, arising from that communicated by the rays of the sun to the sand with which the stratum is in immediate contact;”—in consequence of which the traveller imagines that he sees, at no great distance, “something like a lake or river of fresh water. If, perchance, he is not undeceived, he hastens his pace to reach it sooner; the more he advances towards it, the more it dies from him, till at length it vanishes entirely, and the de-luded passenger often asks, where is the water he saw at no great distance. He can scarcely believe he was so deceived; he protests that he saw the waves running before the wind, and the reflection of the high rocks in the water.”

This phenomenon existed in the great desert of Judæa, and is expressly alluded to by the sublime and elegant Isaiah (xxxv. 7. Bishop Lowth’s translation,) who, when predicting the blessings of the Messiah’s spiritual kingdom, says:

*The glowing sand shall become a pool,  
And the thirsty soil babbling springs.*

By the Arabs, as well as the Hebrews, it is termed  $\text{סֶרָב}$  (serab); and to this day the Persians and Arabs make use of it, by an elegant metaphor, to express disappointed hope. The appellation by which this phenomenon is now generally known is *Mirage*.—See Belzoni’s Narrative of his Operations and Researches in Egypt, and Horne’s Introduction to the Critical Study of the Scriptures, Vol. iii. p. 56, 57.

## Calendar for November.

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| 1. Sun between the Earth and Mercury, IV. 30 morn.                       | 11. Herschel south IV. 7 aft. Altitude 15° 39’.  |
| 5. Moon passes Jupiter VIII. 22 aft.                                     | 19. Ceres south XI. 50 morn. Altitude 23° 9’.  |
| 6. Moon passes Mars II. 15 aft.  | 25. Full Moon IV. 12 aft. She passes through the Earth’s shadow. She rises eclipsed IV. 3 aft. Eclipse ends V. 19. |
| 8. Moon passes Venus VII. 38 morn.                                       | 26. Moon passes Saturn at midnight.  |
| 10. New Moon IX. 14 morn. Too far south to cast her shadow on the Earth. |  |
| 10. Moon passes Mercury VII. aft.  |  |



## Irish Chronicle.

### To the Secretaries.

Limerick, Sept. 15, 1825.

With this I send you a statement of the schools, under my superintendance, for the present quarter, ending October 1, which are, as usual, persecuted. The visit of the Commissioners of Education has done no good whatever; but, on the contrary, it appears to have confirmed opposition; and the separating system recommended by them will, I have no doubt, promote the most unhappy differences, and confirm bigotry and superstition, if adopted. Conciliation is out of the question; the difference made in the education of the children will excite increase, and confirm prejudice. I have seen children of the same persuasion, of different hedge schools, when they met, began to fight, for no other reason, only that they belonged to different schools, wherein the children of the same school are generally fond and united. What must it be when the difference is introduced into the schools? But still worse in some parishes, where there is scarcely a Protestant, the Bible is entirely excluded, and the poor Roman Catholic children are for ever destined to perish in sin and ignorance. Whether or no, the Roman Catholics are not to have the scriptures, "which are able to make them wise unto salvation," and teach to fear God and honour the king, and to be in subjection to the powers that be, as ordained of God.

Another objection to the system is, that the poor and extremely distressed people must principally pay for the education of their children, when the kind-hearted and the benevolent would have cheerfully freed them from that burthen.\* Nothing could be more admirably adapted to the circumstances of the country, than the system of education recommended and practised by the Baptist Irish Society, and also the Hibernian Society. I would add the Education Society, but that has withdrawn its friendly assistance from the other Societies, in consequence of the recommendation of the commissioners.

If those Societies could have proceeded as they have done, the mental wilderness

would soon become a fruitful field, they would unite and enlighten the people, and would attach themselves to the king and constitution. I beg leave to mention two instances, which will show the great importance of scriptural instruction. I have just returned from the most remote, barbarous, and neglected part of Ireland, situate between sixty and seventy Irish miles west of Limerick, the western point of Ireland, in the county of Clare; the population is incredible; and for twenty-three miles, from Kilrush to Loophead lighthouse, there is but one Roman Catholic chapel, and no other. The people have no regard for the Lord's-day, they work in their fields, and fish, and pursue brutal exercises; very few of them ever go to chapel, it is so distant.

I preached two Lord's-days at Tibbaha, where there are some excise preventive guards lately placed, some of whom are Protestants, who heard with gladness, it also being a rare thing, no church within twenty miles of them. I slept for thirteen nights on a green straw bed, in a dirty cabin, on a wet floor; and during that time I did not cease to speak to the people night and day, principally in the Irish language, as there is scarcely a word of anything else spoken. I have learned to read the Irish, that I might read to the people in their own language the blessed word of life.

In the midst of this benighted and far distant region, the Baptist Irish Society has an Irish school, at a place called Thrustleave, where there are thirty in attendance, half of whom are reading the Irish scriptures. J—N—, the master, is a most devoted man, and goes a great distance round to read the Irish scriptures to the people, who hear him with the greatest attention. Now I mention the great importance of scriptural instruction: In giving me an account of his labours, he said he was reading the 22nd chapter of Luke in Irish, relative to the sufferings of our blessed Lord, when one of the number who were present, said to the rest, in Irish, "If I were going to murder, or rob, or injure my neighbour, do you think I could do it, when I should think of these words?"

He was reading the Irish scriptures at another time, to several people, when a man acknowledged and said, "I intend-

\* See Irish Chronicle for July, 1825.

ed to have injured such a man, and to have driven all the cattle I could collect one night, to have destroyed all his wheat, oats, and potatoes, but when I heard J— N— read the Irish Testament, my conscience would not let me." These two instances alone say more, in my opinion, for the great importance of scriptural education, than all that was ever said by its devoted advocates. I was informed that the Popish Bishop went into the neighbourhood lately, and desired the people to be aware of the books, that there was poison in them. The priest destroyed the first school the Baptist Irish Society established there about six years ago; they were the first, and the only persons, who sent the preached and the inspired word of God into that dark and remote region.

In the Bird-hill school, six of the children repeated from memory the Gospel of Matthew and three chapters of the Epistle to the Romans each; four repeated ten chapters each; two said four each, which makes 234 chapters. The children of the Black-water school still appear to exceed them. The schools would all flourish, and the nation would soon be evangelized, were it not for the priests.

W. THOMAS.

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*To the Secretaries.*

*Boyle, Sept. 13, 1825.*

I have now seen nearly the whole of the schools, in both districts, and though there are still some discouraging circumstances attending some of them, I have to state, that I was never more gratified than I have been in the inspection of others.

There are three parishes where the most determined and persevering opposition is maintained, in which we have eight schools; all of them, however, give pleasing evidence that the people are determined to have their children educated, for some Roman Catholic as well as Protestant children are found in all of them. As a contrast to the proceedings of the priests in those parishes, I have pleasure in stating, that we have the continued co-operation of some others; and in one instance, one who was formerly hostile, is now an encourager of the schools; and, consequently, in a school that I inspected in his parish, there were 199 pupils, 49 of whom were reading the Testament, and most of them committing portions of it to memory. In another parish, the priest went with me to inspect the school,

and was evidently interested in the proficiency of the children, of whom there were 121 present—30 being in the Testament class, and committing it to memory.

After the examination of the children, in their presence, and that of about 20 adults, he requested from me the present of an English Bible, which request I have cheerfully complied with.

I was also much pleased with the proficiency of the children in some other schools, particularly the Harlow, and the *Alie-street* female schools; in the latter of which there is a little girl who can repeat 100 chapters very correctly, who is only *nine* years of age. In these and other female schools, it was highly gratifying to me, as well as to the children, to present them with some of the work-bags, pin-cushions, &c. which were kindly given me for the purpose by some ladies in London.

You will be gratified in the perusal of some of the readers' journals, as clearly proving that the labours of the Society are succeeded by him in whose cause they are engaged. In one of them, viz. from T— C—, there is an account of the death of his father, which will be read with great interest. It was such a death, as I should have anticipated from such a character, for though poor as to the things of this world, and an illiterate man, he was evidently "rich in faith," and an heir of that kingdom which shall never be moved.

He was brought to a knowledge of the truth, by the instrumentality of some of the agents of the society, and was baptized at an early period of its operations in this country. I was early acquainted with him after my arrival, and have reason to believe that he was enabled to adorn the doctrine of God his Saviour. He frequently evinced great strength of mind; and had he enjoyed the advantages of an early education, in all probability he would have been a very useful character. The clear and faithful manner in which he was accustomed to speak of the gospel, and the effects it will produce where it is cordially received, has often afforded me pleasure; and he has often been admired by his superiors in rank, for his pointed manner of speaking to them on the concerns of their souls; in fact, he feared his God, but knew no other fear. From all I know of him, I can heartily join with his son, in saying, "may my last end be like his."

J. WILSON.

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*To the Secretaries.**Boyle, Sept. 17, 1825.*

I forgot to mention in my letter of the 13th, that the Bible Society held its annual meetings in this province in the latter part of last month.

I had the pleasure of attending and speaking at four of them, viz. Ballina, Sligo, Boyle, and Carrick; they were all well attended, and excited considerable interest, and passed off without the least disturbance. And from many facts that were adduced, it is very evident that the enemies of the Bible and Bible Societies, have defeated their own purposes by the opposition formerly given at these meetings.

J. WILSON.

*From a Sabbath Reader to Mr. Wilson.*

This is the Journal referred to by Mr. Wilson in his Letter, September 13.

REV. SIR,

I have omitted no opportunity in being as serviceable as possible to my fellow-sinners in this neighbourhood, I proceeded according to the directions I had received; I go from village to village, and occasionally read in both the Irish and English Testaments to all who are willing to hear; and notwithstanding that in my commencement in this good work, my hearers were few, the numbers are daily and gradually increasing, so that at present I can affirm, that wherever I go I cannot miss of having many to hear; and I hope that numbers of them are genuine characters, even a peculiar people, made willing in the day of God's power.

In a village called Curragh, in this neighbourhood, I find great pleasure in meeting with the people. I find that their prejudices are removed, and so far enlightened in general, that an eager desire appears visible in their countenance, when hearing that word read which makes wise the simple. An old woman in this village, who, for many years back, has been so disabled, that she much lamented the loss of not being able to attend at her place of worship on Sabbath days; but when she got the privilege of hearing the scriptures read to her every Sabbath in her cabin, she rejoiced for the consolation; and I have no doubt, according to appearance, but that she has received lasting and essential benefit by hearing repeatedly the holy scriptures read; and glad am I to announce, that it is not this individual

alone who has been so highly favoured in this once barren and benighted country, but many, very many, who value their souls, esteem the word of God, considers it the greatest treasure, and are sure that it is God's word which makes wise to salvation. This, Sir, is what I can truly affirm, and indeed it fails me to convey my ideas, respecting the good done in this country by the circulation of the scriptures; and, by what appears, there can be no doubt, but that children yet unborn, will rejoice, and have cause to bless the day that the Society began their charitable labours in this country. Many other things, Sir, I might communicate to you respecting the result of scripture instruction in my neighbourhood, which I omit, and am in hopes that what I have written will suffice to shew you God's dealings with the people here, and how his holy word has taken root, and is gaining ground. I know you will be concerned when you hear of my poor father's death; but I hope you will be glad, and believe (as you were acquainted with him) that his death was that of the righteous, and that his latter end was like his. He was severely attacked with a complaint in the bowels, which terminated his existence in the course of four days. During these days, under the power of the king of terrors, he seemed undaunted, and his heart fixed. His admonitions to those who attended and visited him, were truly pleasing and interesting. When we found that there was no expectation of his recovery, my mother asked him if she should send for the minister of the parish; he replied, "Glory be to God, I have a high Priest, who is my only help and support, and who is seated on the right hand of the throne of the Majesty in the heavens." On Friday we expected that he would die; he, seeing our confusion and trouble, spoke in a serious manner to us, and said, "Do not be uneasy about me, I am going to a better world than this, I am going to receive a crown; there is no doubt left on my mind respecting my acceptance with God; I know in whom I have believed; and, O to know him as I do now, it is life eternal," &c. Again, he said, "Do not send for a clergyman for me, I have no occasion for such, my clergyman is with me, he has taken from me the fear of death and hell, and, according to his word, he never will leave nor forsake me, and on Sabbath next, at twelve o'clock, I will be with him whom my soul loveth," &c. It happened, Sir, that on Sunday, the 10th of July last, at twelve o'clock, he bid us all fare-

well, in his senses, without a struggle: he expired as if falling asleep. I must confess, Sir, that notwithstanding I know my poor father is happy, and eternally happy, yet I cannot but grieve after such a parent. O may my latter end be like his!

Aug. 6, 1825.

To Mr. Wilson.

Collooney, Sept. 9, 1825.

SIR,

Since my last, I have been labouring as usual, among the poor and illiterate of this extensive country, reading and explaining the Irish scriptures from village to village, and from house to house; and in every place I addressed the people, and announced to them salvation through the Saviour: they withdrew from their work, sat down in the fields, and houses, where they attended to what they heard with seriousness and delight; and many of them praised God for the truths contained in his word, whilst others implored blessings on those who have undertaken to illuminate their dark land with the glorious light of the gospel. I visited P— M—, of Carownedin, who had a Testament in his house these thirty years past; I directed his attention to the Saviour's atonement; and after I had read and expounded about four hours for himself and his household, he seemed peculiarly interested, and said, These are surely the words of eternal life, and I am convinced there is none other way of salvation but through the merits of the Saviour. Thomas B— told me, that priest D— roared out in the chapel, that heretics of every denomination were endeavouring, by their schools and various other means, to undermine the most holy Roman Catholic and Apostolic Church. But what can they effect, or what can they do, said he, with all their scriptural knowledge; the power was not committed to them, but to us; we have received

power to forgive sins of the deepest die; come unto the priests, lawfully ordained and authorized, and they can forgive you, by annexing suitable penance. This is what they dare not attempt to do, as they never received even permission from any lawful authority. This man and priest — are the two who are at present offering opposition to the schools; and as for the scripture readers, they are seldom opposed in any direction, the bulk of the people are so much attached to their native language. I have read five chapters of the Epistle to the Romans, and in the old Irish letter, for priest —, (a young man who is helper to priest —,) who seemed to be much delighted; I endeavoured to enforce on his mind the importance of employing the Irish language, as the medium of instructing those who are altogether ignorant, or very imperfectly acquainted with any other. "I admit," said he, "that it is truly surprising that the language of our country should not be better encouraged by every denomination of people." He expressed a wish that I would give him some instruction in the language.

I have lent him an Irish grammar, and I entertain a pleasing hope that through the grace of God, I may be as useful to him, as I have been heretofore to priest H—, (as William Moor can certify,) that I was a feeble instrument in curing him of popery before his departure from this town. I consider it unnecessary to report concerning the schools, as you visit them so often, yet I am constrained to mention, that I ventured to propose many questions to the children of the schools, who shew a surprising knowledge of the holy scriptures, which, in many instances, has been realized in their regular and proper deportment, which bids fair to render the institution an earnest of more extensive good, and a permanent blessing to all the villages, where these schools are established.

JOHN O'BRIEN.

Miss Middleton, Church Hill, near Bristol, by the Rev. S. Saunders, £1.

Subscriptions or Donations received by William Burls, Esq. Treasurer, 56, Lothbury; Mr. Ivimey, 20, Harpur-street, and Mr. Pritchard, 16, Thornhaugh-street, London, Secretaries.

# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### BRISTOL AND BATH AUXILIARY SOCIETY.

THE Seventh Anniversary of this important Auxiliary was held, as usual, in Bristol, in the first week in August; though from local circumstances, the services at Bath were postponed to the month of November. On Tuesday evening, August 2, the cause of the Society was warmly advocated, by the Rev. S. Kilpin of Exeter, at Counterslip Meeting-house, in a sermon from Haggai ii. 6—9. The public meeting was held on Thursday morning at King-street chapel, when the chair was filled by John Sheppard, Esq. of Frome; and the following ministers and gentlemen took part in the business of the day: Rev. Messrs. Leifchild, Macfarlane, Sutton, Lucy, Winter, Crisp, Dear, and Horsey; and Edward Phillips, and Joseph Whittuck, Esqrs. Mr. Winterbotham of Nailsworth had been engaged to preach at Broadmead in the evening, but being prevented by indisposition, that service was most kindly undertaken by the Rev. Richard Watson, one of the Secretaries of the Wesleyan Missionary Society, who delivered an excellent discourse from 1 Chron. xxix. 10—16; as did the Rev. Richard Elliot of Devizes, the next evening, at King-street, from Exodus xiv. 15. Of the amount collected at the various meetings we have not been informed.

#### *West Middlesex Missionary Union.*

THE Third Anniversary of the West Middlesex Missionary Society, was held at Paradise Chapel, Chelsea, on Tuesday, May 24, 1825. An appropriate sermon was delivered in the morning, by the Rev. William Copley of Watford; and the

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meeting for business was held in the evening, when the chair was filled by Benjamin Shaw, Esq. Treasurer to the Parent Society; and addresses were delivered in moving and seconding the various resolutions, by the Rev. Messrs. Hutchings, Lewis, Uppadine, Dyer, Brown, Copley, Hawkins, and Woollacott.

#### WEST YORKSHIRE.

ON Tuesday and Wednesday, the 20th and 21st of September, the Yorkshire West Assistant Baptist Missionary Society, held its Anniversary Meetings in Bradford. The Rev. P. Charrier of Liverpool advocated the claims of the Society in a very appropriate discourse on Tuesday evening, and the Rev. S. Saunders of Frome in two powerfully energetic discourses in the morning and afternoon of the following day. The resolutions passed at the public meeting, which was held in the evening, the Rev. W. Steadman, D.D. in the chair, were moved and seconded by the Rev. J. M<sup>c</sup>Pherson of Hull, and J. Jackson of Hebden-bridge; S. Saunders of Frome, and J. Mann, M.A. of Shipley; P. Charrier of Liverpool, and B. Godwin of Bradford; J. Acworth, A.M. of Leeds, and W. Scarlett of Gildersome; M. Saunders of Haworth, and — Scott of Colne. The feeling excited by the various addresses which were delivered, will not, it is hoped, speedily subside, but manifest its warmth and activity in more enlarged and better sustained exertions for the dissemination of divine truth among the benighted and perishing heathen. J. A.

#### Foreign Intelligence.

##### CALCUTTA.

THE following Extracts are taken from the journal of a friend, connected with our junior brethren, whose residence appears to be at

Chinsurah, whence he makes excursions to carry the gospel to surrounding villages.

October 28, 1824.—Preached at Peepulputtee. At the commencement, I had scarcely three persons to speak to, and might have been obliged to return home without any satisfaction, had not the Moodee on the opposite side of the street asked me to give him a book. I availed myself of this opportunity, and crossing over, entered into an interesting conversation with a brahman who sat in the same shop. This poor brahman was perfectly ignorant of the common attributes of the Creator, and could not give a reasonable answer to the several questions I put to him. My congregation soon assumed a very interesting aspect, and I was enabled to testify "the truth as it is in Christ," to at least fifty hearers. The Moodee started several objections to what I held forth; but as he was a very ignorant man, it was not a difficult matter to answer them. After being foiled in all his attempts to interrupt my discourse, he held his tongue, and enabled me thereby to speak of the love of Jesus to a lost world. It was a season of help. He being very urgent to obtain the gospel I had with me, I put it into his hand, and left him.

Nov. 2.—I made Mulikquasum's hut my stand this evening, and read part of the 11th of Luke. I was soon surrounded by a large assembly of Hindoos and Musulmans. The subject was, "Our Father which art in heaven, &c." I was much gratified to perceive the people pay great attention to my feeble discourse. At the close of it, I had a very interesting conversation with some of my auditory. The following is the purport of what passed between us. *Quest.* "Can you shew me a sign in support of the truth of what you declare?" *Ans.* "Can you shew me a sign of the truth of your Shasters? You cannot: neither can I. But I would have you take notice, that that religion must be the best which brings no dishonour to God. Now judge you whether what I have all this time said reflects any dishonour upon a holy God. Have any of your hearts, while I was speaking, been encouraged in their sinful inclinations? Have you been stimulated by what you have heard to entertain any sinful thoughts? By these words have you been affected with lasciviousness, or any other vile affections?" *Ans.* "No." *Speaker.* "Then it will be no very difficult matter for you to compare the respective merits of your Shasters, and the one out of which I have just now spoken

to you." *Quest.* "But were we all to become good, and were there to remain no distinction of good and evil, Kalee would be destroyed." *Ans.* "True, it would; and would it not be a happy circumstance? The religion of Jesus Christ is expressly calculated to bring this change about—that is, that all should become good, and none remain bad." *Quest.* "How would the world go in that case? The sun and moon would cease to move." *Ans.* "The sun and moon do not, you see, cease to give their light, although you and the whole world are drowned in sin; neither would your becoming good affect them at all."—Alas! poor Hindoos, you have no idea of your state. Your infatuated minds lead you to think, that the moment men become good, God would cease to be gracious, and withdraw the light of the sun by day, and the moon by night. But the grace of God is able to open your eyes. His holy words shall not pass away—though you have forgot him, yet he cannot forget what he has promised, else I would cease preaching to you henceforward.

17th.—At Khakrajal this evening, I soon collected a congregation, and commenced directing their attention to the depravity of the human heart. A respectable looking Musselman listened to my discourse with peculiar interest, and at length left the place with seeming reluctance. I addressed him in the Hindoostance language, and continued my speech to the people in it so long as I found the generality of my auditors could comprehend what I said. I was, however, at length requested to speak in the Bengalee language, when I was soon obliged to enter into conversation with several enquirers or objectors successively. The first person who was attended to, having heard me speak of the depravity of human nature, asked me, "Where heaven was?" *Ans.* "Where God dwells." *Quest.* "What sort of a place is it?" *Ans.* "It is a place entirely free from misery and distress, and full of happiness and peace; and these in consequence of the presence of God." *Quest.* "But God is in me, and I do whatsoever he stimulates me to do." *Ans.* "I deny that; and to prove to you that what you say is incorrect, I must remind you, that as I said in the beginning, God dwells there where no misery or distress is, and where there is perfect happiness and peace. Now if the divinity dwells within you, it must naturally follow that you are free from distress of all kinds, and are perfectly happy. But this you will acknowledge is not the case, consequent-

ly you are labouring under a sad delusion, and which will ultimately involve you in ruin." This man, however, left me with much dissatisfaction.

The next objectors, or rather interrogators, were several lads, who tried all they could to ridicule the gospel, and repeatedly reiterated, "Who is Jesus?" To all which I thought it fruitless to say more than these words, "He is the Saviour—he is the Saviour." My new antagonist was a Musselman youth, who said, "Why should I become a disciple of Jesus Christ, since by adoring the Creator, and performing good works, and doing what he bids me, I shall go to heaven?" *Ans.* "True, this would certainly answer the purpose; but if you recollect, that God has said that 'sinners shall be turned into hell-fire.' He must be faithful to his word; so that when you come to die, and stand before his judgment-seat, and are called upon to answer for your sins, you will not be able to furnish an excuse for yourself, and must inevitably be consigned to everlasting misery. Now by believing in the Lord Jesus Christ, you will escape the judgment of God, which your numerous sins have deserved." He quitted the field, and was succeeded by another Musselman, who pretended to know better and more than his predecessor; but when I asked him who Mahommed had descended from, and who Ishmael was, and whether it was not Isaac that was about to be offered up as a sacrifice by Abraham, he had scarcely any thing to say to the purpose, so that the people laughed at his presumption, and after a few words more, he left the stand with much mortification. He pretended, in the course of our controversy, that his Koran was better than the Shasters of the Hindoos, who, he said, were Békétabe (bookless). I, however, made a comparison between the two, and proceeded to point out to him the inefficacy of either; and told him, that upon this consideration, his Koran could by no means claim any superiority over the Shasters of the Hindoos. I had next to do with a rather reasonable sort of a Hindoo, and entered into a very edifying conversation. He was backed by another, who though he was rather ignorant, and seemed to think, that whatever works he performed were through the influence of the Deity that dwelt within him, yet was anxious, and I might add, almost impatient, to hear me prove that he was mistaken. I used various arguments to drive out this shocking idea from his mind, adding, that the articles which a blacksmith was in the habit of manufacturing could not say that they

were blacksmiths. He was, or rather seemed to be, convinced of the truth of my observations; but said withal, "How then shall I come to a knowledge of the truth?" *Ans.* "Well, now you are reasonable, and I must candidly tell you, that you cannot of yourself attain to that knowledge: it must be God himself that must do it by the influence of his Holy Spirit." *Quest.* "But how can that be? for did not you just now tell me, that God did not influence us to any thing?" *Ans.* "I said that God did not instigate us to perform evil actions, because he not only threatens to punish evil doers, but it is impossible for him to do evil: he is a holy God, and hates even the appearance of evil." *Quest.* "How comes it then that I perform bad actions?" *Ans.* "It is your depravity that causes you to do them. You cannot avoid doing evil, so long as you labour under its influence. Now the word I am sent to preach to you, has the blessed quality of renewing the heart: God gives his Holy Spirit to those that ask him for it, through Jesus the Saviour of mankind. I am persuaded, that were you inclined to follow the precepts of this book, you could not do it of yourself. I would, therefore, recommend it to you to pray to the great God to direct you in your choice, and point out to you whether this book is the true one or your Shastras." It was now quite dark; but as I had a large concourse of people about me, who were eager to listen, I continued to address them. One of my first antagonists now returned, and commenced a fresh controversy by saying, "If I must worship Christ, who has a body, and be saved, why may not I be saved by worshipping my own body?" he meant to say "myself." *Ans.* "Tie a stone to your neck, and cast yourself into the river; and if you can then save yourself from a watery grave, there would be some likelihood of your being able to save your soul. You see how vain it is to argue thus. The Saviour is fully able to save you, which you will perceive to be a faithful assertion, if you will read this book with attention, and compare its merits with those of your Shastras. You have many Shastras, but no Saviour. Will you then lose your soul by persevering in the infatuated persuasion that your Shastras will save you? You are perfectly aware, that none of your Shastras have by a suitable atonement made satisfaction for sin. Now Jesus has. Your objections will avail nothing: I must preach the gospel to you, and if you refuse to come and listen to it on the public roads, I shall go to your houses, and beg of you to believe in Jesus; for so long as I am

satisfied that there is a day approaching when both you and I shall stand before God Almighty, to receive the reward of our demerits, and I see nothing but a fearful prospect of misery to your souls, how can it be possible that I should not feel desirous of your salvation?" The people seemed to be forcibly struck with this home application, and at once became mute; with what feeling I am not able to determine. I hereupon left the stand, after having spoken for nearly two hours without intermission. My last adversary accompanied me part of the way, asking several questions, among which were these, "Who is your Pandit? Have you read the Byakurun? When will you come here again?" adding, "I should like to know how far you have studied the Shastras." To which I made answer, "If your object is to try the extent of my knowledge of the Shastras, and nothing more, I promise you you will be disappointed; for I come not to shew the extent of my acquirements, but to preach the Lord Jesus Christ; and I once more beseech you to keep in mind what I said this evening."

25th.—Preached at Tolaphatuk this evening, from Matt. viii. the healing of the servant of the centurion; from which, when I had collected a few hearers about me, I took occasion to describe the present state of mankind, and insisted on the necessity of an atonement to the justice of God, in order to the induction of a spirit of regeneration. Most of my hearers manifested a strong disposition to listen: and had I strength to have held on, I might in all probability have had a congregation till eight o'clock.—While I was engaged in delivering my message to several respectable Hindoos, whose eagerness to attend to what I said, afforded me no little satisfaction, a person who seemed to be a Brahman approached and said, "What is the use of listening to me? We know that there is a God, and that he is pleased with the worship of mankind, when performed sincerely." I was about to put a question or two to him, when another Brahman said, "You are unreasonable, sir; for we have listened to you all this time, and you won't listen to what this man has to say." I stood corrected, and held my peace. He had, however, not much to say, but only made a remark or two upon what I had said in reference to man's being in a state of sin, compared to a convict who on account of some crime is condemned to wear fetters, and then added, "The convict has no desire to wear chains, nor yet to commit the crime which reduced him to the situation of a culprit; how

comes it that he nevertheless commits it?" *Ans.* "You just now mentioned, that you were acquainted with the nature of the worship God required of man, and that there was no necessity of my speaking or your hearing what I had to say; how comes it that you have put this question to me? Since you know all things, what need is there of my being asked? I will not, therefore, answer you, until you confess that you know not whence it is that a man commits sins against his own inclinations." He demurred, but my right hand hearers forced him either to explain the mystery, or acknowledge his inability to do it. He could not do the former, and was unwilling to confess the latter. Upon which I asked him, "Do you acknowledge that man has two sorts of influence within him, that is, he is both stimulated to do good and evil?" *Ans.* "He has, and this he has from God." *Quest.* "Perhaps you have children; I ask you whether you are in the habit of giving them sweetmeats and poison together? Do you wish to see your children destroyed?" *Ans.* "No." *Quest.* "How then can you venture to say that God, who is the Father of his people, delights to destroy his children? Does he feed and clothe us merely for the purpose of destroying us? How can you suffer such a shocking idea to remain in your heart? My Shastra tells me, that there is a certain wicked and malicious being who delights in the misery of mankind—he is God's enemy too; so that if you attribute the evil actions of men to the instigation of this wicked being, you will be able to understand why it is that man perpetrates things he knows to be bad. What say you?" He held his peace, but the rest of my auditory approved of what I said. I now once more preached to them the love of Christ, and after the interchange of a few words more with an Hindoo who asked me several questions, I left the place. I desire to thank my God that he gave me favour in the sight of the people, and enabled me to silence the objections raised against his holy word. Yes, it is God that will, and only can, give the increase. O! may I ever live to shew forth the love of Jesus. He hath loved us, and loves to see his people do his will. This idea alone is sufficient to stimulate the dulllest heart to go on in the blessed work.

#### PADANG.

THE following extract from the last letter received from Mr. Evans,



will shew that he is anxious to embrace every opportunity to promote the instruction of the ignorant population around him, and that the acting members of the government at Padang appear favourable to his views.

Our new native school room was opened August 2; but the people evinced no disposition to send their children. It was with the greatest difficulty I could prevail on any of them to do so. As soon, however, as a sufficient number of scholars were obtained to carry on the plan of mutual instruction with any effect, I requested the acting resident to honour the school with a visit, which he did, in company with several other gentlemen. There were but twenty-five children present, but they performed their parts tolerably well, and the visitors expressed themselves much gratified, promising to use their influence to increase the number. In consequence of this the school received one new scholar, and no more, though several fresh names were inserted in the register before the end of the year. Late in December, our new resident, Colonel de Stuers, arrived, and with him two other gentlemen, one of whom is a commissioner to report upon the affairs of the settlement, &c. When I called to pay my respects to the Colonel, he spake of the school, said he had seen the building, and he hoped that its bamboo and rotan (cane) would soon be exchanged for the more substantial materials of brick and mortar. Finding him thus favourably disposed, I took the liberty of proposing an examination of the children on new year's day, and the distribution of rewards according to their merit. To this he readily assented, and condescendingly promised to be present. I endeavoured to get every thing in the best order for the day, when our school-room was honoured by the presence of the President and several other officers and civilians. They examined every thing with manifest interest, listened with attention to the children while going through their exercises, and after the whole plan had been exhibited, the Colonel himself distributed the rewards. When all was over, he was pleased to say, that he would inform his Excellency the Governor General of the great satisfaction he had felt in visiting the school, and recommend it to his particular sanction and support, and likewise assured me that he would do every thing in his power to promote the object of the institution. There were then only twenty-seven children in the school, out

of thirty-six that had from its commencement been admitted—the present number is thirty-four. The government allows fifty rupees per month for its support, and this will be sufficient to cover all expenses when it is completely filled.

The school established for the children of European descent, which, after Mr. H—'s departure, was placed under my superintendence, has, in consequence of the death of the schoolmaster, been shut up. There is not a single person to be found in Padang capable of the situation, and willing to fill it. The government of Java has been applied to for a suitable person, and I trust it will not be long before he arrives. It is impossible, without witnessing it, to form a conception of the deplorable ignorance of the country-born youth in Padang, whose friends have it not in their power to send them away for education. I have recently submitted to the government the outlines of a plan for rendering the institution more efficient, and enlarging its object, which I hope they will be pleased to take into consideration.

### SALATIGA, (Java.)

*Extracts from the Journal of Mr. Bruckner.*

(Continued from Page 452.)

JULY 13, 1824.—Walked into a village, in which I found, in several quarters, an opportunity to declare the love of Christ. At last I had a small company of four or five men around me, one of whom said, "Yes, this is indeed true what we hear of you; if our headmen would follow this doctrine, we should be very glad, and follow too; but as long as they do not embrace it, we can do nothing." Another, who seemed to have much to say among them, endeavoured to explain further to the rest what I had spoken.

15th.—Rode to a place where I not yet had been; the few people I saw in it stared at me as something very new, to see a coolit booti (a white skinned man, as they term Europeans) in their village. When they had long enough been inquisitive after the object of my coming, I began to talk to a few about eternal things. At last came the priest and the headman beneath a tree, and about five or six persons more, who sat all around me on the ground. I spoke then the word to them to a good length. They listened all with great attention. They said to the priest, Ah, could you teach us thus!

20th.—Went to a place in which I never had been before; it consisted of about sixty houses. I saw a few people, whom

I began to address; after that we went to their prayer-house, at which soon a goodly number of people collected from curiosity. I began to put a few questions respecting their mode of worship, which led me to preach to them the gospel. One priest said, that all was very right what I advanced. The head priest, who came in the meantime from his fields, seemed to be a thinking man; and when I spoke of the sinfulness of the human heart, and that it must be purified, he said, "Yes, the body can be washed and purified with water; but how can the heart be purified?" I endeavoured to answer, at some length, his question. At last he said, "It is wonderful what an understanding God gives to the white people that they know all."

30th.—Entered a small village not far from my home; I had nearly passed through it when a man saw me, who invited me into his house. Being entered, there came a few more in, to whom I laid open the way of salvation. It appeared that they were not quite without feelings for the truth. After this I went to another place, mostly inhabited by the burden carriers (hoodjans), who are considered as vagabonds. When they saw me, several came out to listen to me. When I exhorted them to conversion and faith in Christ, one said, "O this is now too late for us."

31st.—Having had an intention some time ago to go to an ancient place, noted for some saints who had resided formerly in the adjacent mountain, I went to-day on horseback thither. I rode about three hours before I arrived at the place. I entered in the place to one of the headmen, who received me with much politeness and very cordially, and I afterwards laid before him the way of obtaining pardon with God. I have hitherto met with hardly any of the natives who understood so quick as he seemed to understand the gospel. I left him a tract, which he promised to peruse carefully. Having spent about three hours with him, I prepared for returning to my home, that I might reach it before night came on. For it is now rather unsafe in the roads on account of robbers, because of the great want and poverty which exist among the poor people; for they are at present greatly oppressed. To this is added this year, that a vast deal of the growing rice has perished for want of rain.

Aug. 4.—Rode to a village, in which I had been once before; I entered to the headman, who received me in a friendly manner. When I had sat a little while, several persons came in. I opened to them the counsel of God towards sinners

in Jesus Christ, and they listened with attention. After that, one began to raise an objection, saying, "That this was all very well, but that they were unable to do so as they had heard now." I endeavoured to beat down this objection with all possible arguments, and which seemed not to be entirely without effect on them.

6th.—Walked to a village; but in the road I found it so exceedingly hot, that I felt quite fatigued when I arrived in the place. The greater number of the inhabitants were from home, in the neighbouring fields, in which there had just been found a dead man whose throat had been cut. I met, however, several people, whom I addressed, and endeavoured to rouse them from their sleep to take care for their immortal souls.

11th.—While walking towards a large village in my neighbourhood, which contains upwards of two hundred houses, a young man met with me in the road, telling me that the headman of this village wished to become acquainted with me. We went then to him, and found him at home. He behaved very civilly to me. While I sat with him, I introduced the gospel, which he heard with pleasure. Going away from him, I perceived a priest building a prayer-house, not far from the house of the headman. The man who build it said to me, "I make this that you in future might sit in it with us and speak to us." I spoke then afterwards to several companies more, of whom some heard with attention.

18th.—Having entered a village, I went to the priest's, whom I asked whether he had sought for pardon of sin with Christ? He replied, "No." Thus I embraced the occasion to urge this once more on him. He heard me patiently, and added, "Yes; if God will deal with us in his justice we shall all be cast into hell." I visited after this a few more, but felt much fatigued. By the by I should here observe, that I had given a copy of St. John's Gospel to a man in this village. The priest observed, that the same man was now ill, and, added he, "Lately, when he lent me that book which you had given him, I became ill, which is strange." These people are so superstitious, that they observe every circumstance as an omen for either good or bad. I had now to defend the book against the aspersion, as if it was the cause of misfortune.

24th.—Being entered a village, I had an opportunity to declare the word of life to a goodly number, by going from house to house; now and then a single one would follow me. The priest was not at

home first when I came, but when it was told him that I was in his house, he came immediately home. I had a good deal of conversation with him on the way of being justified before God. Among other things I said to him, "Though you pray ten times a-day instead of your five times, yea, even a hundred times, you cannot be justified before God by this." He seemed to be struck by this. At last I begged him to acknowledge Jesus as his Lord and Saviour.

pare them more room. If the whole house were a chapel, there would not be a spot of ground unoccupied, but I can make no more alteration unless the premises are purchased. However, I must raise one objection against the present place, and that a considerable one, viz. the heat. It is really intolerable. I have no thermometer, otherwise I would ascertain what it is. This is felt a great objection by the white and coloured people. I have often thought a chapel of the following kind might be raised at, comparatively, a moderate expense, viz.: Build it with stone or brick walls, sufficiently high for a gallery, about 10 feet, and raise the rest with boards. This I suppose would require a double roof, which would be inconvenient. I do not know whether it could be left without ceiling; if so, that would be a considerable saving also.

MONTEGO BAY. (*Jamaica.*)

IT was intimated in our last Number that Mr. Burchell, our Missionary at this station, feels very severely the want of a new place of worship. The following extracts from a late letter speak very forcibly on this subject:

"JULY 17.—My congregation still increases more and more. To-day we knew not where to put them. Many went away for want of a place to stand. Thus I expect it will continue till crop comes on, when I hope to be authorized to pre-

pare them more room. If the whole house were a chapel, there would not be a spot of ground unoccupied, but I can make no more alteration unless the premises are purchased. However, I must raise one objection against the present place, and that a considerable one, viz. the heat. It is really intolerable. I have no thermometer, otherwise I would ascertain what it is. This is felt a great objection by the white and coloured people. I have often thought a chapel of the following kind might be raised at, comparatively, a moderate expense, viz.: Build it with stone or brick walls, sufficiently high for a gallery, about 10 feet, and raise the rest with boards. This I suppose would require a double roof, which would be inconvenient. I do not know whether it could be left without ceiling; if so, that would be a considerable saving also.

August 4.—Last Sunday the attendance at the Bay was greater than I have ever seen it. Three hundred persons were unable to get into the room, whom I was obliged to crowd into our sitting-room, bed-room, room under the chapel, &c. Many, of course, were compelled to go away. I calculated that there were present from 850 to 900, if not more. From six in the morning till six in the evening, I had not more than eighty minutes allowed me for breakfast, changing clothes, dinner, and retirement.

Contributions received by the Treasurer of the Baptist Missionary Society, from September 20, to October 20, 1825, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Cambridge, Auxiliary Society, by Edward Randall, Esq. ....	53	3	0
Thrapston, Collection and Subscriptions, by Mr. Stevenson .....	22	16	0
Suffolk, collected on a Journey, by Rev. Mr. Chin .....	82	10	0
Foxton, Collection and Weekly Subscriptions, by Rev. J. Burton....	6	10	0
Goswell-street-road Auxiliary, by R. Cox, Esq. ....	22	16	10
Olney, Subscriptions, by Mr. Wilson .....	16	3	0
Bristol and Bath Auxiliary, by Mr. John Daniell .....	200	0	0
Liverpool Auxiliary, by William Rushton, Esq. ....	80	0	0
Portsmouth, Portsea, and Gosport, Subscriptions and Collections, by the Secretary .....	88	3	2
West York Assistant Society, by Michael Thackrey, Esq.:			
Bedale .....	5	1	6
Bradford .....	46	4	11
Bramley .....	1	1	0
Chester .....	1	1	0
Gildersome .....	4	2	0
Hebden Bridge .....	5	9	5
Horsforth .....	9	2	6
Haworth, Second Church .....	51	2	7
Leeds, for Female Education .....	4	0	3
Otley .....	3	18	0
Salendine Nook .....	34	7	6

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## North of England Auxiliary Society, collected by Messrs. Pengilly and Sutton:

Lancaster .....	3	15	0
Ulverston .....	3	19	3
Tottlebank .....	16	3	6
Cockermouth .....	1	1	6
Broughton .....	7	14	8
Whitehaven .....	15	3	7
Maryport .....	11	3	6
Workington .....	5	0	0
Wigton .....	1	2	6
North Shields .....	10	12	6
South Shields .....	4	8	6
Hindley .....	4	12	6
Bromley .....	3	15	9
Hamsterly .....	6	15	0
Sunderland .....	11	15	0
Berwick on Tweed .....	51	17	2
Alnwick .....	24	15	5
Newcastle .....	10	0	0

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## West of England Auxiliary, by Rev. R. Horsey:

Bath Pool .....	0	15	1
Chard .....	1	1	0
Great Torrington .....	0	12	6
Hatch .....	4	8	6
Prescott .....	1	14	7
Tiverton .....	8	3	7
Uffculm .....	2	11	6
Wellington .....	3	3	0
Watchett .....	0	12	6
Yeovil .....	3	18	8

27 1 0

"Tithe of Gratitude," by Mr. Nisbet .....	10	0	0	
Messrs. Ferrer, Pollock, and Co. Dublin .....	Donation	10	0	0
Richard Bevan, Esq. by Mr. Nisbet .....	5	0	0	


  
 TO CORRESPONDENTS.
   


OUR worthy friend, who dates his letter from "Lyons, near Wrexham," will find the particulars he inquires after stated in their proper place in the Annual Report; where alone, for reasons which have been often stated, can the *details* of contributions be inserted.

The thanks of the Committee are presented to Mr. Joseph Coles, Tottenham-court-road, for a parcel of Baptist and Evangelical Magazines. A similar parcel, without any name, has been received from Ipswich also.

THE  
**BAPTIST MAGAZINE.**

DECEMBER, 1825.

MEMOIR OF THE REV. JOHN CHAMBERLAIN,

LATE MISSIONARY IN BENGAL.

(Concluded from Page 463.)

AFTER remaining about ten days at Serampore, Mr. Chamberlain returned to his solitary abode. He was accompanied by Mr. W. Carey. Far from sinking into a state of despondency and inactivity, he soon engaged in missionary work with all his wonted ardour. Towards the latter end of the year 1805, Mr. C. again visited Serampore, and, together with the other Missionaries, signed the memorable document called the "*Form of Agreement*," which was to be publicly read at every station, at the three annual meetings in January, May, and October. In the whole History of Missions, and indeed in that of the church, it would be difficult to produce a document more expressive of ardent piety, holy zeal, disinterested benevolence, and sublime self-consecration, than this remarkable paper. Shortly after this period he married the widow of the late Mr. Grant, in whose care he had left his infant daughter at Serampore, when he returned to his station. She appears to have been eminently qualified for her situation, and under the enlivening influence of her society, he proceeded with renewed ardour in the great work; but it pleased God soon to interrupt these labours by another scene of domestic affliction—this union also was speedily dissolved by death. Mr. Chamberlain thus pa-

thetically describes the event:—  
"Having lived together in mutual comfort about eight months, my dear wife began to look forward to the hour of distress. It was proposed to her to go down to Serampore — — the budgerow arrived, accompanied with an earnest request for her to return to the Mission family; she therefore concluded to go down.

"On the 17th of September we went on board, accompanied with two of our children. The river was very rough, but she did not appear so timorous as I expected. We went on till evening, when, alas! she was seized with her sorrows. We were now so far from home, that it was in vain to attempt to return, especially as the stream was against us, and Serampore was still at a great distance. To afford her as much composure as possible, I stopped the budgerow, and put the children on board the cooking-boat. After three hours of severe distress, she was delivered of a fine boy, whom she received with thankfulness: but, alas! this was followed with dangerous symptoms. About six o'clock the next morning, I perceived her countenance altered. I spoke to her—but no answer. She breathed gently a few moments—closed her eyes—and fell asleep in Jesus.

"Oh, what a night, and what a

dismal day! We had yet a long way to go. Foreseeing the event, I had before ordered the boat to go out into the stream, and to make all speed, and we arrived at Serampore in the evening. The next morning the remains of my dear partner were conveyed to the Mission burying-ground, and committed to their kindred dust."

This affecting narrative was written after his return to his solitary station, where he had not been long before he was informed of the death of his late wife's child, William Grant. "Thus," says he, "I am afflicted with wave upon wave, till I am shipwrecked in the midst of the storm! The arrows of the Almighty stick fast in me, and I am consumed with the blow of his hand. Yet still 'his strokes are fewer than my crimes, and lighter than my guilt;' the Lord hath done it: I would, therefore, be dumb, and open not my mouth. Though he slay me, yet would I trust in him. The Lord gave, and the Lord hath taken away: and blessed be the name of the Lord!"

Thus did this eminent servant of Christ humble himself beneath the hand of God. Supported by the consolations that are in Christ, we find him, not more than one month after this mysterious event, exerting all his energies in his Master's work; he says, "Through the great mercy of God, I am still continued, and enabled, in some degree, to bear witness for Christ in the face of heathen idolatry. Though secluded from the society of the good, and exposed to the insults of the heathen, with a heavy weight of afflictions upon me, yet I am fully satisfied with my situation, nor would I change it for that of the greatest emperor in the world; nay, I sometimes think, not even for that of an angel in heaven. O what a prospect! a preacher of the gospel,

not to hundreds, nor to thousands, but to myriads of immortal souls, now covered with the grossest darkness." In this work he continued to make full proof of his ministry, being instant in season and out of season. But what constitution could long endure such labour and sorrow in that climate? Some time before, Mr. C. had lamented an alteration, which was but too perceptible. "When at Bristol," he observes, "I could sit and study close for eighteen hours, and not be fatigued; but now, after sitting an hour or two, my breast aches, and I am unable to proceed." In July, 1807, he was taken ill, and when laid aside from his work, with no kind partner to soothe his sorrows and administer to his comfort, things appeared to him in a gloomy light. He wrote to the brethren at Serampore, and towards the close of the month, Mr. and Mrs. Mardon went up to his assistance. After a visit to Serampore, his health was re-established; but, in December, a return of his disorder rendered it necessary for him again to receive assistance, and in January, 1808, Mr. and Mrs. Robinson went to Cutwa: they greatly enlivened the scene of his domestic comfort, and were to him a great relief. During the few months of Mr. Robinson's stay, they visited many towns and villages, preaching the gospel; and when again a solitary labourer, taking with him one or other of the native brethren, he appears to have made very extraordinary exertions, often extending his excursions to a considerable distance from home, sleeping frequently on a mat spread beneath the shadow of a tree. Between the 9th of January and the 21st of February, 1809, he rode nearly four hundred miles, preached every day, and generally many times a day, distributed ten thousand tracts, one hundred copies of

Luke, and fifteen of the New Testament. In the review he says, "I desire to bless God for all the favours shown me. He hath marvelously helped me, or I had never got through so much exertion as I have." About this period, Mr. Chamberlain was encouraged in his work by several very interesting instances of success, the details of which we regret we must omit. He paid annual visits to several places, at which the concourse of people, on certain extraordinary occasions, was immense, amounting sometimes to one hundred thousand. Amidst these scenes of the vilest debauchery and iniquity, he often obtained vast congregations of peaceable and attentive hearers.

From 1808 to 1810, the soldiers at Berhampore engaged much of his attention; the 22nd regiment was then there, in which there was shortly raised up a church of twenty-four members: some of these were English, some Irish, and some Scotch.

On September 18, 1809, he married Miss Underwood, with whom he had been acquainted in England, and who was one of the first that directed his mind to missionary labours. In the following year, when the situation of Mrs. Chamberlain rendered it expedient to remove from Cutwa, for the benefit of medical aid, Mr. C. took a bungalow at Berhampore, resolving to remain there, and labour among the natives and soldiers, till she was able to return. This season, which from the bitter experience of the past, was one of peculiar anxiety, proved also, from various causes, one of severe trial.—His own health was greatly impaired; he preached with a cold, which brought on a painful affection of the lungs. Some of the members of the church fell into sin, and brought great disgrace upon the cause: one of these unhappy men

went to great lengths in iniquity, and afterwards, in a state of desperation, to get rid of his horrors, put an end to his existence. The pastor and members of the church suffered great reproach, as the origination of this mischief; and just in the hour of his wife's sorrow, he received an official letter, ordering him to quit the place. Terror from abroad, and trouble at home, now pressed heavy upon him. Permission was granted him to remain, till present obstacles were removed; but orders were issued to prevent the men from attending worship. In July, when he was about to go to Cutwa, the dark cloud was disappearing; but in August, the regiment received orders to remove to the Presidency. The little church consisted at that time of between thirty and forty members, many of whom were steady, judicious men, well acquainted with the scriptures; they duly appreciated the incessant labours of their beloved pastor, and before they sailed from Calcutta, were recommended to choose one of their number to watch over them in the Lord.

Mr. Chamberlain went down to Calcutta with the regiment, that he might there take leave of his little flock; he little suspected that the result of this visit would be his removal from Cutwa. Undaunted by difficulties, he cherished the impression that Providence designed him for a pioneer in Missionary work. Mr. William Carey entered into his labours at Cutwa, and Mr. Chamberlain, in company with Mr. Peacock, removed to Agra. The reasons for this measure were, the extension of the gospel, and the improvement of the translations in the Upper Provinces. The brethren at Serampore considered him eminently qualified for this undertaking; nor did the prospect of struggling through the difficulties of acquiring a new lan-

guage discourage him ; but he did not leave the last beloved spot without a pang. " I certainly feel much, (he says,) at the prospect of leaving this station ; but if I were assured that the Lord called me away, I hope my regret would cease."

With his beloved fellow-labourer, Mr. Chamberlain departed for Agra in January 1811. Having been repeatedly commended to the care and blessing of the great Head of the church, they no sooner commenced their journey, than they began their work. The distance to be travelled being between eight and nine hundred miles, they found many opportunities of preaching the gospel on the way. As a specimen of these missionary journeys, February 4, he says, " On Saturday I preached four times, yesterday six times, and twice to-day, to great numbers, who have in general heard with much apparent satisfaction ; and about two hundred tracts, and one Testament have been distributed, to bear testimony after we are gone." Thus they pursued their course, and arrived at Agra on the 17th of May. With what zealous benevolence he entered this field, and how he was cheered by the anticipations of faith, is evident when he says, " When Patna and Agra become efficient stations, then, at the great assemblies at Allahabad in January, a detachment from each might meet, and find a whole month's employ in preaching to almost all the different nations in India. How delightful would be such a meeting, in such a work!" Both Mr. Chamberlain and Mr. Peacock give such an account of their reception by several ladies and gentlemen at Agra, as cannot fail of calling forth the best feelings of the heart. So much friendship and generosity manifested to these servants of God, doubtless prompted the apostolic prayer in their grateful

hearts, " the Lord grant that they may find mercy of the Lord in that day ;" a prayer which, there is reason to believe, was, through their instrumentality, not in vain. At Agra Mr. Chamberlain commenced a school for his support, attended to the translation of the scriptures, preached to a small English congregation in his own house, and to the soldiers in the Fort ; he also preached to the natives, but it was in a language which he had not yet perfectly acquired. When he attempted to open his commission, the whole city seemed to wonder what the new way could mean ; there was soon a stir among the natives, some coming to inquire every day.

Though bonds and imprisonments did not await this devoted Missionary in every city, he experienced trials of no ordinary kind. With much to encourage him in his work, his habitation soon became again a house of mourning ; he had for some time entertained many fears about his children—these fears were now to be realized. On August 6, he gives an account of the death of one, adding, " My wife, in any circumstances, could not but be much affected with the loss of her first-born ; but she has been poorly for some time, which has much debilitated her body, and depressed her spirits ; hence she feels the bereavement in a great degree. Hannah is still very poorly." In October following, Mrs. Chamberlain herself writes : " On me devolves the painful task of giving the affecting news of the death of our dear Hannah Smith Chamberlain. Yes, she is gone ! gone, I trust, to her dear mother ; gone into the bosom of Jesus. The prayer she put up a few days ago, while her dear father was praying by her, is answered. She said, ' O Lord, let me be an angel of thine, and fly away. Take away this stony heart, and give me



a heart of flesh !' Her father asked her where she thought she should go if she died—she said, 'Where God pleases to take me.' He said, 'Do you think you are a sinner?' she replied, 'I know it, my dear papa; but Jesus came into the world to save sinners.'— Her poor father is almost worn out with fatigue; and the stroke to him is so severe, that he is at present inconsolable. 'To me this is a threefold trial. I loved the dear child, and deeply feel the stroke; it revives the recent loss of my Mary Ann; and I do most deeply feel for my husband.'" This extraordinary child could read three languages, and converse in them, viz. English, Bengalee, and Hindoostanee.

One only child now remained to them; but it pleased God to require the surrender of this also. On February 27, 1812, it devolved on Mr. Peacock to transmit to Serampore the tidings of this heavy stroke; and, at the same time, to inform them, that the bereaved father was laid up with a fever, while his afflicted partner, in an ill state of health, was almost overwhelmed with anxiety and fatigue.

About this time the fire took place at Serampore, a calamity which gave an opportunity for Mr. Chamberlain to show that he was not so absorbed with his own sufferings, as not to sympathize in the distress of his brethren: he says, in condoling with them, "We have had an affliction, of which we thought something before we heard this distressing news; but now I feel all my sorrows overwhelmed and lost in this melancholy event."

Shortly after these events, Mr. Chamberlain experienced trials of a nature somewhat similar to those at Cutwa, although arising from a different cause. He was prohibited from preaching in the Fort. This prohibition originated in the misbe-

haviour of a Roman Catholic, who pleaded in justification of his disobedience, the liberty which he supposed was granted to those called Methodists. In the meantime, however, prospects of usefulness among the natives were extending, and things began to wear a pleasing aspect. But clouds and darkness are round about God. In the midst of all that was encouraging, an order of Government arrived, commanding him to be sent down to the Presidency. He instantly returned to the metropolis, under a guard; but, through the kindness of the Agra magistrate, as a prisoner at large. His journey therefore, like those of the Apostle of the Gentiles, afforded many opportunities of preaching the gospel. In the month of October, he arrived at Calcutta, and, on presenting himself at the police, nothing was said to him, but that "*he was at liberty!*" In conjecturing what could have been the cause of so arbitrary and harsh a proceeding, Mr. Chamberlain's Biographer appears to think it arose from his having once entered the Fort *on business*, after the prohibition was issued, which, it was afterwards stated, he was not at liberty to do without a pass from the staff officer. Mr. Peacock continued to occupy the station at Agra alone till 1816.

On Nov. 9, 1812, Mr. C. having well furnished himself with various religious books and tracts, commenced an itinerating journey, in which he appears to have experienced much satisfaction; but, on arriving at Berhampore, on the 23rd, he received a letter, requiring him to return, and enter on a new and very important undertaking.

Before Mr. Chamberlain was removed from Agra, he had received a letter from a gentleman, who had married the granddaughter of the Begum of Sirdhana, requesting him to undertake the tuition of his son.

The Begum was a princess highly esteemed by the British Government, and she had committed the management of both civil and military affairs into the hands of this gentleman. The remuneration proposed was liberal, and there was a prospect also of obtaining other pupils. In his reply to this request, Mr. Chamberlain expressly stated, that if he accepted of it, it must be as a Missionary, and without any restraint on his work. This negotiation was stopped by the events detailed, but, in a short time, a letter arrived at Calcutta, enclosing a remittance for the expenses of the journey, stating the cordial approbation of the measure on the part of the Begum, and that, if necessary, she would present a petition to the Governor General. Viewing this as a gracious interposition of Providence, he immediately proceeded to Sirdhana, resting assured, that an application would be made to Government, and permission be granted, before his arrival.

He left Serampore, December 22, 1812, and arrived at Sirdhana May 8, in the following year. The whole of his Journal affords evidence of the most entire devotedness of heart to the cause of Christ. Here Mr. C. hoped to have been at peace, and proceed quietly with his work; he attended his pupil every morning for three or four hours, and had the rest of the day for his school, and other engagements; his means of support appear to have been comfortable, and he blessed God for abundant employment in the work dearest to his heart. After being closely confined to the immediate neighbourhood of his residence for some time, he anticipated with delight a Missionary campaign, for which an opportunity presented itself in the commencement of 1814. The Begum went to Delhi, and he received orders to accom-

pany her. In his letters to his wife he gives many interesting particulars of his employment; but when he returned, the latter end of March, it was in so emaciated a state, that Mrs. Chamberlain trembled when she saw him. After a repose of only three days, he again set out on a journey to Hurdwar. His object in this excursion was to be present at a fair, where an immense multitude of people assembled. He was not deterred by indisposition from undertaking this laborious duty, but rather looked to such employment as a means of restoring his health. He says, "The assembly was large, probably ten lacks of people were there. Every evening I was surrounded with a very large congregation, to which I preached till dusk. Sometimes the congregation was surrounded by five or six elephants, on which were Europeans, who came to hear from the novelty of the matter, which was the occasion of much discourse among them; and I have some reason to conclude, they were in general astonished at the attention of the people. — After one week I was completely worn out and spent, so that I was obliged to lie by in a tent most of the day, in order to recruit strength for the evening preaching. Blessed be God for all his mercy manifested to me." A very honourable testimony is borne to Mr. Chamberlain's conduct at this fair, in a work entitled, "Sketches of India," by one who was an eye-witness, and regularly attended. Of the Baptist Missionary he says, "From an Hindoostanee translation of the scriptures, he read daily a considerable portion. His knowledge of the language was that of an accomplished native; his delivery impressive, and his whole manner partook much of mildness and benignity. In fine, he was such as all who undertake the arduous and painful duties of a Mis-

sionary should be. No abuse, no language which could in any way injure the sacred service he was employed in, escaped his lips. Having finished his allotted portion, on every part of which he commented and explained, he recited a short prayer, and concluded the evening by bestowing his blessing on all assembled." His congregation amounted in number to about eight thousand, and the same writer says, "They sat around, and listened with an attention which would have reflected credit on a Christian audience. On the Missionary's retiring, they every evening cheered him home with, 'May the Padree (or priest) live for ever!'" It was during this visit that some Testaments were circulated by Mr. C. which were afterwards discovered to have wrought so wonderful an effect on about five hundred people, that they used stately to assemble to read and converse. Purumanunda, a native preacher, who was with Mr. Chamberlain, having discovered their place of rendezvous, went thither, and the following conversation took place between him and an elderly man. "Pray, who are all these people? and whence come they?" "We are poor and lowly, and we read and love this book." "What is this book?" "The Book of God." "Let me look at the book." On opening it, he perceived it was a gospel in Hindoostanee; many copies were in the possession of the party: some printed, others written by themselves from the printed ones. He pointed to the name of Jesus, and asked, "Who is that?" "That is God! he gave us this book." "Where did you obtain it?" "An angel from heaven gave it us at Hurdwar Fair." "An angel?" "Yes, to us he was God's angel; but he was a man, a learned pundit. The written copies we wrote ourselves." "These books

teach the religion of the European sahibs. It is their book; and they printed it in our language for our use." "Ah, no! that cannot be, for they eat flesh." The preacher explained, and added, "God gave it long ago to the sahibs, and they sent it to us."

But though such was the fruit and effect of Mr. Chamberlain's ministry on these idolaters, and so unexceptionable a testimony had been borne to him, some unknown individual, influenced by what motives it is difficult to conjecture, lodged a complaint against the Missionary for preaching at the Fair. Government, on receiving the information, wrote to the Begum to dismiss him. Every effort was made to obtain permission for him to stay; but the decree having gone forth, no entreaties, even from the Begum herself, could prevail. What must have been the feelings of this man of God, when thus once more called to return to the Presidency! He says, "It is discouraging to the husbandman to work upon a field, and then leave it to the beasts of the forest to tread it down and destroy it. It seems to me that I am always on the forlorn hope of the Mission; nevertheless, if Jehovah be on my side, I need not fear what man can do unto me." Having obtained permission of Government to settle in the Lower Provinces, he proceeded up the river on the 20th of September, 1815. Having visited Digah and Buxar, he at length decided on taking up his residence at Monghyr. He was in all respects satisfied with this station, the last he was destined to occupy as a Christian Missionary. As soon as he was recovered from a cold, which had settled on his chest, and greatly afflicted him, he commenced his work with vigour and regularity, experiencing much assistance and great success. Among other instances of his usefulness,

may be mentioned the first native convert at Monghyr, Hingham Miser, whose baptism, at the close of the year 1817, created a great stir; the whole neighbourhood being filled with wonder and consternation to see so respectable a Brahmun perform such a deed of Christian heroism. The aged Brindabun and this new convert encouraged him much, by their devotedness to the gospel of Christ.

In the year 1818, it was evident Mr. Chamberlain's constitution was yielding to the repeated attacks of disorder, with which he had been afflicted. Letters, dated April, state, that from the commencement of the year, he had been almost laid up, and for a whole month had done nothing. He says, "I delight in the work of Translations, and have my heart set upon the completion of the two versions for the work of God, (viz. the Brij and Hinduwee.) But my heart fails me. If my cough continue, what can I do?" Again he writes, "My disorder has had some asthmatic symptoms, and some that incline to consumption of the lungs, in an incipient state. Two or three days I feel better, and have a comfortable night or two; then a violent paroxysm brings me down almost to the dust. I bless the Father of mercies for his goodness to me in this long affliction: he affords me many mercies every day?" Having been advised to try change of air, in October, he says, "I am broken down under eight months of sickness. I seem to care but little for this world. Its pleasures, prospects, and comforts are little to me. The Doctor is sending me to the Sand Heads. A budgerow is now at the ghaut, and if I can get it, I shall proceed (the Lord willing) on Monday for Calcutta." The effects of the excursion to the Sand Heads were such as to give great hopes of his recovery. He was for some time

enabled to resume his avocations; but his anxiety to finish his Translations before the lamp of life went out, were too great to allow him time to regain his strength. Every extraordinary exertion threw him back, and incapacitated him for doing what he wished. Thus he continued to struggle with his complaint, like a drowning man with the watery element, till he sunk at last beneath its pressure.

In October, 1819, it became necessary to try another visit to the Sand Heads, but on his way to Calcutta he took cold, and was reduced to a most distressing condition. When, by slow degrees, he was somewhat recovered, he sailed, and was again much refreshed at sea. This excursion was also very serviceable; but its good effects were destroyed by over exertion. He could not rest when he thought anything could be done for the salvation of souls. Every village he passed gave him new grief, if he could not enter it and preach to the natives. Before he reached Monghyr he was seized with a violent diarrhœa; by this, though relieved from cough, he was reduced to extreme debility. Under these circumstances his biographer states, that he continued preaching five or six times a-week, and doing a little every day at his translations. On the first Sabbath of September, 1821, he was obliged to relinquish his morning service, both in English and Hinduwee. It greatly added to his affliction, and hastened the final termination of his labours, that on this day also Brindabun expired. Mr. C. spoke at his grave in Hindoostanee in the afternoon, and preached a funeral sermon in English in the evening, from John xi. 11. "Our friend Lazarus sleepeth." At the close of the service he administered the Lord's Supper. All the week after he continued to grow

worse. The next Sabbath he made another attempt to preach, and this was the closing scene of his public labours: he never preached again. He resolved once more to try the river air, but his doctor thought it indispensable that he should proceed to the Cape. On the 16th of October, he thus closes his earthly correspondence: "My disorder presses me down to such a degree, that little around interests or affects me. Now and then, for a few minutes, I gain a breath or two of life, and it is very sweet and pleasant; but, alas! languor and death-like living are my constant attendants. In such a case what can I do? The doctor is hurrying me off to sea. The will of the Lord be done."

A passage to England having been taken for him on board the Princess Charlotte, he was accompanied by his wife and child, and Mr. Yates, to the ship. A desire not to put the society to more expense than was absolutely necessary, and not to leave the station entirely destitute, had previously determined him on proceeding alone; though, alas! he could ill spare the only earthly comforts he had left. They remained with him on board about a week, the vessel having been unexpectedly detained. During this time the noise and confusion occasioned his feeling worse, and often when in pain he lifted up his heart in prayer, imploring the pardon of his sin, and grace to help him in the peculiar time of need. On the second Sabbath in November, the ship got under sail. It was an affecting parting to him and his wife, taken under a strong impression, that it was very probable they should never see each other again in this world. Such indeed proved to be the will of God. Deprived of his friends, and confined to his cabin, he languished only

three weeks, and then expired. He was one morning found dead in his bed by the young man who attended him. He died on the 6th of December, 1821, and his remains were committed to the deep, in lat. 9. 30. N. long. 85. E.

Nothing is known of the last days of his life, the young man who waited on him having been drowned on his return to India. When the intelligence reached India, in a letter from the Cape, the late Mr. Ward preached his funeral sermon from 1 Cor. xv. 10. "By the grace of God, I am what I am; and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." These words, which that distinguished missionary, Mr. Ward, considered so appropriate, as characteristic of his deceased brother, the biographer of Mr. Chamberlain has inscribed as a motto in his title page. A few of his friends erected a tablet to his memory in the Baptist Chapel, Circular Road, Calcutta, containing this inscription:

Sacred to the Memory  
of  
MR. JOHN CHAMBERLAIN,  
who,  
after having devoted,  
with unabated zeal and indefatigable  
labour,  
nearly twenty years of his life,  
to the propagation of the Gospel among  
the Heathen in India,  
died  
on his passage to England for the recovery  
of his health,  
December 6, 1821,  
in lat. 9. 30. N. long. 85. E.  
near the Island of Ceylon,  
Aged 44-5.

"Be ye followers of them who, through faith and patience, inherit the promises."

The very valuable volume, from which this Memoir has been extracted, is dedicated by Mr. Yates,

very respectfully, "To the Committee of the Baptist Missionary Society," and is now by that Committee republished in this country.

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MILTONIANA. No. III.

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THE chapter on *the external sealing of the covenant of grace* contains Milton's sentiments on the *Sacraments*, as they are usually called. The substance of his remarks on *baptism* was given in our Number for September (see page 387): in treating of the Lord's Supper, he endeavours to shew that the presence of a minister is not necessary to its administration. He also adopts the common notion, in our opinion a very incorrect one, that the sacraments are *seals* of the covenant.

We pass on to notice Milton's views of *Church-government*, which, as will be at once perceived by those who are acquainted with the subject, coincided with those of the earlier Congregationalists, both Baptists and Independents.

He defines the *universal visible church* as "the whole multitude of those who are called in every part of the world, and who openly worship God the Father through Christ in any place whatever, either individually, or in conjunction with others." P. 457. Having observed that the church consists of ministers and people, and that the former are either *extraordinary*, such as apostles and prophets—or *ordinary*, as pastors and teachers—he thus proceeds:—"Any believer is competent to act as an *ordinary minister*, according as convenience may require, provided only he be endowed with the necessary gifts; these gifts constituting his mission. Such were, before the law, the fathers or eldest sons of families, as Abel, Noah, Abraham, &c. Such

were, under the law, Aaron and his posterity, the whole tribe of Levi, and lastly the prophets. In like manner, any one, who appeared to be in other respects qualified, was allowed to teach openly in the synagogue, though he were neither priest nor Levite; a permission which was granted to Christ, and subsequently to Paul at Antioch. Acts xiii. 15. How much more then must every believer endowed with similar gifts enjoy the same liberty under the gospel! Accordingly, this liberty is expressly conceded—Mark ix. 38, 39. Acts viii. 4. xi. 19, &c." P. 461.

*A particular church* is defined—"a society of persons professing the faith, united by a special bond of brotherhood, and so ordered as may best promote the ends of edification and mutual communion of the saints:" its "ordinary ministers" are "presbyters" and "deacons," the choice of whom belongs to the people.

On the *maintenance of Christian ministers* we find the following remarks:—"With regard to the remuneration to be allotted to the ministers of the universal church, as well as to those of particular religious communities, it must be allowed that a certain recompense is both reasonable in itself, and sanctioned by the law of God and the declarations of Christ and his apostles; Matt. x. 10. 1 Cor. ix. 7—13. Gal. vi. 6. 1 Tim. v. 17, 18. Hence it is lawful and equitable, and the ordinance of God himself, 1 Cor. ix. 14, *that they which preach the gospel should live of the gospel*. It is however more desirable for example's sake, and for the preventing of offence or suspicion, as well as more noble and honourable in itself, and conducive to our more complete glorying in God, to render an unpaid service to the church in this as well as in all other instances, and,

after the example of our Lord, to minister and serve gratuitously: Matt. xx. 28. x. 8. Acts xx. 35. Paul proposed the same to the imitation of ministers in general, and recommended it by his example; Acts xx. 34. 2 Thess. iii. 7—9. 1 Cor. ix. 15, 18. 2 Cor. xi. 9—12. xii. 14. And if at any time extreme necessity compelled him to accept the voluntary aid of the churches, such constraint was so grievous to him, that he accuses himself as if he were guilty of robbery; 2 Cor. xi. 8.—If, however, such self-denial be thought too arduous for the ministers of the present day, they will most nearly approach to it, when, relying on the providence of God who called them, they shall look for the necessary support of life, not from the edict of the civil power, but from the spontaneous goodwill and liberality of the church in requital of their voluntary service: Matt. x. 11. Luke x. 7, 8. 2 Cor. xi. 9. Phil. iv. 15, &c." P. 485.

It was to be expected that Milton would plead for the *independence of churches*—"Every church consisting of the above parts, however small in its numbers, is to be considered as in itself an integral and perfect church, so far as regards its religious rights; nor has it any superior on earth, whether individual, or assembly, or convention, to whom it can be lawfully required to render submission; inasmuch as no believer out of its pale, nor any order or council of men whatever, has a greater right than itself to expect a participation in the written word and the promises, in the presence of Christ, in the presiding influence of the Spirit, and in those gracious gifts which are the reward of united prayer; Matt. xviii. 20. Acts xiv. 23." Again:—"At present there is no national church, but a number of particular churches, each complete and perfect in itself, and all

co-equal in divine right and power; which, like similar and homogeneous parts of the same body, connected by a bond of mutual equality, form in conjunction one catholic church; nor need any one church have recourse to another for a grace or privilege which it does not possess in its independent capacity.—Particular churches, however, may communicate with each other in a spirit of brotherhood and agreement, and co-operate for purposes connected with the general welfare: 2 Cor. viii. 19. i. 24. 1 Peter v. 3." P. 491—493.

Perhaps few of our readers will admit the force of the following observations, which occur in the chapter on *church discipline*:—"The custom of holding assemblies is to be maintained, not after the present mode, but according to the apostolical institution, which did not ordain that an individual, and he a stipendiary, should have the sole right of speaking from a higher place, but that each believer in turn should be authorized to speak, or prophecy, or teach, or exhort, according to his gifts; inasmuch that even the weakest among the brethren had the privilege of asking questions, and consulting the elders and more experienced members of the congregation: 1 Cor. xiv. 26, &c." P. 498.

We anticipate a much more extensive unanimity in reference to Milton's views of *religious liberty*, and the *difference between civil and ecclesiastical power*. These subjects are frequently adverted to. For instance:—"Herein it is that the pre-eminent excellence of Christ's kingdom over all others, as well as the divine principles on which it is founded, are manifested; inasmuch as he governs, not the bodies of men alone, as the civil magistrate, but their minds and consciences, and that not by force and fleshly

weapons, but by what the world esteems the weakest of all instruments. Hence external force ought never to be employed in the administration of the kingdom of Christ, which is the church." P. 314.

Again:—"The civil power differs from the ecclesiastical in the following respects. First, every man is subject to the civil power; that is to say, in matters properly civil; Rom. xiii. 1. On the contrary, none but the members of the church are subject to ecclesiastical power, and that only in religious matters, with a liability to ecclesiastical punishment alone, that is, to punishment inflicted by their own body: Matt. xviii. 15, 16. John viii. 11. 1 Cor. v. 11—13. Secondly, the civil power has dominion only over the body and external faculties of man; the ecclesiastical is exercised exclusively on the faculties of the mind, which acknowledge no other jurisdiction: Luke xii. 14. 1 Cor. vi. 4. 2 Cor. x. 3, 4. James iv. 12. Nay, we are expressly enjoined not to suffer ourselves to be governed by the commandments of men in matters of religion: 1 Cor. vii. 23. Thirdly, the civil power punishes even such as confess their faults; the ecclesiastical, on the contrary, pardons all who are penitent: John viii. 7."—"It is therefore highly derogatory to the power of the church, as well as an utter want of faith, to suppose that her government cannot be properly administered without the intervention of the civil magistrate." P. 503.

"Undoubtedly, as the kingdom of Christ is not of this world, so neither is it sustained by force and compulsion, the supports of earthly rule. Hence the outward profession of the gospel ought not to be made a matter of constraint; and as to the inner parts of religion, faith and liberty and conscience, these are beyond its power, being from their

very nature matter of ecclesiastical discipline alone, and incapable of being affected by the determinations of human tribunals: not to mention the absurdity and impiety of compelling the conscientious to adopt a religion which they do not approve." P. 701.

Here we close our extracts. The second book is far less interesting than the first. It consists of an enumeration of the various duties connected with our relation to God and to one another, forming a kind of skeleton-system of ethics, that furnishes scarcely any materials for quotation. Its only peculiarity is an attempt to shew that, the Jewish sabbath being abolished, no particular day is appointed under the gospel for public worship, but that Christians may assemble when and where they please.

Those who have read these papers cannot but have observed that the theological errors of Milton were neither few nor trivial. Let the wanderings of this great man shew us the folly of appealing to names and authorities in matters of religion, and remind us of the importance of that docility and humbleness of mind, without which we must not expect to attain sound scriptural knowledge, and which, when joined with earnest prayer for divine illumination, will often give to the "wayfaring man" a decided superiority to the lettered sage. We admire much Bishop Horsley's remarks on this subject. Having recommended a careful examination of the parallel passages noted in the margins of our Bibles, his Lordship observes—"I will not scruple to assert, that the most illiterate Christian, if he can but read his English Bible, and will take the pains to read it in this manner, will not only attain all that practical knowledge which is necessary to his salvation; but, by God's blessing, he will be-



come learned in every thing relating to his religion in such degree, that he will not be liable to be misled, either by the refined arguments, or by the false assertions of those who endeavour to ingraft their own opinions upon the oracles of God. He may safely be ignorant of all philosophy, except what is to be learned from the sacred books; which, indeed, contain the highest philosophy adapted to the lowest apprehensions. He may safely remain ignorant of all history, except so much of the history of the first ages of the Jewish and of the Christian church, as is to be gathered from the canonical books of the Old and New Testaments. Let him study these in the manner I recommend, and let him never cease to pray for the illumination of that Spirit by which these books were dictated; and the whole compass of abstruse philosophy, and recondite history, shall furnish no argument with which the perverse will of man shall be able to shake this *learned Christian's* faith. The Bible, thus studied, will indeed prove to be what we Protestants esteem it—a certain and sufficient rule of faith and practice, a helmet of salvation, which alone may quench the fiery darts of the wicked." *Sermons on the Resurrection*, p. 221.

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*Reflections on the Fading Leaf.*

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HURRIED along on the stream of time, and still supported by the hand of a gracious Providence, we have arrived at the concluding month of another year. The sun has left that lofty point which a little while since he occupied in the heavens, and seems to creep, faintly in his course, just above the horizon. The year no longer glows beneath his rays, but sickens and desponds at his absence. The day,

no longer shining with the glories of summer, appears, as soon as it rises, to languish for the grave of night. The fields have thrown off their beautiful robe, and are assuming the weeds of mourning. The moisture of the trees descends, and ceases to impart greenness to the foliage. The broad spreading oak, which so lately afforded a cooling shade to the weary traveller, is now dropping its withered and trembling leaves, and will shortly groan beneath the blast of winter. Though there are 'times and seasons' which 'it is not for us to know,' yet this is a time and season which we ought to know and improve, by deriving from it such lessons of instruction as, through the divine assistance, may subserve our present and future happiness.

Let us direct our footsteps to yonder forest. Observe the leaves as they quiver here and there on the almost deserted branches, or as they lie scattered in heaps at our feet. Only a little while since they were starting from the bud; but now, how discoloured and shrivelled. The other day, only, they hung on the trees, all verdant, and in countless numbers, and rustled, and sung to the summer-breeze; but now, how smitten and scathed by the blast! What a striking and humiliating picture of man! Contemplate the burial place. There are graves of all lengths, containing the remains of persons of all ages. There lies all that is mortal of one, who a few years ago occupied one of the most busy and restless scenes of life. There is the fresh made grave of a father, snatched away in the vigour of life, who at the commencement of the present year was flushed with the hope of success—had formed a thousand plans of flattering enterprise—anticipated opulence and a protracted life, and as little expected to hear the sum-

mons of death as we. There lies the mother of a numerous family, who a few weeks ago was surrounded with all the endearments of domestic bliss: and there the ghastly corse of a gay young creature, whose beauty and accomplishments were her pride and her boast. "All flesh is grass, and all the goodness thereof as the flower of the field: the grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it: surely the people is grass."

Let us retire from the houses of the dead, and bring the admonitions with which they supply us, home to our own bosoms. The fading leaf affords us the idea of progressive decay. All things in nature have this tendency, and exhort us to prepare against the humbling vicissitude. Does not the sun that rises with so rich a glory in the morning, sink into the west and leave us in darkness? Do not the seasons perpetually revolve, and have we not in every year a solemn and interesting emblem of human life in all its stages, from the spring of youth to the winter of old age? Do not the tides instruct us, and give us silent lectures on the changes of the present scene of being? Alas! 'we all do fade as a leaf!' Do you, my reader, possess a vigorous and commanding intellect? Should you live to an advanced period, your judgment will lose its tone, your memory will prove unfaithful, and your thoughts become incapable of that expansion which is now their element and their felicity. Are you enamoured of the world? and pursuing your projected improvements with avidity? Soon the glittering objects which now enchant and excite you will lose all their charms, and your expected joys will appear like the blighted foliage. Are you young and gay and sprightly, and dreaming of almost unmingled and cease-

less delights? Those limbs will lose their strength—those passions their ardour—those eyes their brightness, and in spite of all your attempts to put off reflection, you will shrink and wither like the faded leaf! But what should be our concern when we know, not only by the lapse of years, but by increasing infirmities, that we are approximating to the close of life? Aged people, are you inattentive to the admonitions you receive from your own persons? What, do those wrinkled countenances give you no warning? Is there nothing in those gray hairs—nothing in that feebleness of limb—in those tottering footsteps, to awaken thoughtfulness? Each of these circumstances is calculated to impress you with the solemn cry of the prophet, 'Prepare to meet thy God.' A slight disease in the present stage of your existence will be sufficient to remove you hence. The leaf which, while green, could bear the assailings of the summer storm, now that it is faded, may be precipitated by the whisper of a breeze. The complaint which gave way, and was overborne, by the vigour of youth, will now easily master you.

This fading is universal. What an impressive resemblance of the whole human race is observable in the accumulated heaps of foliage that lie withering and rotting on the earth. Some leaves, while the heavens were unruffled by the tempest, fell gently "here and there" almost unheeded: others, perhaps, were torn away from the branches by a hurricane, and "precipitated by thousands in a moment." Just so is it with mankind. Death, in its more usual operations, diminishes our numbers one by one, without producing any great impression on the collected body of human society: but sometimes floods arise

and inundate whole countries: sometimes the malignant pestilence, and sometimes the murderous sword of war awake in wrath, and "leave the most crowded and social scenes silent." But whether death, in his visitations, assume a milder or more terrific aspect, all ranks of human beings must submit, eventually, to his relentless stroke. The beautiful, as well as the homely countenance; the strong and well-set frame, as well as the weak and misshapen—the learned man not less than the illiterate—the master and his slave—the king and the peasant—all, all must bend without distinction to the destroying angel, and resign their spirit to him who gave it: for 'we all do fade as a leaf.'

But why this universal fading? Whence arose this terrible dispensation? The word of inspiration answers this inquiry: 'By sin came death.' O it is sin that has poisoned every draught of earthly happiness, and armed our foe with a fatal sting, and opened a passage to the dark grave, and the world of perdition! It must be then a dreadful evil. God is holy, just, and good, he cannot therefore punish his creatures wantonly or capriciously; but he has given us the most evident proofs of his displeasure, by allotting to us sorrow, and pain, and death: the secret of this lies in the evil of sin. It is the abominable thing which Jehovah hateth.

But in this world we have only a partial expression of the divine displeasure. 'The wrath is to come.' What question then is so natural as that of the jailor, 'What must I do to be saved?' Divine mercy meets the sincere inquirer, and points to 'the Lamb of God who taketh away the sin of the world.' She assures him that "the death of Christ is the death of death," and yet the source of life to millions of penitent transgressors.

It is incumbent on us to prepare immediately for the changes that await us—for death is not the privation of being. The leaf withers and is no more, but man dies to live for ever. The body faints and expires, and returns to dust, but the soul retains its consciousness, its understanding, its memory, in all their vigour and perfection. Still the indifferent cry: 'The day of death is far hence—the storm may not come yet.' But has the storm never come unexpectedly? Has the blast never smitten the tree in summer? Have you never observed a leaf struck prematurely and withered in its prime? Do the young never die?

Have you a new heart, an interest in Christ, a portion in the unchanging God? Then let the winter of life quicken its progress, let the storm descend with all its horrors, let the foliage wither and fall; still the Christian shall be like a tree planted by the rivers of water, that bringeth his fruit in his season; his leaf also shall not wither—and the end shall be everlasting life.

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### *On the Admission of Members.*

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*To the Editor of the Baptist Magazine.*

SIR,

No reply having appeared in your columns to my former communication, respecting the admission of members to our churches, I may, perhaps, be warranted in concluding that it is conceded that we have no specific law to direct us on this subject; and that, as a denomination, we are agreed that the method or manner in which members should be admitted to our communion, is solely a matter of expediency. To this point, then, agreeably to my engagement, I now solicit the attention of your readers.

I beg to premise, that in my fixed opinion the right to receive and to exclude members belongs equally and exclusively to the whole body of members in our respective churches. 2. That no one would more earnestly deprecate the transferring this right from the whole body of members than myself. 3. That I consider the right to choose or dismiss the pastor, the officers and members, as essential to the preservation of the liberty and purity of our churches. 4. That churches who are not careful to obtain satisfaction respecting the piety and moral character of those who join them, are highly reprehensible. 5. That the following observations respect only the manner in which the right to receive members should be exercised, and the necessary satisfaction respecting their religious character obtained.

Though acts of expediency are not under a specific law, every transaction must necessarily be under the general laws of love to God, or love to man. Positive laws have a more particular aspect towards God; hence the manner of obedience is prescribed, as well as its spirit enforced. Acts of expediency have their special regard to our neighbour, and in these the spirit of the law is to be observed, whilst the manner has a dependence on circumstances. Positive laws are uniform, and the manner of observing them is regulated solely by the authority and will of the legislator. General law is equally constant and uniformly binding, but the manner of complying with it varies with circumstances. I am always bound to love my neighbour as myself, but the manner of expressing my love will be varied by the difference of persons and their circumstances. To express my love to all persons in the same way, would be highly absurd, and, in

many instances, most offensive. By the general law of love, I am bound to shew kindness to my poor and my rich neighbour—to those who are learned, and to such as are illiterate—to my neighbours who are sick and in distress, and to those who are in health and prosperity: but were I to express my kindness to all of them in the same manner, however my principle might be commended, my conduct would be truly ridiculous. The different stations, acquirements, and circumstances of my neighbours, would render it most expedient for me to fulfil the law of love in ways exceedingly diversified.

This reasoning I apply to the case under consideration.

How to receive members we have no specific law given us by our Lord and Head; but in this transaction we act under the general law of love, agreeably to the apostolic advice and direction in the 14th chapter of the Epistle to the Romans.

I am ready to allow, that to receive candidates into the communion of our churches cordially and with brotherly affection, it is necessary to be satisfied respecting their religious character; but I can by no means concede that it is at all expedient that this satisfaction should be gained the same way and by the same forms respecting all who join us.

An act of expediency is an accommodation, not of others to our will and pleasure, which is authoritative compulsion, but of ourselves to others, which is the condescending law of love, and which was strikingly exemplified in the apostles private ministry to them which were of reputation in Jerusalem, Gal. ii. 2. I have known a person join one of our churches, who had such an impediment in his speech as rendered it painful for him to converse

with an individual on common affairs; yet he was compelled to undergo the afflictive embarrassment of appearing before the whole society, and personally to give an account of his religious experience. This appeared to me not only unnecessary and most inexpedient, but almost cruel: it was certainly very unfeeling and unkind, a breach rather than a fulfilment of the law of love. Nor is the want of christian kindness and consideration confined to such a circumstance as this, but it is evinced in numberless instances, in compelling all alike to submit to one arbitrary rule, whether they are babes, or young men, or fathers in Christ; whether well or but little known; timid or courageous; male or female, aged matrons or youthful females, hoary sires, or unpractised youths; all must be brought to the same standard, go through the same judiciary process, be subjected to invidious comparisons, and their qualifications be decided on, so far as their own testimony goes, by very different degrees and shades of evidence. And all this frequently at a great expense of agitation, embarrassment, and very painful feeling on the part of the candidates, without producing one single advantage in point of satisfaction to the church, that could not be obtained to a very superior degree, by methods unspeakably more accommodating, kind and lovely.

It will be naturally asked, What is expedient in this case? My answer is, To obtain satisfaction in a manner most kind and accommodating to the candidates, in consideration of their age, circumstances, and religious acquirements. Some may be so well known that it may be very unnecessary and inexpedient for them personally to undergo any judiciary process. A gentleman of my acquaintance, many years since,

who had feared the Lord from his youth, and had been a member of an independent church for many years, several of which he had also been a highly respected deacon, having embraced our views on baptism, withdrew from his former connexions, and associated with a small community of Baptists. To the interests of religion in their connexion, his heart, his purse, his house was open; he often presided, and led their devotions in their social meetings; no person in the church was better known, more esteemed, or equally valued:—yet this good old servant of Christ, when he desired baptism, and to join the church, was obliged to appear before the members, to pass the ordeal of examination, to retire whilst the church deliberated, and then to reappear and be informed of their decision. A service more unnecessary, inexpedient, unmeaning, and destitute of proper respect and christian kindness, I scarcely ever witnessed. The venerable father in Christ was greatly agitated and embarrassed, yet he was compelled to go through all the forms which might have been deemed necessary for a comparative stranger, and one whose character was somewhat questionable. For the reception of such a person nothing more could be at all necessary or expedient than an official announcement of his desire to join in the fellowship of the church. It may be expedient for some to appear before the church, for others it may be preferable to give in a written statement. In general it may be most expedient for a report to be made to the church by a deputation, appointed by them, to wait on the candidate for that purpose. To this as a general method I should give the preference, because, (1) it is most analogous to the record that has the greatest bearing on the subject of

any in the sacred oracles. Acts ix. 26, 28. In this instance the church was suspicious of Paul, and obtained satisfaction; not by Paul's personal appearance and giving in his experience, but solely by testimony. Barnabas declared unto the apostles "how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus;" the apostles informed the church, and he "was with them coming in and going out at Jerusalem."

(2) Satisfaction by testimony is that to which our churches are accustomed. Church-meetings, which are held for the reception of candidates, are seldom, if ever, formed by all the members of the church: those that are present act as a deputation for the whole, and the absent members uniformly receive the candidates solely on their testimony. Members who are received by letters of dismission, are always admitted upon the testimony of other churches.

(3) Upon the present plan testimony is the supreme ground of satisfaction. Were a candidate to give the most specious account of his experience, and credible testimony were borne against his religious character, there would not be the least hesitation in rejecting him: and were the account he gave of himself attended with great imperfections, and good testimony was exhibited in his favour, his acceptance would be indubitable.

In addition it may be observed, that the present plan is not more calculated to preserve our churches from the vain, the arrogant, and the designing, than that which it is the

object of this paper to recommend; whilst the former is highly calculated to prevent the diffident, the modest, the timid, and humble, who, by a plan of indulgent accommodation, would meet with all the encouragement to join our churches, which the surpassing kindness of the gospel affords. I have known many, whose religious character has been indisputable, who have been prevented from attending to the institutions of the gospel by the present law of admission to our societies; and I have baptized several persons of great christian excellence, to whom our custom was so revolting, that they could not think of it but with painful agitation, and, there being no divine enactment for it, they would not submit to the ordeal, but went to other societies for communion.

After much attention to the subject, I am fully of opinion that common discretion requires an impartial and scriptural revision of our present practice, and that our principles, as Baptists, demand an abrogation of the present human and prohibitory rule, which has so unaccountably crept into our churches. The principles of christian kindness, the love of the brethren, and our prosperity as a denomination, urge us to obtain our satisfaction respecting candidates by means of condescension and kindness alone. That such a consummation, as a general compliance with this demand, will take place in all our churches, I have no doubt—that I shall live to see and enjoy it, I have little or no expectation, because I am not only

Yours respectfully, but also

SENEC.

## Miscellanea.

### MENNONITES.

#### LETTER, No. XI.

*Dolkum, Oct. 10, 1820.*

OUR passage across the *Zuider Zee* was fine to a proverb. It was, however, too late after landing on the *Lemmer* to proceed the same day to *Hinlopen*, at which place is the first Mennonite Church in that direction in *Friesland*. This detention arose not on account of distance, as that the road lay along the top of a high sea dyke, which is considered so dangerous to travel after dark, or in foggy weather, that no driver could be had to venture. Next day, however, I arrived at *Hinlopen* betimes. The place being small, I found the minister of the Mennonite Church the sooner; which latter does not make out more than seventy members. After conferring with him, and other friends, on the affairs of the Mission, I returned in the afternoon, and next day set off for *Bolswerd*, leaving behind some circulars. The church at *Bolswerd* has about one hundred and fifty members, and is a new building, the old one having gone into decay. Its pastor was not at home when I called, nor was his return expected for some time. I addressed myself to one of the Deacons, in hopes of finding in him a substitute; but in this I was rather disappointed. At first he appeared shy, and kept me standing some time speaking in the passage. Confidence, however, seemed to increase with conversation, and at length he asked me in, and to take a glass of wine, which I did, that he might see I had taken nothing amiss. I think he informed me a circular had been received; but I saw no disposition on his part to introduce me to any other friends: so that after going with him to see their new place of worship, I took leave, and set off next evening for *Sneek*, a neat market-town, distant from *Bolswerd* about two or three leagues.

The church at *Sneek* does not count more than one hundred and fifty members. The pastor, a person in years, did not discover much interest in the object of my visit; arising, perhaps, in some measure from the want of opportunity to come in contact with Missionary topics; but the time, I hope, will come when it will be otherwise with him, and that he will be brought to harmonize and act in concert with the rest of his brethren in this great work of love. In this hope I left a circular in his hands, which would be a means of helping him to look farther into the matter.

My next movement was to *Harlingen*, a neat little sea-port on the north coast of the *Zuider Zee*. Under the pastoral charge of Mr. *Fenstra*, the church at *Harlingen* is about two hundred and twenty members. It was Saturday afternoon when I called upon this good man, and we remained together till about nine. He expressed himself interested in the statements I made to him of the Mission, and arranged for a meeting next day in the vestry with the deacons, after service in the forenoon; and we met accordingly. I went with these friends into more ample details concerning the Mission, which were listened to with seeming attention. I also exhibited my letter of introduction from the *Amsterdam Church*, which gave much satisfaction. This pleasing occasion closed with a consent, on part of Mr. *Fenstra* and the friends, to communicate further with the neighbouring churches, as to the best way of proceeding in furtherance of our object. After making some acquaintances, through the means of Mr. *Fenstra*, I left *Harlingen* the next day for *Leeuwaarden*.

The church at *Leeuwaarden* has from one hundred and fifty to two hundred members, and is under the pastoral charge of a Mr. *Brower*, a very worthy and excellent character. Nothing could exceed the friendly and affectionate manner in which he received me at his house, and the heart with

which he entered into the subject of the Mission in all its particulars. From a person indeed of his large heart and expanded mind, this was to be expected. He lost no time in introducing me to all the ministers of the place, and to such other friends as he thought most likely to promote our object; among others, we waited upon the Governor of the province, who seemed also favourable. In addition to this, Mr. Brower invited, at different times, friends to his house, to meet us, and talk over the Mission. This lively zeal on the part of Mr. B. is the more interesting, when we consider that he is on the other side of seventy years of age, and that formerly he was otherwise minded as to Missions in general.

As to the mode of raising funds for this good work, he suggested it would be best to move the subject at a general meeting of the churches in his district, which takes place every year, and by happy accident it falls to his turn to give the address; he will, therefore, avail himself of the opportunity of bringing forward and pleading the interests of the Mission. This venerable and excellent friend is the author of different pieces of high literary merit, and for which he holds prize-medals, awarded to him by different societies. On taking leave he put into my hand 50 guilders, modestly requesting that it should be anonymous.

From these, and from previous other circumstances, we may hope that the Mission will, in time, become a favourite in this country, at least among our Mennonite Baptist friends. That branch of its operations which relates to the instruction of heathen children, appears (as far as I have come) to be the most extolled of any other. Ere this I ought to have been at Groningen, but the weather has been of late excessive wet and foggy, and I have been obliged to put in here to repair a cold and an increasing cough. Soon, however, I hope to be under weigh again, and to write you glad tidings from that city. Meantime pray for me, that I may prosper in soul, whatever becomes of the body. Prays always.

Yours truly,

W. H. ANGAS.

### *Character of the Puritans.*

[Extracted from the *Edinburgh Review*,  
No. 84.]

THE Puritans were men whose minds had derived a peculiar character from the daily contemplation of superior beings, and eternal interests. Not content with acknowledging, in general terms, an over-ruling Providence, they habitually ascribed every event to the will of the Great Being, for whose power nothing was too vast, for whose inspection nothing was too minute. To know him, to serve him, to enjoy him, was with them the great end of existence. They rejected with contempt the ceremonious homage which other sects substituted for the pure worship of the soul. Instead of catching occasional glimpses of the Deity through an obscuring veil, they aspired to gaze full on the intolerable brightness, and to commune with him face to face. Hence originated their contempt for terrestrial distinctions. The difference between the greatest and meanest of mankind seemed to vanish, when compared with the boundless interval which separated the whole race from Him on whom their own eyes were constantly fixed. They recognized no title to superiority but his favour; and, confident of that favour, they despised all the accomplishments and all the dignities of the world. If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God. If their names were not found in the registers of heralds, they felt assured that they were recorded in the Book of Life. If their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands: their diadems, crowns of glory which should never fade away! On the rich and the eloquent, on nobles and priests they looked down with contempt: for they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language; nobles by the right of an earlier creation, and priests by the imposition of a mightier hand. The very meanest of them was a being to whose fate a mys-



terious and terrible importance belonged—on whose slightest action the spirits of light and darkness looked with anxious interest—who had been destined, before heaven and earth were created, to enjoy a felicity which should continue when heaven and earth should have passed away. Events which short-sighted politicians ascribed to earthly causes, had been ordained on his account. For his sake empires had risen, and flourished, and decayed. For his sake, the Almighty had proclaimed his will by the pen of the Evangelist, and the harp of the Prophet. He had been wrested, by no common deliverance, from the grasp of no common foe. He had been ransomed by the sweat of no vulgar agony, by the blood of no earthly sacrifice. It was for him that the sun had been darkened, that the rocks had been rent, that the dead had arisen, that all nature had shuddered at the sufferings of her expiring God!

Thus the Puritan was made up of two different men—the one all self-abasement, penitence, gratitude, passion; the other, proud, calm, inflexible, sagacious. He prostrated himself in the dust before his Maker: but he set his foot on the neck of his king. In his devotional retirement, he prayed with convulsions, and groans, and tears. He was half maddened by glorious or terrible illusions. He heard the lyres of angels, or the tempting whispers of fiends. He caught a gleam of the Beatific Vision, or woke screaming from dreams of everlasting fire. Like Vane, he thought himself intrusted with the sceptre of the millennial year. Like Fleetwood, he cried, in the bitterness of his soul, that God had hidden his face from him. But, when he took his seat in the council, or girt on his sword for war, these tempestuous workings of the soul had left no perceptible trace behind them. People who saw nothing of the godly but their uncouth visages, and heard nothing from them but their groans and their whining hymns, might laugh at them;

but those had little reason to laugh who encountered them in the hall of debate, or in the field of battle. These fanatics brought to civil and military affairs, a coolness of judgment, and an immutability of purpose, which some writers have thought inconsistent with their religious zeal; but which were, in fact, the necessary effects of it. The intensity of their feelings on one subject, made them tranquil on every other. One overpowering sentiment had subjected to itself pity and hatred, ambition and fear. Death had lost its terrors, and pleasure its charms. They had their smiles and their tears, their raptures and their sorrows, but not for the things of this world. Enthusiasm had made them stoics, had cleared their minds from every vulgar passion and prejudice, and raised them above the influence of danger and of corruption. It sometimes might lead them to pursue unwise ends, but never to choose unwise means. They went through the world like Sir Artegale's Iron man Talus, with his flail crushing and trampling down oppressors; mingling with human beings, but having neither part nor lot with human infirmities; insensible to fatigue, to pleasure, and to pain; not to be pierced by any weapon, not to be withstood by any barrier.

Such we believe to have been the character of the Puritans. We perceive the absurdity of their manners; we dislike the sullen gloom of their domestic habits. We acknowledge that the tone of their minds was often injured by straining after things too high for mortal reach: and we know that, in spite of their hatred of Popery, they too often fell into the worst vices of that bad system, intolerance and extravagant austerity,—that they had their anchorites and their crusades, their Dunstons and their De Montforts, their Dominics and their Escobars. Yet, when all circumstances are taken into consideration, we do not hesitate to pronounce them a brave, a wise, an honest, and a useful body.

## Obituary and Recent Deaths.

### RECENT DEATHS.

#### REV. DAVID BOGUE, D. D.

ON Monday, October 23, in the 77th year of his age, died the Rev. Dr. Bogue, long known in the religious world as pastor of the Independent Church at Gosport, and tutor of the Seminary established there by the London Missionary Society, of which Society, as well as of the British and Foreign Bible Society, he was one of the founders. The event took place at Brighton, whither he had gone to attend the meeting of the Brighton Auxiliary Missionary Society. The funeral sermon was preached by Dr. Winter, and will, we understand, be published. As an author, Dr. Bogue attained considerable celebrity, by his "Essay on the Authenticity of the New Testament;" and his "Discourses on the Millennium." He will be long remembered, with affectionate veneration, by a large circle of friends and admirers.

#### REV. JOSEPH DAWSON.

DIED, at Maidstone, on the 6th of October, the Rev. Joseph Dawson. For many years he was the respected and esteemed pastor of the Baptist Church at Lyme, Dorsetshire. After he left Lyme, he spent several years at Staines, where he supplied that declining interest with unwearied attention, though not with considerable success. The last years of his life were obscured with dark clouds of affliction; but we have no doubt he has now reached that country, of which it is emphatically said, "There shall be no night there."

#### REV. DR. BALDWIN, OF BOSTON, U. S.

MANY of our readers will be concerned to hear, that intelligence has been recently received of the death of the Rev. Dr. Baldwin, pastor of the Baptist Church at Boston, U. S.

#### REV. DR. FURMAN, OF CHARLESTOWN, S. C.

WITHIN a month of the event just mentioned, occurred the decease of the Rev. Dr. Furman, of Charlestown, S. C. Of both these excellent individuals we expect to receive particulars, for insertion in our pages next year.

#### MRS. FULLER.

DIED, at Bristol, October 29, Anne, the Widow of the Rev. Andrew Fuller, aged 61 years. Her end was peace; possessing, as she emphatically said, "a good hope, through grace," of eternal life, by Jesus Christ our Lord. By her own desire, her remains were removed to Kettering, and interred in the grave of her beloved husband.

#### MR. JOB HEATH.

ON Lord's-day, November 6, died Mr. Job Heath, many years a highly respected Deacon of the Church in Maze Pond, Southwark. Of this worthy man we hope to be able to furnish an account in a subsequent Number.

#### MR. T. EDWARDS.

DIED, October 9, aged 32, Mr. T. Edwards, an active and useful member of the Church at Folkestone, Kent, whose loss will be severely felt, and long deplored.

#### MR. PETER BATEMAN.

SATURDAY morning, November 12, died Mr. Peter Bateman, late of Bunhill-row, in the 85th year of his age. He had been *thirty-six* years an honourable member of the church in Keppel-street; during *thirty* of which he filled the office of Deacon with considerable respectability and usefulness.

## Review.

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1. *Statement of the Committee of the Edinburgh Bible Society, relative to the Circulation of the Apocrypha by the British and Foreign Bible Society.* London, Hamilton, Pp. 16.
2. *Remarks on the Propriety of applying the Funds of the British and Foreign Bible Society, to the Circulation of such Foreign Versions as contain the Apocrypha, in Places where no other Versions will be generally received. With a Preface, containing Observations on the Statement, &c. of the Rev. G. C. Gorham, B. D. By H. Vein, M. A. Quarto.*
3. *A Statement submitted to the Members of the British and Foreign Bible Society, on the Unlawfulness of circulating the Apocryphal Books indiscriminately mingled with the inspired Writings. By George Cornelius Gorham, B. D. Second Edition. Hatchard, Octavo. Pp. 63.*
4. *Twenty-one Reasons for not contributing to the Circulation of the Apocrypha among the Churches which deem it Canonical.* Octavo, Pp. 7.

Of all the controversies that have taken place in England on the subject of religion, since the period of the Reformation, none has been so entirely and exclusively *Protestant*, or which has involved so many important considerations, as that to which the pamphlets now on our table relate.

Former controversies between Protestants and Papists, Episcopals and Dissenters, have related either to the Doctrines or Discipline, the Constitution or Officers of the Church; but this comes directly at the foundation principle of the Reformation: to the very corner-stone on which the building rested, by which alone it can be supported, and the superstructure be eventually raised and perfected.—“The question to be decided is,—Whether the *funds* of the Bible Society shall be employed to support the Protestant Canon of Scripture, composed exclusively of the *Inspired* books, and considered as the alone rule of faith and practice; or whether the Popish Canon shall be also circulated, of

which the *Apocryphal* books make a component part, and which are binding upon the consciences of Roman Catholics, upon pain of their everlasting destruction?”

The British and Foreign Bible Society was doubtless built upon this simple principle, thus unequivocally expressed:—“the sole object of which shall be, to encourage a wider circulation of the scriptures without note or comment.” As if, however, they had foreseen the difficulty of encouraging the circulation of the scriptures without human additions among the Foreign Protestant Churches; it was added, “the only copies in the languages of the United Kingdom to be circulated by the Society, shall be the *authorized version.*”

In strict conformity with the spirit of this rule, the *Apocrypha* has never made any part of those copies which have been circulated in the United Kingdom; but as to those which, by its means, have been circulated in Germany, France, Spain, Italy, and Russia, the Apocryphal books have, in general, been bound up with them: for as the *received* versions of those respective foreign Protestant churches contained the Apocrypha, the Society did not think itself as acting contrary to their fundamental rule in granting them pecuniary aid for the purchase of the Scriptures.

Before we proceed to notice the controversy itself, on this subject, it may be necessary to give an account of the principal circumstances which have led to it, and which have involved the Committee of the Parent Society in so many, and, probably, inextricable difficulties: which threaten the disruption of this most noble institution.

A fact not generally known, except by scholars, has been recently brought to light as to the condition of the Popish Editions of the Scriptures, translated from the Vulgate, respecting the *Apocryphal* Books. Unlike the arrangement in our Bibles, which took place at the Reformation in England, of putting them in a separate series, and marking them “*Apocrypha,*” i. e.

books not in the Canon, and of doubtful authority, they have been, since the Council of Trent, *interspersed* with the *inspired* books, without any mark by which they can be distinguished from them. Thus, after the inspired book of Nchemiah, come the apocryphal books of *Tobit*, and *Judith*; after the inspired book of Esther, the apocryphal book of *The Rest of Esther*. After the inspired book of The Song of Solomon, the apocryphal books of *Wisdom*, and *Ecclesiasticus*; after the inspired book of Jeremiah, the apocryphal books of *Baruch*, with the *Epistle of Jeremiah*; after the 24th verse of the 3rd chapter of the inspired book of Daniel, is the apocryphal book of *The Song of the Three Children*: and at the close of the book of Daniel, are the apocryphal books of *The Story of Susanna*, and of *The Idol Bel and the Dragon*: and after the inspired book of Malachi, the two apocryphal books of the *Maccabees*.

The Vulgate, as translated by Jerome at the end of the fourth century, and from which the Popish versions are made, contained the inspired and apocryphal books in this intermingled manner; but the latter were distinguished from the former by a short notice prefixed by Jerome, informing the reader, that the book did not belong to the Canon of Scripture. In addition to these, he wrote what has been called his "helmeted Preface," excluding the Apocrypha from the Canon. About the ninth century another precaution was adopted, by placing a note after each of Jerome's eleven prefaces, "*This is not in the Canon.*" Bishop Cosin calls this "a distinction written as with a pen of iron, that it may never be forgotten." When the Reformation commenced in Germany, Luther and his colleagues found it necessary, in their controversies with the Papists, (who appealed to the Apocrypha with as much confidence as if they were inspired writings,) to take their stand upon the inspired scriptures alone; and in Luther's translation of the Bible, he carefully *separated* these books from those of the Canon. John Wickliff, long before this, had made a greater distinction between those books than even Jerome had done, by writing under each, "This be no boke of belief;" but it was John Rogers the martyr, who translated the Apocrypha, and added it to Coverdale's

Bible, in 1535. In this Bible, the book of Baruch comes after the Prophecy of Jeremiah. In the Bible called Matthews's, a second edition of *William Tyndal's*, which had been printed three years before at Antwerp, without the Apocrypha. In this new edition, all the fourteen books of Apocrypha were appended to the Old Testament. These were called, "The Volume of the Bokes called *Hagiographa*;" or "holy writings,"—but in Cranmer's Bible, printed 1539, they were called *Apocrypha*; or "hidden writings."

The church of Rome became justly alarmed (their craft was in danger,) when Luther denied both the *authority of tradition*, and of all *merely ecclesiastical writings*; and, therefore, at the famous Council of Trent, in 1546, they passed the *infamous* decree, that the writings which had been formerly esteemed by the Romish doctors themselves *uninspired*, were "*sacred and canonical*," and to be received "*with the same piety and reverence as the other scriptures.*"

Having thus brought the subject clearly before our readers, as to the state of the Bible as received in Popish countries, we now proceed to mention the particular event which led to the Bible Society controversy respecting it.

In the month of August, 1824, the Rev. Leander Van Ess, a foreign Roman Catholic, applied to the Parent Society for authority to print, at their expense, his translation of the Old Testament Scriptures, "with permission from them to *intersperse*, and *mix up* with them, according to the order adopted by the Romish Church, the *apocryphal books*: the additional expense thus incurred, being defrayed by him and his friends." The Parent Society accordingly voted a grant of money for that purpose, and in so doing they seem to have had no consciousness of having violated their original rule, or "sole object," of providing for "the circulation of the Holy Scriptures alone, without note or comment." Indeed it appears, that up to the year 1822, it had been their practice to vote grants of money to Protestant Bible Societies, in order to pay for the printing of copies of the Holy Scriptures, to which were *appended* the apocryphal books; and in other instances they had encouraged the Popish editions in which they were *intermingled*.

In that year, an objection was made to this latter practice by some members of the Parent Society, which led the Committee, on the 19th of August, 1822, to pass the following resolution, namely :

“Resolved—That when grants shall be made by any of the [Foreign] Bible Societies, in connexion with this Institution, which are accustomed to circulate the *Apocrypha*, it be stated to such Societies, that the attention of the Committee having been called to the fundamental rule of the Society, as limiting the application of its funds to the circulation of the Holy Scriptures; and it appearing that this view of the said rule has been taken from the beginning by the great body of its members; the Committee, anxious on the one hand to keep entire good faith with all the members of the Society, and, on the other, to maintain unimpaired the friendship which it has had the happiness so long to hold with Bible Societies, which circulate books esteemed apocryphal in this country, requests of those Societies, that they will appropriate all future grants which they may receive from the British and Foreign Bible Society, exclusively to the printing of the books of the Old and New Testament, as generally received in this country; such Societies remaining at full liberty to apply their own funds in whatever way, as to the printing and circulation of the *Apocrypha*, it may seem good to them.”

By this resolution they refused to sanction the *intermixture* of the apocryphal books; but by the grant of Dr. L. V. Ess, they returned to that practice, with a reservation, indeed, impossible to be fulfilled, that “the money of the Parent Society should be applied exclusively to the paying for the Canonical books.”

On the 20th of December, 1824, the Committee, after having again discussed the merits of the question respecting encouraging the circulation of the *Apocrypha*, they returned again to the principle adopted in August, 1822, and passed the following resolution, viz.:

“That no pecuniary grants be made by the British and Foreign Bible Society, for the purpose of aiding the printing and publishing any edition of the Bible, in which the *Apocrypha*

shall be *interspersed* with the Canonical books of Holy Scripture: and that all grants of money to Foreign Societies, which are accustomed to publish Bibles containing the *Apocrypha*, be made under the express stipulation, and the assurance of the parties receiving the same, that such grants shall be exclusively applied to printing and publishing Canonical books of scripture only.”

The Statement of the Committee of the Edinburgh Bible Society, fully explains the circumstance which led to these different and fluctuating measures by the Committee of the Parent Society. The knowledge of the vote to assist the Rev. Leander Van Ess, to publish his Old Testament, having been made known to them, produced considerable dissatisfaction in that quarter, and they accordingly opened a correspondence with London. This led, as it should appear, to the alteration made by the resolution of the Parent Committee in December, 1824.

On this resolution being transmitted to Edinburgh, they were still dissatisfied; and on the 17th of January, 1825, they passed several very strong resolutions: in these they say, “that an adherence, strict, avowed, and unequivocal, to the essential principle of the Society, *the circulation of the scriptures without note or comment*, is essential to insure its permanent unanimity and success, and even the existence of the Society;—that the Society stands pledged by its rules and printed statements, to confine its labours to the circulation of the Holy Scriptures alone;—that they considered the circulation of the apocryphal writings in any way whatever, directly or indirectly, through the funds of the Bible Society, to be contrary to the original covenants entered into with the religious public, and to the solemn asseverations on the subject of the exclusive distribution of holy scripture in its annual reports;—that in whatever degree the influence of the Bible Society had tended to encourage the circulation of the apocryphal writings, it had gone out of its original course to give its sanction to a human composition replete with error, which wickedly assumes to be a revelation from heaven;—that the resolutions of the 19th of August, 1822, and the 20th of December, 1824, while they appear to

be a disclaimer of the practice of circulating the Apocrypha, were held in fact to be the rule;—that permitting the Foreign Protestant Societies the circulation of the Apocrypha, would justify them in printing the Popish notes, so that it was done at their own expense; and that even this would be less injurious, because acknowledged to be *human*, whereas the Apocrypha was received by the people under the false name of *the Word of God*;—that they were aware of the objection, but did not admit its truth, that to exclude the Apocrypha from the Bibles circulated by the funds of the Bible Society, would be to destroy its connexion with the Foreign Bible Societies, and entirely to prevent the wide circulation of the scriptures on the Continent;—but that even if this were to happen, they ought not even tacitly to sanction the false pretensions of an apocryphal book, and to recognize a principle which the *inspired* word so solemnly condemns:—namely, ‘Let us do evil that good may come.’

This firm, but respectful, remonstrance, accompanied with extracts from the corruptions of the apocryphal books, (which are very numerous and pointed,) having been received in London, on the 24th of February, 1825, two meetings of the Committee of the Parent Society were held on the 7th and 21st of March following, at which, after long discussions, it was agreed to pass the following resolution, which was transmitted to Edinburgh: “Resolved, That all the Resolutions of the Committee relative to the Apocrypha be rescinded.”

On the 4th of April the Committee of the Edinburgh Bible Society resolved, That as the future proceedings of the Society were uncertain, they simply referred to their resolutions of the 17th of January; that they earnestly pressed upon the Committee of the Parent Society, the importance of speedily considering and determining the question, and transmitting a direct answer, “Whether they consider themselves warranted, by the original and fundamental rule, to aid in any way whatever the circulation of the Apocrypha?” and “that till a satisfactory answer be received from London, on this point, all remittances to the Parent Society be suspended.”

By a letter, dated London, April 9, 1825, they were informed, that the General Committee had adopted the resolution of a *special* Committee, viz. “That it be recommended to the General Committee not to print or circulate the apocryphal books; and, at the same time, to use their best endeavours to aid the circulation of the inspired volume in all foreign countries, *by grants of the canonical books, in whole or in part, without interfering with the future distribution of the same, whether with or without the apocryphal books.*”

The Edinburgh Committee considered this resolution to be of “a highly unsatisfactory character;” they say, “Grants of the canonical books are to be made; but no security is taken that these shall not be accompanied, bound up, and even interspersed with the Apocrypha.” They consequently, at a meeting held the 16th of May, 1825, confirmed their former resolution to discontinue their remittances to the Parent Society; but expressing an earnest wish, that the friendly intercourse might be restored which had hitherto been maintained, by the removal of those circumstances which had led to its interruption. Their “Statement” was soon after sent to all the Auxiliary Societies, to explain the grounds on which they had acted, and on which they were determined to take their stand.

From the second of these publications under review, it appears that some highly respectable clergymen, members of the Bible Society, and also members of the University of Cambridge, met there on the 11th of February, 1825, for the purpose of counteracting the measures which had been adopted at Edinburgh. Considering the proposals of the Edinburgh Society, and the resolutions of the Committee of the 20th of December, “as an attempted innovation in the Society’s proceedings,” they presented what they designate, a protest to the Committee: in this, they say, “we wish it to be considered, whether that resolution is not in fact a violation of one of the grand and fundamental principles of the Society; namely, that of uniting in one common work, the efforts of all christian communities; and whether it will not cut off some of the largest and most promising branches of the Socie-

ty's labour, by giving up in some quarters, the only way in which *any part* of the word of God can be circulated, and, in other quarters, the only way in which the Old Testament can be circulated with the New." They consider the rules and regulations of the Society as fully admitting the circulation of the scriptures, as they are received by different established churches throughout the world, and that the *spirit* of the Society is contravened by the abovementioned resolution of the 20th of December: they also declare they have no wish that the Apocrypha should be any where circulated where the canonical scriptures will be received without them.

The effect of this *protest* upon the minds of the Committee may be judged of in some measure, when we are told, "On the same day the Committee passed the singular resolution before mentioned:—Resolved, That *all* the resolutions of the Committee, relative to the Apocrypha, be rescinded!" In consequence of this act of the Committee, several members of the Society (opposed to the circulation of INTERSPERSED *Apocryphas*) met in London, and framed a remonstrance, which was signed by twenty-seven persons (including four members of the Parent Committee), and laid it before the Committee on the 4th of April. On the 22nd of April the resolution was adopted by the Parent Committee, mentioned as having been so "highly unsatisfactory" to the Edinburgh Committee.

The "Statement" from Edinburgh appears to have led the Auxiliary Societies of Newcastle, Hereford, Ayrshire, Surry, North-Shields, Haddington, and North Somersetshire, to address the Parent Society in the language of firm remonstrance; and those of Glasgow and Sunderland, have only withheld their sentiments till they shall have received an official reply to some questions from the Parent Society. On the other hand, the Societies of Nottingham, Dorking, and West Essex, have supported an unfettered discretion in the Committee as to the circulation of Bibles with the intermingled, or appended apocryphal books.

The subject has been more than once discussed in the Committee since

the resolution of the 22nd of April was passed, and on "the 2nd of August it was resolved to refer the whole subject of the Apocrypha to a Special Committee, in which it is to undergo a careful and deliberate consideration." An official Circular, dated August 6, signed by the three Secretaries, has been accordingly issued; so that, at present, the various parties are indulging the hope, that some plan will at length be adopted more favourable to their respective views and feelings, than any of the preceding resolutions on the subject.

The parties at Edinburgh and at Cambridge are completely at issue upon this subject: the former objecting to the money of the Society being expended in any way to extend the Apocrypha, because "it is not lawful under any circumstances to do evil that good may come;" the latter contending that the Society ought to circulate *the popish authorized version*, rather than not supply foreign Roman Catholics with the scriptures. A third party, whom Mr. Gorham represents, will not go the length of either of them, but are willing to render assistance to those Protestant churches who *append* the Apocrypha to the Bible. Mr. Venn pleads for the second party, that Paul became "all things to all men," &c. and that *charity* demands that the prejudices of Papists who will not receive the Protestant canon, should be met by their stronger brethren: as if a specious charity, and not the scriptures of truth, were the standard of christian duty. Mr. Simeon contends lustily, we think not scripturally, that because Paul circumcised Timothy to please the Jews, therefore the Bible Society ought to circulate the Popish version to please the Roman Catholics. He forgets how Paul refused to become a Jew to the Jews at Jerusalem in the case of Titus, and at Antioch in that of Peter and Barnabas. He forgets too, that Paul in the former case violated no law, as circumcision had not been *actually*, though it had been *virtually* repealed. But surely the Popish canon cannot be circulated by Protestants without gross inconsistency, nor without flatly opposing the spirit of that awful verse at the close of the canon of scripture, "If any man ADD UNTO THESE THINGS God shall add

unto him the plagues which are written in this book."

We are decidedly of opinion that the Edinburgh Committee have, as regards the Popish Canon, taken the correct view of this subject: we thank them most cordially for the decided measures they have adopted; they are entitled to the gratitude of the Protestant world. We sincerely hope that Mr. Simeon and his brethren will retrace their steps, as they are walking in a way which no consistent Protestant has ever trodden with his feet; and we respectfully suggest to Mr. Gorham and his friends, whether, having condemned so properly the Popish canon of scripture, they ought not to proceed a step further, and resolve to take part with the Edinburgh Committee. Finally, we most firmly protest against any of the funds of the Bible Society being alienated from the specific object to which they are religiously devoted. We quote, with great approbation, because fully expressive of our views, the forcible language of the Rev. Mr. Hughes, at the formation of the Auxiliary Society at Cambridge, in 1812: "At another time the Committee were informed, that a respectable Society in the north of Europe [the Moravians] had published a Harmony of the Gospels; but that they needed pecuniary assistance in order to defray the expense they had thus incurred. This was felt to be a trying case; the Committee, however, conceiving that the circulation of a *Harmony*, would ill accord, if not with the *letter*, at least with the *spirit* of their laws, denied their own feelings by refusing the request of their foreign brethren." "How forcible are right words!" But how much additional force will be found in this reasoning, if it be applied to the request of Dr. Leander Van Ess, for assistance to print the *authorized version of the Church of Rome*, of which the apocryphal books are essential and undivided parts, and which must be received by superstitious Roman Catholics as *the very word of God*, on pain of being "accursed."



*Soul Prosperity; or, the Closet Companion.* By John Demant. Pp. 404. Westley. 4s. 6d.

No speculation can be ultimately

prosperous which does not comprehend the welfare of the soul. In arithmetical calculation minute notice of fractions and entire neglect of whole numbers would be deemed irrational; and what else is it for an immortal being to circumscribe the extent of his views and efforts within the confined circle of temporary wants and earthly possessions? But, that such is the course practically approved by great numbers, and which we are all in danger of pursuing, to the injury of our souls, is too obvious to be denied. To invite us back, then, to reason and religion, is one of the finest exercises of benevolence; in which whoever engages should not be suffered to labour without encouragement and support.

The preface to this pious and useful book informs the reader, "that this work was undertaken at a time when the author was slowly recovering from a long and threatening illness." Such an improvement of the hour of affliction as Mr. Demant has been assisted to make, while it must have been peculiarly beneficial to himself, is entitled to our most cordial approbation. The subject he has selected, notwithstanding its high importance, is, we fear, greatly overlooked; we are, therefore, much gratified to find it treated so copiously and impressively in the work before us. It contains eight chapters: the following are their titles: 1. The Immortality of the Soul. 2. The Fall of Man—Regeneration by the Holy Spirit—Progressive Sanctification—Vast Capacity and infinite Happiness of a prosperous Soul in the World to come. 3. The Nature and Evidences of Soul Prosperity. 4. Examples of Soul Prosperity from the Old and New Testament, with some reflections. 5. Means of promoting Soul Prosperity. 6. Hindrances to Soul Prosperity. 7. Encouragement to timid Believers. 8. The Contrast, with a Lamentation over lost Souls. Conclusion—A Prayer for Soul Prosperity.

The worthy author has aimed to render his performance both pleasing and profitable; and we consider him to have succeeded. There are no persons to whom we would not strongly recommend the attentive perusal of this volume as a criterion of their spiritual condition, and an excitement to progressive holiness. Our readers may



judge of the style from the following extract :

“ Every christian, whose soul is in a prosperous state, seeks after, and enjoys some communion with God ; and is careful to depart from iniquity. But, alas ! how many are there, who, on the whole, may be christians, and yet all is languid within them, like the parched ground in the drought of summer. It may be, they retire for private prayer, conform to family religion, attend public ordinances, read the scriptures, and sometimes converse a little on divine subjects ; but their tempers and their passions are unsubdued, and their conversation is often vain and light. To see such persons, and observe their manner ; to notice their excessive levity, sometimes ; and at other times, their paroxysms of rage and anger, one is ready to say, ‘ Can these persons be christians ? ’ The people of God in their intercourse with others, whether they have to *rule* or to *obey*, should be very watchful over their tempers and behaviour, lest they should cause the enemies of the Lord to blaspheme. Let us not be satisfied with just as much religion as will carry us to heaven ; or rest contented with what we have already attained. We are planted in a good land ; why should we remain as shrubs, that are planted on some barren uncongenial spot, where their growth is stunted, and life can hardly be maintained ? ‘ They that be planted in the house of the Lord, shall flourish in the courts of our God.’ ”  
P. 94.

We should be exceedingly glad to see the first chapter, “ The Immortality of the Soul ; ” and the “ Examples,” at the close of chapter the sixth, published as separate tracts.



*A Sermon, occasioned by the Death of the Rev. John Ryland, D.D. preached at the Baptist Meeting, Broadmead, Bristol, June 5, 1825. London : Hamilton, Holdsworth, Westley, and Wightman and Cramp. Price 2s.*

WE are happy to receive another instalment of the debt Mr. Hall owes the public. When will the whole be discharged ?—Seriously, is it not matter of lamentation, that the extraordinary powers of this matchless writer should have produced hitherto only a few sermons and tracts, which, though acknowledged to be of unrivalled excellence, can furnish but an imperfect

specimen of his capabilities ? We exclude from this notice the controversy on communion, because its interest is almost entirely confined to our own denomination. We hope that even yet Mr. Hall may be induced to engage in some work of extensive and lasting utility, and that the Christian public will receive from his pen a volume destined to carry his name to latest posterity, and that shall enrol him among the most powerful champions of the faith of Christ.

Of the sermon now before us, there can be but one opinion. It wants, indeed, the glow of some of Mr. Hall’s former productions, but it is, nevertheless, distinguished by the chaste elegance and melodious diction which always characterize his writings, to say nothing of the beauties of thought, and the delicate touches of moral painting, with which it abounds.

So many of our readers will have read the sermon before these pages reach them, that it is needless to extend our remarks further ; especially as we shall have occasion, in the Memoir of Dr. Ryland, announced for our next Number, to quote largely from the elegant, accurate, and faithful sketch of his character, which Mr. Hall has drawn.

We cannot, however, deny ourselves the pleasure of transcribing one of the concluding paragraphs :—

“ If the mere conception of the reunion of good men, in a future state, infused a momentary rapture into the mind of Tully ; if an airy speculation, for there is reason to fear it had little hold on his conviction, could inspire him with such delight, what may we be expected to feel, who are assured of such an event by the true sayings of God ! How should we rejoice in the prospect, the certainty, rather, of spending a blissful eternity with those whom we loved on earth, of seeing them emerge from the ruins of the tomb, and the deeper ruins of the fall, not only uninjured, but refined and perfected, ‘ with every tear wiped from their eyes,’ standing before the throne of God and the Lamb, ‘ in white robes, and palms in their hands, crying with a loud voice, Salvation to God, that sitteth upon the throne, and to the Lamb for ever and ever.’ What delight will it afford to renew the sweet counsel we have taken together, to recount the toils of combat, and the labour of the way, and to approach, not the

house, but the throne of God, in company, in order to join in the symphonies of heavenly voices, and lose ourselves amidst the splendour and fruition of the beatific vision!"

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*Notices of Recent Publications.*

1. *The Importance of eminent Personal Holiness to the Christian Minister. A Discourse delivered at the Congregational Meeting-house, Broad-street, June, 1825, before the Patrons, Tutors, and Students, of Homerton College, &c. By Henry March. Churchill.*—A very sensible, serious, searching discourse. Let our opulent friends put it into the hands of our ministers, and theological students.

2. *A Sermon, entitled the Chamber of Imagery laid open, or an Antidote against Popery, delivered at the Morning Exercise at Cripplegate, London, 1682.*—A seasonable reprint of an elaborate sermon by Dr. Owen.

3. *Saving Grace: Sovereign Grace: Two Sermons delivered at the Merchants' Lecture, Pinner's Hall. By the late Rev. Samuel Pike. Originally published in 1758. Palmer.*—These sermons are intended to illustrate Exodus xxxiii. 19, and were delivered by the author of a popular work on Cases of Conscience.

4. *Dissent from the Church of England vindicated from the Charge of Schism: a Letter to the Rev. Jeremiah Jackson, M.A., Vicar of Swaffham Bulbeck, &c. &c. By J. Jarrom. Second Edition.*—An able defence of Nonconformity in all its extent. The first edition was reviewed in our Volume for 1821, page 534.

5. *Solitary Musings. By Ann Webster, 12mo. Kershaw.*—This is a collection of Poems, by a young woman who has lost her sight. In a very sensible and touching preface, she has given an account of the accident. Several of these compositions have considerable merit.

6. *The Portrait of an English Bishop of the sixteenth Century. Palmer, Paternoster-row.*—A very good book for all the preachers of the gospel, whether in or out of the Establishment.

7. *The Sceptre of Christ: or, Vital Christianity unfolded, in Letters to a Physician, with Notes. R. Baynes, &c. &c.—Evangelical—in some parts hyper-Calvinistic—lively—but inefficient, we fear, for the object proposed, that of gaining the attention of a sceptical Unitarian physician.*

8. *Substance of the Speech of Mr. John Fenwick, at a General Meeting of Protestant Dissenters of Newcastle-upon-Tyne, June 14, 1825, to take into Consideration the Propriety of obtaining a new Place of Sepulture.*—A very entertaining

pamphlet, replete with curious information, and worthy of the attention of all Dissenting Congregations. It should be sold in London as well as in Newcastle.

9. *Hymns. By John Bowring. 1825.*—Mr. Bowring is a scholar and a poet of the first rank. As a theologian—he appears to be a supralapsarian, though not a Calvinist. Many of these Hymns, exquisitely beautiful as poetical compositions, would have fitted the lips of Adam and Eve before the fall!

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LITERARY INTELLIGENCE.

*Just Published.*

A Plea for the Protestant Canon of Scripture, in Opposition to the Popish Canon, of which the Apocrypha makes an integral Part: or, a succinct Account of the Bible Society Controversy respecting the Circulation of the Apocryphal Writings; with the History of the Translations of the English Bible and Apocrypha at the Period of the Reformation. Addressed to the Members of the British and Foreign Bible Society. *With a Portrait of William Tyndal.*

Solemn Recollections before, at, and after the Celebration of the Lord's Supper. By the Rev. B. H. Draper. 18mo. 1s. 6d.

Observations on the Causes and Evils of War, its Unlawfulness, and the Means and Certainty of its Extinction. By T. Thrush. 2s.

Sermons and Plans of Sermons. By the late Rev. Joseph Benson. 8vo. Part IV.

The Importance of Life and the Advantages of Death to every Christian, and to every Christian Minister: a Sermon, the Substance of which was delivered at Bramley, near Leeds, July 10, 1825, on Occasion of the Death of the Rev. John Tricket, upwards of Twenty Years Pastor of the Baptist Church in that Place: By W. Steadman, D.D. The Profits to be applied to the Relief of the bereaved Family.

*In the Press.*

Pastoral Memorials; being a Selection from the Manuscripts of the late Rev. John Ryland, D.D. of Bristol; with a Memoir of the Author, and a Fac-simile of his Hand-writing. In one large Volume, 8vo. containing at least 600 Pages. Price to Subscribers, 14s.

The Rev. Dr. Morrison, is printing "A Parting Memorial;" consisting of Discourses written and preached in China, at Singapore, on board Ship at Sea in the Indian Ocean, at the Cape of Good Hope, and in England.

# Intelligence, &c.

## London Baptist Building Fund.

THE Third Quarterly Meeting of this Society was held at No. 6, Fen-court, on Tuesday, October 25, 1825. It was numerously and respectably attended; unanimity pervaded all the proceedings, and much zeal for the promotion and prosperity of the objects of the Institution was evinced. The following sums were voted to approved Cases, namely, to

Oswestry, Salop.....	£70
Nash, Monmouth.....	90
Semly, Wilts.....	80
Trowbridge, Ditto....	100

The Annual Meeting of the Society will be held on the fourth Tuesday in January, 1826, when "a Report of the proceedings for the year will be presented: Officers, Auditors, and Committee chosen, and any other business transacted."

The Society have resolved, "That a list of the Subscribers and Donors be annexed to the Report." This resolution was the subject of much deliberation, and it is hoped, that no friend to the Institution will feel his charity or delicacy wounded by it. If modesty wishes concealment, the initials, or any other marks, may be employed.

The Society feel much satisfaction that they have been able, within the first nine months, while in a state of infancy, to distribute to twelve Cases the sum of £1040, a sum which many persons suggested would not be raised within the year.

The Committee are solicitous to be furnished with the means to propose an equal or larger distribution at the close of the year than in any of the preceding quarters. This, however, rests with the friends of Christ and his cause, who, it is hoped, will enable the Committee to possess the gratification they desire, and to give up their account with joy. There are many friends to the cause, who have delayed to subscribe, in order to ascertain whether the Institution was likely to be permanent, and who, having their doubts removed, will now cheerfully lend their aid; and others are only waiting to be called upon, in order to testify, by their contributions, their approbation of the plan. Hints have been given, that some of the subscribers might take the opportunity of augmenting their subscriptions before the annual meeting. The Committee are more particularly sanguine on

these points, from a conviction that *very few* personal applications by ministers from the *country, of our own denomination*, have been made in *London* within the present year; and gentlemen will be anxious, before the end of the year, to fill up the deficiency of their wonted benefactions to country cases. To this it is judged they will need no other argument, than an opportunity and conviction that they may do it with the greatest efficiency to poor churches, by subscribing to the "London Baptist Building Fund."

J. HARBEAVS, Secretary.

## Rev. J. Hartnall's Orphans.

To the Editor of the Baptist Magazine.

DEAR SIR,

I must again intrude on your kindness, by requesting the insertion of a few donations recently paid into my hands, on account of the orphans of the late Mr. Hartnall. I cannot but suppose there are many friends, both in town and country, inclined to assist these poor destitute children, who have not yet subscribed; to such I would respectfully intimate, that an *early* communication of their intentions is peculiarly desirable.

JOHN DYER.

Rev. Christopher Anderson and	£	s.	d.
Friends, Edinburgh.....	10	0	0
Samuel Salter, Esq.....	2	0	0
A Friend.....	0	10	0
Ditto, by Rev. J. Burton,			
Foxton.....	0	10	0
R. S.....	1	0	0
Mr. Duggin.....	1	0	0
Mr. C. Kinnerly.....	0	10	0
Nathaniel Robarts, Esq.....	5	3	0

## ASSOCIATION.

THE SOUTHERN Association held its Half-yearly Meeting, at Lymington and Sway, September 27, 28, 1825.

Tuesday evening, the brethren met in New-lane Chapel, Lymington.

Mr. James Mursell preached from Acts xxvi. 24, 25.

Wednesday morning, at the same place, Mr. Tilly preached from Psalm xlix. 8.

The brethren met at half-past two, at Sway.

Mr. Bulgin preached from Rev. xxii. 1.

Mr. Draper preached, at six in the evening, from Psalm xlvi. last verse.

Messrs. Clarke, Clay, Yarnold, Glanville, Franks, Rutter, Millard, Ford, Ferguson, and Mursell, Senior, engaged in the devotional exercises.

It was agreed,

That the next Association be held at Lake-lane, Portsea, the Tuesday and Wednesday in the Whitsun-week; and that Messrs. Bulgin, Franks, Davies, and Draper, be expected to preach on the occasion.

That the same officers be continued for the ensuing year.

The services were generally felt to be both delightful and profitable.

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## ORDINATIONS, &c.

### STAINES.

JULY 12, 1825, a particular Baptist Church, of twelve members, was formed at Staines, Middlesex. Messrs. Fisher, late of Liverpool; Ivimey, of London; and Coles, of Wokingham, engaged in the services.

The following day, Mr. Gregory Hawson, late of Portsea, was ordained pastor of the newly-formed church.—Rev. R. Porter, of Staines, (Independent) commenced the service at eleven, A. M. by reading the scripture and prayer; Rev. G. Pritchard, of London, delivered the introductory address, and received the confession of faith; Rev. Moses Fisher offered the ordination prayer; Rev. J. Ivimey delivered the charge from Luke v. 10, (latter clause); Rev. J. Coles addressed the church from Ephes. v. 15; and Mr. Coleman, of Colnbrook, concluded by prayer.—Seven, P. M. assembled in the Independent Meeting-house, (lent on the occasion.) Rev. H. Einton, of Reading, preached from Ephes. ii. 1; Messrs. Keen, of Teddington, and Wool-lacott, of Westminster, engaged in the devotional services.

It will be recollected by some, that the Baptist interest at Staines, which had

existed nearly half a century, had become extinct, (the church being dissolved, and the meeting-house shut up,) when Mr. Hawson was applied to by a society, now united with the Berks and West London Missionary Association, to preach at Staines, and in the villages around; but, by the blessing of God, the scene is changed—a church collected—a Union Missionary Prayer-meeting formed by the Baptists and Independents; and, in the adjacent villages, we have reason to exclaim—What hath God wrought!

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## NORTHAMPTON.

OCT. 7, 1825, the settlement of the Rev. W. Gray, (late of Chipping Norton,) over the Baptist Church at College-street, was publicly recognized. The Rev. T. Coles, of Bourton-on-the-Water, stated, with clearness and effect, the duties of the Christian ministry, from 1 Tim. iii. 1; the Rev. J. Simmonds, of Olney, explained and enforced the new commandment of love to the brethren, with great ability and impression, from John xiii. 34, 35. The Rev. S. Hillyard, of Bedford, preached in the evening from Rom. xvi. 7; a sermon enriched with evangelical principle, and much adapted for general instruction. Devotional exercises were conducted by Messrs. James Clarke, Heighton, Burkitt, Green, and Hobson. The congregations were large and attentive; and it is hoped that, under the Divine blessing, a connexion begun under so many pleasing circumstances, will be happy, permanent, and useful.

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### Stepney Academical Institution.

A SPECIAL GENERAL MEETING of the subscribers and friends to the Stepney Academical Institution will be held on Thursday Evening, December 8, 1825, at the King's Head, Poultry, to take into consideration some measures that will be proposed, in order to increase the resources and extend the usefulness of the Institution. Chair to be taken at six o'clock precisely.

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## Calendar for December.

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|---|--|
| 3. Moon passes Jupiter VIII. 38 morn.   | 11. Moon passes Mercury IX. 20 morn.   |
| 5. Moon passes Mars I. 8 morn.  | 11. Herschel south II. 6 aft. Altitude 15° 50'.                              |
| 8. Moon passes Venus V. 15 morn.  | 24. Moon passes Saturn III. morn.  |
| 9. Ceres south X. 59 morn. Altitude 20° 40'.  | 25. Full Moon IX. 13 morn. Too far south to pass through the Earth's shadow. |
| 9. New Moon VIII. 35 aft. She will cast her shadow upon part of the Earth, but not upon London. | 30. Moon passes Jupiter III. 36 aft.   |
| 10. The Earth (as to longitude) between the Sun and Saturn, V. 45 aft.                          | 31. Mercury (as to longitude) between the Earth and the Sun XI. 45 aft.      |

## Irish Chronicle.

*From the Rev. J. Wilson to the Secretaries.*

*Boyle, October 15, 1825.*

DEAR BRETHREN,

I RECEIVED Mr. Ivimey's letter of the 5th inst. and am glad the Committee have employed Dwyer, as I think him one of the right sort of men; and, by his labouring in this county, I trust he will be useful, for I do not think there is a part in Ireland more in need of such men than Roscommon. I am persuaded also, that the Committee will not regret making an effort to find a minister for Ballina; several reasons might be urged for this preference.

A respectable person, and such a superintendent should be, unless he were in some business on his own account, would require nearly as much for his support; while a minister, in every direction he travels, would have an opportunity of preaching the gospel.

With respect to my exertions since my last, I have the pleasure of stating, that the last half quarter of the compass is now filled by me, in my rides from Boyle, either to preach the gospel, or inspect schools, or both.

I have long travelled in every other part of the compass, and this week I have begun in the last, by preaching in the town of Roscommon, to at least two hundred persons, and to which, and its neighbourhood, I have engaged to go as often as I can. I have also been engaged, as a member of the Committee, with the Secretary of the Roscommon Auxiliary Bible Society, in establishing three Ladies' Bible Associations, and we intend to make the effort in every town and village in the county: O that the Author of the inspired volume may "establish the work of our hands!" by causing his word to run, have free course, and be glorified.

Thus, notwithstanding the continued prohibitions to read the Bible, its friends are persevering in their efforts for its circulation, to afford all persons the opportunity of reading it; and the number of those who are doing so is, I doubt not, daily increasing. Within the last hour, a poor man called on me to beg an Irish Testament for a nephew of his, and before he left the house, as he does not reside in the same place, he ventured to request

one for himself, which, after hearing him read a portion of it, I also gave him.

I have also had the happiness of baptizing five persons on a profession of their faith in the Lord Jesus Christ; one of whom stands in a peculiarly interesting relationship to me, besides being a sister in Christ.

It is worthy of notice, that three of the others became christians, and obtained their sentiments of believers baptism, almost without any human instrumentality.

Some years ago, a young man spoke of this latter subject when exhorting them to attend to the concerns of their souls; but all their other teaching seems to have been from the very best sources, viz. the divine word and Spirit: and I may say, consequently, their proficiency in religious knowledge has been very great. I cannot forbear making one reflection on this fact, in reference to the beautiful simplicity of opinions, views, and objects of persons thus highly honoured of God. Oh that the number of genuine Bible christians were multiplied, that the institutions as well as the doctrines of Christ, might be more conscientiously regarded!

*From the Rev. S. Davis, of Clonmel, to the Secretaries.*

*Uskeane, October 17, 1825.*

My last communication for the Committee was dated from Thurles in September, when I was coming to these parts of the country. I preached at Burros O'Kain in the Methodist-house, at nine o'clock on the Sabbath morning (the third Lord's-day of September), and at the Baptist house at Clogh Jordan, at twelve o'clock. The Methodists kindly expressed their good wishes that I would preach at Burros on every visit to Clogh Jordan; indeed several of them were originally members of the church at Clogh Jordan; but as they could not obtain preaching otherwise in their own town, they opened their house for the Methodists, who have now made it a resident station, and I have no doubt have done much good.

The two following Sabbaths and week days were spent at Clonmel, and we removed during the time into our new re-

sidence joining the meeting, which is finished, and the contractor is paid for the whole concern within £20, which I hope soon to obtain in Dublin or elsewhere, without further troubling the Committee.

On the 9th of this month I preached again at Thurles, and on the 10th went to the Hills, and took a cold, from which I have not since been free, in consequence of having to ascend and go over them at night-fall under a dense fog which covered them. My stomach is uniformly weak, so that I am generally more or less affected by my visit there. However, after encountering more difficulty, and experiencing more discouragement than you can be at all aware, there is now a new curate come to the parish where our school is situated, and I send a letter he addressed to me the other day, which will afford you gratification. I did not receive it in time, but we met at the school, and I have engaged to spend an evening at the Glebe on my next visit. Several boys are working hard for new Bibles, which is the reward for committing and repeating together the whole gospel of John.

*Letter referred to by Mr. Davis.*

*October 6, 1825.*

I RECEIVED your letter, which was left for me at Mr. Mason's, and beg leave now to apologise to you for my seeming neglect in not answering it sooner, which arose entirely from my time having been more than usually occupied these last few weeks.

I request your acceptance of my thanks for the respect you are pleased to express for my character, with the assurance that such respect is mutual, and that I have since my arrival in this parish, sincerely wished for an opportunity to cultivate your acquaintance, and procure occasionally your advice, hoping that by our united endeavours, the great work of the vineyard might be better conducted. The plan of your school is one which has always been approved of by me, and that which I followed precisely in the county of Clare, where I lately held a curacy; and your master, I am happy to say, bears a most excellent character, both for morality and attention.

I understand from him that you are to be in the country next Monday. I will endeavour, please God, to meet you at the school on that day; but should business interfere to prevent me doing so, you will really oblige me if you will wave ce-

mony, and take share of our dinner with us that day, and we will endeavour to make you as comfortable, while you remain in the country, as we can. When I shall be so fortunate as to meet you we will talk over the subject of your letter, and, I trust, you will not find me lukewarm in the cause. J. W.

*From Mr. W. O'Neill to Rev. Mr. West.*

*Clonmore, Oct. 14, 1825.*

I HAVE to acknowledge the receipt of four pounds, which you were kind enough to pay me for a quarter's salary due to the master of the Garryhill school, the 1st of October inst.; and at the same time to state, that the number of children in attendance has not been latterly so many as usual, probably owing to their being employed about harvest, turf making, and now potatoe digging. I have every reason to hope, from the comfortable accommodation that the school-house affords, and country business being nearly over, that the children will shortly return.

*From Mr. Briscoe to the Rev. Mr. West.*

*Cork, October 13, 1825.*

I AM willing to go to Ballina, and make the experiment, whether I am adequate to the duties of that station. I will thank you, therefore, to send me £10 for travelling expenses, as soon as possible, as I wish to remove next week. Mrs. B— will remain in Cork for the present. I suppose I must come to Dublin, and if so, I shall spend a few days in Clonmell, and will write to you from thence. If you should write to the Committee before long, please to inform them that I intend proceeding to Ballina, and to thank them, in my name, for their liberality.

*From an Irish Reader to Mr. Wilson.*

*Collooney, October 12, 1825.*

I COMMENCED my feeble labours the present month in Tubberbreede, in the house of P— M—, where ten persons attended, who listened with marked delight to the glad tidings of salvation; they talked with disapprobation of what their priests had taught them, compared with what they then heard. There was one M— present, who entreated me to come to his place; accordingly I visited him with the gospel, where eighteen Roman Catholics attended; all appeared to

be dissatisfied with what they knew about religion, and was anxiously inquiring after it. I read five chapters for them, and talked on the general and plainest truths of the gospel; and when we were parting, they expressed an ardent wish that I should visit them again. From thence I travelled to M— O'B—'s house, at Cashel, where I read and lectured a goodly number of Roman Catholics; some of them were contending for the true faith being only in the Church of Rome, whilst others declared that if they had the true faith they would have the scriptures for their guide; and if they had the best religion, they would love the best book, which was written by the prophets and apostles. Those who spoke in favour of the scriptures, were such as had the opportunity of hearing them read, and had their children at Dromconnor school. I visited P— O'B—, also of Fluchan, who confessed the Saviour in the presence of twelve dark papists, and said, "When I look back and reflect upon my state, when you commenced teaching me the Irish scriptures, and brought the gospel to my view, I cannot but, with gratitude and joy, return sincere thanks to the Baptist Society, for sending you into my cabin." He also told me, that he lost his holding, by means of large divisions being made of the village; in consequence thereof I accompanied him to Mr. S—, to whom I was introduced by J. D—, and told him, that poor O'B— came out from popery by means of the Baptist Society, and I hoped he would give him a division of land elsewhere. He replied, with a smile of approbation, (after bestowing many encomiums on the Baptist Society and its useful exertions,) that through my recommendation he would endeavour to accommodate him; he also gave a handsome plot to Mr. K—, in Dromconnor, to build a school-house for our Society, which he prefers to any other. I also read and endeavoured to explain the holy scriptures in a dark village in the county Roscommon, called Stonepark, where I had not been before. The disposition excited among those poor people, for hearing the word in their vernacular tongue, was truly interesting and encouraging. I have read and explained also in Lugnamackew, where I was sent for; the word declared seemed to produce some good effect, as many who were present, expressed their thankfulness with appearance of great seriousness, and spoke of what they heard. What you told us all here about salvation is true, and we should all believe what is written for our instruction, that the Saviour is

the way, the truth, and the life, and that none cometh to the Father but by him.

Could the Society witness the change produced in the life and conduct of many individuals in this country, by their instrumentality, I am inclined to think they would rejoice with exceeding great joy.

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*From an Irish Reader.*

*Kilglass, Oct. 12, 1825.*

I HAVE omitted no opportunity in the dissemination of truth; and I can truly say, those who are in the habit of reading or hearing that which is able to make wise unto salvation, we see that they are preserved from the evils that are in the world—their life and conduct is regulated by the word of truth.

Many who were in the habit of reading the scriptures, have acknowledged to me that they knew nothing of them, but were deceiving themselves, knowing nothing of the spirit of them; but after I read and explained two chapters to some of them, who declared that they would not attend to the explanation of the word, until they were able to know something of it: all is vain if God give not the increase.

When on my tour, I conversed with some tradesmen, who were at their work; after shewing them the danger of priestcraft, with its awful consequences, then explained to them the covenant of grace, which extorted the following expression from one of them:—"Purgatory is of no use, I am sure," said he, "it is all craft to pick our pockets," and sealed it with an oath, "that all priests are robbers."

On the way to Ballina met with one of the constables, who conversed with me on the things of eternity. I have every hope of him, he, like the man in the gospel, sees men like trees walking; he expressed a desire of meeting with me again, as he was not half satisfied.

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*From an Irish Reader.*

*Ardnaree, October 12, 1825.*

THROUGH a kind and gracious Providence I am again restored to my usual health and strength, although it was considered by myself, and all that were about me, that I had not many hours to live, yet I was fully resigned to the will of my blessed Lord and Redeemer.

Since it pleased God to raise me out of the bed of affliction, I have been in various parts of this country, inspecting

the schools, and endeavouring to make known, by reading the scriptures, and conversation, the easy and comfortable gospel plan of salvation; and I have reason to believe, that the knowledge of the truth is spreading far and wide. I met with several persons who were, to my own knowledge, careless about their own salvation, who are, as it were, awakening from their slumber, and searching the scriptures for themselves, and asking many serious questions respecting the precious promises which they contain.

In one of my tours in Liney, in the county of Sligo, a few days ago, I met a relation of mine going to mass, it was one of those days which they call holy, he asked me to come with him, by way of derision. I told him I did not understand Latin; he said, neither did he himself: therefore, said I, you cannot be edified by hearing mass read; but if you will be so kind as to permit me to read the 14th chapter of 1 Cor. you will then hear what Paul said respecting preaching in an unknown tongue. This man has read the scriptures attentively since that time, and sincerely prays that he may benefit by it. I sent him one of the Easkey Discussions, which will tend to open his eyes.

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*Donations collected by the Rev. Moses Fisher, for the Schools belonging to the Baptist Irish Society, September, 1825.*

	£	s.	d.
At <i>Sheffield</i> .—William Bowman	1	0	0
Samuel Shore	2	2	0
Mr. Jobson	1	1	0
B. Bayley	1	1	0
Mr. Hoe	0	5	0
Joseph Read	1	1	0
J. Tingle	0	10	6
Mrs. Gouldthorp	0	5	0
R. Hodgson	1	1	0
J. Briggs	0	5	0
Edward Smith	0	10	6
Rev. T. Sutton	1	1	0
Mrs. Roberts	0	10	6
Mr. Ibbetson	0	10	6
J. Broadhead	0	10	0
Mr. Montgomery	0	10	0
J. R.	0	2	6
William Andrews	0	10	0
Sundry Friends	0	5	6
William Ridgway	0	5	0

	£	s.	d.
William Walker	0	5	0
Benjamin Fox	0	5	0
Thomas Dunn	0	10	0
Dr. Young	0	10	0
A. B.	0	3	0
G. Young	1	0	0
At <i>Manchester</i> .—Mr. Pilling	5	0	0

*Received by Mr. Burts.*

John Parnell, Esq. Canterbury	1	1	0
Olney, Penny Society, by Mr. Wilson	4	0	0
Portsea, White's-row Auxiliary Society	2	10	0
Ditto, Marylebon Sunday School	1	10	0
Ditto, Tornton and Lake-lane Auxiliary Society	1	5	0
Ditto, Mr. Ellis, Sen.	1	1	0
Collected at Baptist Chapel, Southampton	4	2	0
Rev. B. H. Draper	0	10	6
Mr. Jacob Rimer, by Ditto	0	10	0
Mr. John Curtis, by Ditto	0	10	6
Rev. W. Yarnold, Romsey, and the Young Gentlemen under his Care	1	10	0

*Received by Mr. Ivimey.*

From B. Nice, Esq. Colchester	20	0	0
Mr. W. Phillips, Llanwenarth	1	0	0
By Rev. Mr. Gibbs, Norwich— Mr. Samuel Thain	0	10	0
A Female Mite	0	2	6
Ditto	0	7	6
Penny Week Society, Baptist Church, Worsted	2	2	0
Goswell-street-road, Auxiliary Society, by Mr. R. Cox— Male Committee	7	11	6
Female Ditto	2	15	10
Received by Rev. Mr. Kilpin, Exeter	3	0	0
Harlow, Ladies' Auxiliary Society, by Rev. Mr. Finch	8	0	0
Mr. Olive, Cranbrook, by Mr. Exall, Tenterden	1	1	0
Received by Mr. Paxon— A Friend at Oxford, by Mrs. Underhill	0	5	0
Mr. J. Paxon, Oxford	0	5	0
Mrs. Paxon, Ditto	0	2	6
Received by Mr. Keene, Waltham Abbey	3	0	0
From Rev. Mr. Goymer, North Yarmouth	6	10	0
By Mr. W. Cozens, C. K.	0	10	0
Legacy by the late Mr. Joseph Saunders, of Whitechurch	10	0	0



# Missionary Herald.

BAPTIST MISSION.

Foreign Intelligence.

## Home Proceedings.

DELHI.

HULL.

*Extract of a Letter from Mr. Thomas Sykes,  
Secretary of the District, to Mr. Dyer.*

Hull, Oct. 11. 1825.

THE labours of our highly esteemed brethren, the Rev. S. Saunders, of Frome, and the Rev. George Gibbs, of Norwich, have been very acceptable through the whole of the district, and the result of their exertions, when the account is closed, will shew an increase on the last year's amount. The public meeting was held in George-street chapel, Hull, on Monday evening, September 19, which was very well attended considering the wet weather. The Chair was taken by Mr. Rust, and Resolutions expressive of gratitude for the success the God of all grace has already given to the labours of the society, urging it as a motive to perseverance; also the appeal which the deluded and miserable state of the heathen world, as contrasted with the light and blessings which surround us, presents to our sympathies; together with the necessity of divine influence to render our endeavours successful; were moved and seconded by the Rev. John Cockin (Independent) of Holmfirth; Harness, of Burlington; Saunders, of Frome; Boden, (Independent) of Retford; Berry, of Bishops Burton; Thonger, and McPherson, of Hull; and Messrs. Henwood, (Methodist) and Greenwood. Sermons were preached at George-street, Salthouse-lane, and Fish-street chapels, Hull; at Scarborough, Burlington, Hunmanby, Driffeld, Beverley, Bishops Burton, and Cottingham. The Rev. John Cockin, of Holmfirth, assisted at Hull, Beverley, and Bishops Burton.

THE following extracts from Mr. Thompson's letters to the brethren at Scrampore, will give a general idea of the manner in which the gospel is received in that city, and other places occasionally visited by Mr. Thompson.

Delhi, December 31, 1823.

You will be glad to hear that another has been added to the church from among the heathen. The good man mentioned in my last as having returned from Bhurtpore, came before the church last night, and having given an account of his faith in the Lord Jesus Christ, expressed his desire to unite with us in the observance of his Saviour's commands. Believing that he has openly renounced Hindooism, with every thing immoral in conduct and conversation, and committing him to the compassionate Saviour of souls, we cheerfully received him: and repairing this morning to Rajughat with a few christian friends, we had worship in Hindoostanee and English, at the end of which, *Mohun-sing* the Khettree and myself went down into the water, and I baptized him.

In the baptism of this man we see that those labours from which we hope most, are not the first to produce fruit; but that sometimes souls are wrought upon by methods little thought of. The preaching at home, the endeavours used with inquirers, the discussions and preaching abroad, all fail to yield immediate fruit; but an account of what is discussed at the ghat, carried into different parts of the city, induces one to listen to the gospel, works in him a desire to embrace it, and as I happen to pass through his part of the city one day, determines him to follow me for further enquiry. This illustrates what the wise man says, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike

good." Mohun-sing, the Khettree, is a brazier by profession, and about twenty-five years old.

January 1, 1824.

I would mention with gratitude to the Redeemer his having opened a new door of usefulness to me among several christian families, at whose houses I have had worship. Eleven families have been thus visited. In one family the aged head has outlived his three-score years and ten, and has recently suffered from severe sickness; he reads the New Testament, and patiently waits his Lord's coming. In another, God was not thought of, business swallowing up the whole of the heart; but first the affliction and next the death of their only child, made them seek the ways of religion; and they, with others, regularly attend upon the word. Another family, constrained by a sense of the divine goodness to them, seem to be drawn by bands of love. In one individual in the family at least, I hope there is a work of grace begun.

In the beginning of last month I called to see a Mr. S. who, as he owned, after leading a very dissolute life, was, I would hope, called by grace a year and a half ago. He appeared to live near to God, valued the means of grace very much, and had public worship at his house. He seemed greatly to enjoy my last visits, and on the last day of his life, said, that he felt great happiness of mind, "*very great, so great*,"—said he, and could express no more. He said that his faith and hope rested on the *whole word* of God, and that he did not depend upon any thing in himself for acceptance before God, but upon the sufferings and death of Jesus our Lord. During the time of prayer, he often raised his eyes and his clasped hands to heaven. In a few hours afterwards he quietly departed.

About a fortnight ago I was favoured with a visit from Captain ——— from Loodiana. He mentioned that among the property of Rajah Golab Sing of Thaneswur, lately deceased, he saw the Sikh Testament with which I had presented him, and that from the appearance of its leaves it seemed to have been much used. The Rajah died rather suddenly last year. It was in my journey to Loodiana in 1816, that I presented to him the life-giving volume. I lately also discovered a manuscript tract of dear brother Chamberlain's, in excellent order, though ten years old. These are evidences that our books are not *universally*, if in any instance, destroyed.

The last baptism seems to have led the thinking part of the Hindoos to the con-

clusion, that the kingdom of Christ *will increase*.—A native of the Sikh dominions has been frequently with me, hearing and conversing about the salvation of his soul. The man is a wandering viragee, and therefore of all other men the hardest to be made to quit an unsettledness of life, for serious research and fixed habits. However, he attends worship occasionally, which, with the love he manifests for the word, gives me some hope that he may yet become a changed man.—At my suggestion he is learning to read, and says he will not read the Hindoos shastras, but our books.

Another brahmun, who has heard the word for some months and examined various parts of the New Testament with great attention, said to me the other day, with some degree of feeling, "I am grieved, Sir, that you tell me I cannot be saved." This man a few years ago renounced the worship of idols, and got his arm burnt at the instigation of a sunyasee, with a piece of heated silver as big as a rupee, having on it the impression of a *shunk* and a *chukra* or circle. This he considers as his righteousness before God; and the thought that this would avail him nothing, and that after all the disgrace he endured for having burnt his arm, he may be lost, appeared to affect his heart. I was earnest with him, and told him his danger in trusting to any thing short of the atonement made by Christ's death, the only appointed way for sinners.—There are two or three such persons, who appear to be not without convictions of their liability to perish without believing in the Lord Jesus Christ. One of these said to me a few days ago, that my words and prayers filled him with fear. I told him, that the words were God's, and *He* would fulfil both the threatenings and the promises.

Some persons have called and stated, that the distribution of the scriptures, and the Divinity of our Lord, having become the subjects of conversation at a Persian school, this had induced them to come to me to obtain the one and receive satisfaction respecting the other. These discussions, I have reason to believe, are not rare. A Moulovee, who visits me, having been interrogated by one of his Majesty's physicians as to my sentiments on the Divinity of Christ, and being requested to deliver a message to me as a reply containing a quotation from the Koran, he refused to do it verbally; on which the physician wrote it on a piece of paper, and referred me to it as the *Koran decision* on the subject. Not satisfied with this, the physician sent to me privately, desiring a sight of the books

which advance the above doctrine. The books have never been returned. From these and other instances we may hope that something connected with the gospel becomes the subject of discussion in not a few circles of the natives.

At the several melas or religious Hindoo and Mussulman assemblies, at Hurdwar, Gurh-mook-teshwur, Nizam-ooddeen, and within Delhi, I have had opportunities of making known the word extensively. The city itself furnishes constant inquirers after divine truth, and at the melas fixed attention and deep interest are seen. From a Hindoo, who heard the word at Hurdwar, I have since had letters by post and by messengers.

February 2, 1824.

Four persons have manifested an anxious spirit of inquiry; but you will be surprised, perhaps, that *one* makes it a condition of his baptism, that he shall not partake of *the Lord's supper*, because the bread is made by a Musselman, and the cup drank out of by *all*. But this cannot be granted. This is the brahmun that seemed so much concerned about my saying to him, that he could not be saved without believing in the gospel. He says, that he *believes* and *prays*, and what else do I require of him? another, the Punjabee viragee, wishes me to baptize him *privately*, and says, that he will also eat of our food, *privately*, and *openly* unite with the people. Two others have long been inquiring; but call only now and then.—But the most interesting of all is an old grey-headed viragee of the Kubeer-punthees, who came to me a few days ago from a distance of thirty-six miles. His inquiries and spirit are very pleasing, and I hope he may continue; but of this I am not sure, as he talks of going for a time to his village in Anopshur, and returning then to stay entirely.

The Christian drummers here are so anxious for the preaching of the word, that when I, on seeing the room crowded with them and Hindoos and Mussulmans, proposed their raising a subscription among themselves for a small place of worship, they offered each from one to five rupees towards it; and even the Hindoo and Mussulman drummers contributed from four annas to a rupee each. This, with other subscriptions, has raised a fund of fifty rupees for the chapel, and ten more may be wanted. The walls are raised; the roof, the door, window and bench materials are bought; and we hope to have worship in it in a week or ten days.

## CEYLON.

THE following extract of a Letter from Mr. Chater, dated the 28th of February last, forcibly depicts some of the numerous obstacles which oppose the progress of the Gospel in that island. How much practical absurdity is involved in the regulations of the Caste!

We are leisnrely going on with a revision of our new translation, but know not when another edition will go to press. Mr. Gogerly is become a very efficient auxiliary in this labour. And though his station is now at Negombo, he has engaged to come to Colombo as often as it is needful for the translators to meet all together. We have scarcely completed the revision of Genesis yet; but whenever it may be required for the press, we pledge ourselves, (if life and health are continued,) to furnish it as fast as it may be required. My Portuguese translation of the substance of Alleine's Alarm, is now going forth in different directions. O that a divine blessing may accompany it! My times and places of preaching have altered but little since last year. I preach stately the same number of times, only in Singhalese, on Lord's-day alternately, at the Grand Pass, and Modera, or New Road. Small as the congregation is at the Grand Pass, I am sorry to have the place shut up a whole Sabbath day. But as there is a better congregation at Modera, and the people earnestly request a service on the Lord's-day, it appeared to me a duty, so far, to comply with their requests, as to give them their turn with the other. Last month three were added to us by baptism. Several others are waiting to follow them, who appear to be earnest in making the important inquiry, "What must we do to be saved?" Thus a little society, though mostly of the poorer class, is gradually forming; some of whom, at least, we may hope, their kind benefactors in England may meet with on the heavenly plains, to the everlasting joy of their hearts, and as proofs that the mission in Ceylon has not been carried on altogether in vain.

As to our schools, I have no very favourable reports to make of their progress. In addition to the difficulty there always is to get the children to attend with regularity; all of them suffered much last year from the wasting sickness, which was more general and destructive than fevers are known to have been in Ceylon in the memory of the oldest inhabitants. On my dismissing the

Singhalese schoolmaster last year, many of the boys left the school, and we have since that had scarcely two-thirds of the number we formerly had in that school. Many of them, however, were of that class, of which I wish to see very few in our school; children, whose parents are well able to pay for their education, but who will not supply them with a copy-book or a pen. We have now thirty-five on the list, who are nearly all of them the children of poor parents, and with children of this class we are now trying to fill up the school. If the Committee approved of our having a native boarding-school, similar to those of our American brethren, I am inclined to think we might obtain as many children for that purpose as we could superintend. The expense, I think, of boarding them, would be about £2 10s. per annum. But till I have a colleague, I cannot take the charge of such an institution upon me, even if the Committee could engage to furnish funds for the purpose. The Kattoo-pellella-watte school keeps up its numbers pretty well: thirty-four is the number now on the lists, and the progress they make is satisfactory. The master of this school was one of the three persons I baptized last month, and his senior pupil, who assists him in his school, another; and a servant in my employ was the other. Kalany school I fear is dwindling to nothing; formerly it contained nearly forty boys, now only twenty-two. It is true this small number are well attended to, but there seems no prospect of the vacancies being filled up. At the last-mentioned school, and at this, no persons besides the children, can be collected to hear preaching. Dalloogama school has also much decreased: the number of children at first collected was more than fifty, at present it is but twenty-four. It is discouraging to discover the different and numerous obstacles that present themselves to a Missionary in every part of his work in this island. Dalloogama is a populous village, and though there is a Roman Catholic church, and many of the inhabitants belong to it, there are many also who call themselves Reformadoes. It was needful, in the commencement, to appoint two schoolmasters. Two qualifications are required to enable a person to establish a school: he must of course be a man of some education; but in addition to that he must be a person of some influence in the village, otherwise he can collect no children. At Dalloogama there was no one who could teach reading and writing, that had any influence in the village to collect scholars. It was needful there-

fore to obtain a person who had been educated, from another place, and to unite with him a person of the village who could afford him some assistance, and who could collect children. The person first chosen for this, though he got a good number of boys together, was so careless and indolent, that it was found needful to dismiss him. Two others were then proposed, and the father of the one who was not accepted, it seems, was displeased that his son was not preferred, and he and those under his influence have in consequence of it, kept their children from the school, and do not come themselves to hear preaching. This is one cause of the school having decreased. Several children of Roman Catholic parents, have also been removed, through fear that they may become (as we say here) reformadoes. The boys that do attend, however, are well instructed; and, probably, when others have opportunity to observe how much better it is for children to possess a little knowledge, than to be brought up in profound ignorance, they may overcome their scruples, and send their children to the school. In some way, I trust, it will appear, that the good resulting from imparting knowledge to such a small number, will extend further than to the children themselves. Whenever I can go to preach at Dalloogama, I have a decent little company of hearers. Last month I had between twenty and thirty females, besides men and boys. The present second schoolmaster's father is an intelligent man, and seems to have considerable influence in the village. With him and several others, I always have some serious and close conversation. Himself and one or two more, felt what I said in this way, on my last visit, so much as to shed tears. At Matakooly I have to encounter another kind of difficulty: many of the children have left the school, and none come to fill up the place; and, it seems, in order to prevent the school from dwindling to nothing, I must dismiss the Singhalese master, not on account of any fault or deficiency, but on account of his caste. He is of the washerman caste, which is a very low one, and none of the higher castes will send their children to him for instruction. Another person in the village, of a higher caste, well qualified to teach, and much respected by the inhabitants of the place, can be obtained; and in order to keep up the school, I expect I shall be obliged to dismiss the present schoolmaster and engage him. He says he can not only collect a good number of boys for the school, but also a congregation to hear preaching. It is

probably not much known in England to what a degree caste exists in Ceylon: there are many of them, and persons of the high castes, would rather lose their lives than have the rights of their castes invaded by persons of a lower caste. Some time ago, at a village near Colombo, some of the washer-caste obtained an order from the collector, to wear some articles of dress or ornament not belonging to their caste: but they paid dear for it. A great number of persons of the higher castes assembled, attacked the procession, and beat some of them in the most unmerciful manner. An action was brought against some of the ringleaders, and they had to pay 400 rix dollars: but that they regarded but very little, and said they would act just the same again if occasion required. I understand that if a rich Modeliar, of what is deemed a low caste, were to invite a poor man of a higher to dine with him, he would bring an action against him for the insult. And among the nominal christians in this island, this regard to caste reigns in its full strength.



#### SEBOLGA.

OUR readers will perceive, by the following extract from a letter of Mr. Burton's, dated March 30, last, that we have ground to apprehend he may be obliged to quit this interesting station among the Bataks.

About the close of last year I wrote to yourself, Dr. Ryland, and Mr. Ivimey, very fully of our situation and prospects. At that time, things seemed, upon the whole, very encouraging. The word was heard with more than usual attention, and my principal sedentary engagement, the translation of John, was nearly brought to a close. I then suggested, however, that we had many fears, lest the impending political changes should spread a cloud over our future prospects. These changes have not yet been effected, but troubles have arisen from a quarter we little expected, which seem now to threaten our total expulsion from this interesting and important field of labour. Those Mahomedan fanatics, who, for many years, have been desolating the Malayan countries in the interior of Padang, on pretence of reforming the Malays in religious matters, and who, for

the last two years, have been threatening the Company's station at Nattal, obliging the Company to support a large military establishment there, have at length commenced upon the conversion of the Bataks to the faith of the Prophet. Having subdued and stripped the rich Malay country of Raw, they imposed, as a farther penalty upon the inhabitants of that province, the conquest and conversion of the Batak District of Mendaling. Having accomplished this, and levied a heavy fine upon the Bataks, payable in gold dust, the Raws told the people of Mendaling to remunerate themselves, during the following season, from the Ongkolo District. This province was accordingly invaded in January last by the Bataks of Mendaling, headed by a few of the Padri chiefs, and as their previous exploits had spread universal terror, they met with scarcely any opposition. We knew nothing of this last movement till their head-quarters were reported to us as fixed on the banks of the Batang Tara river, (which bounds the Ongkolo District,) not more than two days journey from Sebolga. The Batak chiefs in our neighbourhood told us, that it was their intention to fly to the adjacent islands, as soon as the invaders should cross Batang Tara river, and all the people, for a time, seemed to labour under the most serious apprehensions of approaching ruin. The storm, however, only threatened: for the present it has been mercifully averted. We hear that the body of the invaders have returned from Ongkolo to Mendaling, and here all is again quiet. This, we fear, however, will not last long. There can be no doubt but that the Ongkolo people have come under similar engagements on embracing the faith, as to future conquest, to those their invaders had previously entered into; for this is their invariable policy. Against which of the Batak Provinces their arms may next be directed, is yet uncertain; but we have good reason to fear, that the timid inhabitants of the beautiful District of Toba Silindong, will soon fall a prey to these lawless depredators. When this happens, our Sebolga station will be no longer tenable; for the inhabitants of that District are now fully apprised of our intentions and endeavour to propagate a religion to which they must individually swear enmity, on embracing Mahomedanism. Our expulsion, therefore, will be an act of considerable merit, and recommend them to the favour of their new masters.

We have, therefore, many fears as to what may await us; but we endeavour, by prayer and faith, to cast all our care

upon Him, who careth for us, and loadeth us daily with his benefits. May he incline our hearts to stay his pleasure, to go at his bidding, and wherever we are, to live devoted to his glory! Unbelief is ready to exclaim, "all these things are against us;" but "shall not the Judge of all the earth do right?" We hoped that the happy period had at length arrived, when the "fountain of life" should be opened to the poor Bataks, and that many would soon experience its renovating influence. But *his* thoughts are not as *our* thoughts. Our confidence in the final accomplishment of the word of his promise, however, remains unshaken. Though his ways are mysterious, his intentions are merciful; and in his own good way and time, he will gather them from among the Bataks, too, a people to be formed for his praise.

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JAMAICA.  
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THE last mail from this island brought letters from our Missionary brethren, Coultart, Burchell, and Phillips; containing, as usual, intelligence of a mingled description, awakening, alternately, the emotions of congratulation and sympathy.

In reference to the church under his care at *Kingston*, Mr. Coultart remarks, that "a great work appears to be going on still." He anticipates another addition of members shortly, and states his conviction, that "the knowledge of God's word is increasing, and (what is still more pleasing) the genuine use of that knowledge, and its best influences, are becoming obvious." But while, in this important colony, the fields are evidently "white unto the harvest," it pleases God, in his mysterious and holy providence, to lessen the number of those "few" labourers who had entered upon it. Mr. Coultart informs us of the death of no less than four of our Moravian friends on one estate on the southern side of the island; two of whom, Mr. and Mrs. Hague, had landed at *Kingston* only about a fortnight before! Mr. Hague had preached for Mr. Coultart, and appeared, by his piety and zeal, to be admirably adapted for the work assigned him. We are sorry to add, that the health of Mrs. Coultart has again sensibly declined, and that Mr. C. fears he shall be under the

painful necessity of returning with her to England.—Mr. Burchell is greatly encouraged by the interest that has been awakened at *Montego Bay* by his labours, and the still increasing number of his congregation. So large a concourse assembled on the Sabbath previous to the date of his letter (August 28,) that the premises were seriously endangered by the pressure, and the people were obliged to consult their safety by a precipitate flight. After mentioning this circumstance, Mr. B. subjoins: "I do most sincerely wish our Christian friends in England could but witness our interesting and crowded meetings; it would produce much greater effect than any thing I can say, and I feel confident of three things. 1. They would be so rejoiced, that they would call upon their souls, and all around them, to bless God for the success with which he has crowned their efforts; and would resolve to devote themselves with renewed zeal to the great cause. 2. They would be immediately convinced, from the appearance of the people, of their absolute inability to provide themselves with a suitable house for worship; and, 3. They would instantly resolve a house should be provided, sufficiently large to accommodate the anxious crowd—would contribute their utmost themselves, and exert their influence among their friends to raise the requisite sum." Anxious to encourage the Mission here to the utmost of their power, the Committee have apprized Mr. B. of their willingness to deviate from their ordinary course, by appropriating a considerable sum, the amount of which has been specified, to the purpose he so powerfully urges; but, as that sum falls far short of what will be necessary, it is feared the object cannot be attained, unless some generous individuals shall be disposed to add to their customary benefactions to the Society, a specific donation towards it. Communications on this subject will be thankfully received at the Mission House, No. 6, Fen-court, Fenchurch-street.

At *Anotta Bay*, Mr. Phillips has been restored to such a degree of health, as to be enabled to resume his labours, though all the symptoms attending his illness have not yet been removed. He notices, with gratitude, that the church had been mercifully kept together during the suspension of his labours among them; and that, amidst all the disadvantages of his affliction, its members, during the past year of its existence, had risen from forty to one hundred, and that he expected shortly to baptize fifty more.

HONDURAS.

A LETTER from Mr. Bourn, dated Belize, September 21, has lately been received. He had been seriously unwell, but was then better. A young man from England, who resided in his house, had lately

fallen a victim to the prevailing fever of the country; but Mr. Bourn hopes that he was a subject of Divine grace. Several persons were expected soon to join the church, and "on the whole," remarks Mr. B. "things are going on as well as when I wrote last."

*Contributions received by the Treasurer of the Baptist Missionary Society, from October 20, to November 20, 1825, not including Individual Subscriptions.*

FOR THE MISSION.

	£	s.	d.
Legacy of Mr. Nicholas Poole, late of Bristol, by John Hart, Esq. ..	50	0	0
Southampton, Collection and Subscriptions, by Rev. B. H. Draper ..	14	5	0
Oakingham, Ditto by Rev. J. Coles .....	12	4	3
Berwick and Tweedmouth, Association, by Rev. R. Pengelly ...	12	0	0
Berwick Juvenile Society, by Ditto .....	2	0	0
Chalford, Collection and Donations, by Rev. James Deane ..	4	13	6
Monmouthshire, Auxiliary Society, by Rev. Micah Thomas .....	60	0	0
Tewkesbury, Auxiliary, by Rev. D. Trotman .....	64	0	0
<i>(including £4 14s. 10d. for Translations)</i>			
Olney, Subscriptions, by Mr. W. Wilson .....	16	0	0
S. Wales, Western Association, by Rev. David D. Evans, <i>Carmarthen</i> ..	100	0	0
Beech Hill and Sherfield Green, Collection, by Rev. James Rodway ..	2	16	6
Keppel-street, Auxiliary Society, by Mr. Marshall, Treasurer .....	35	0	0
Southwell, Penny Subscription and Collection, by Rev. J. Jarman ..	3	9	0
Road, Weekly Contributions, by Rev. W. Gray .....	6	0	0
Loughton, Missionary Association, by Rev. Samuel Brawn .....	5	2	1
Mitcham, Subscriptions, by Mrs. Pratt .....	2	3	0
Coventry, Baptist Church, by Mr. T. Oswin .....	20	0	0
Kettering, Collections, by Rev. Robert Hall .....	44	3	3
Independent Church, by Rev. T. Toller .....	8	10	9
Market Harborough, Ditto, by Rev. W. Gear .....	10	0	0
Maze Pond, Auxiliary Society, by Mr. W. Beddome .....	27	8	7
Hoxmoor, near Hemel Hempsted, by Mrs. Mary Carey .....	8	0	0
Sway, (Hants) Collection and Subscription, by Rev. W. Mursell ....	9	2	0
Yarmouth, Collection, by Rev. E. Goymer .....	5	0	0
Hull and East Riding, by John Thornton, Esq. Treasurer—			
Beverley .....	17	13	0
Bishop Burton .....	7	0	0
Cottingham .....	6	1	3
Driffield .....	3	0	0
Hull .....	84	11	3
	118	5	6

N.B. Contributions from Bridlington and Scarborough have already been acknowledged.

A. B. L. by the Secretary .....	Donation	40	0	0
Mr. F. Duerden, Bermuda .....	Ditto	2	0	0

## TRANSLATIONS.

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Western District of Fife (N. B.) Bible Society, by Lieut. A. Killer,	£	s.	d.
R. N. ....	20	0	0

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## FEMALE EDUCATION.

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Monmouthshire, Female Society, by Mrs. Conway .....	40	0	0
Tewkesbury, for a Native Female School .....	20	0	0
Reading, Ditto.....	15	0	0
Nailsworth, Ditto, by Miss Ryland .....	15	0	0
William Whitehead, Esq. <i>Minchinhampton</i> .....Donation	1	0	0

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 TO CORRESPONDENTS.
 

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The thanks of the Committee are returned to Mr. Martin, of Hackney, for a parcel of Magazines by Mr. Blight; and to the Rev. Dr. Chapin, of Woodstock, Vermont, U. S. for a Copy of his Missionary Gazetteer.



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END OF THE SEVENTEENTH VOLUME.